

THE
ORIENTAL BAPTIST,

PUBLISHED

UNDER THE AUSPICES OF THE ASSOCIATION OF BAPTIST
CHURCHES IN BENGAL.

"TO THE LAW AND TO THE TESTIMONY: IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT
IS BECAUSE THERE IS NO LIGHT IN THEM."—ISAIAH VIII. 20.

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TABLE OF CONTENTS.

Theology.

	Page		Page
The Beauties of Holiness, . . .	1	The Mysteries of Divine Government, . .	195
On Mutual Christian Love, . . .	5	The Conflict between Faith and Unbelief, .	227
How the first Christians acted, . .	7	The Worth of a Soul, . . .	257
Notes of Sermons by John Foster, 33,		Rules for Church-Members, . . .	259
65, 161, 225, 321		Be Reconciled, . . .	260
God revealed in Christ, . . .	37	Would you like such Company? . .	261
A Discourse to Children about the Good		On Prayer, . . .	289
Old Way, . . .	69	The Good Part, . . .	292
The Gospel Invitation, . . .	97	The Earth filled with the Glory of the	
Defects and Privileges of Believers, .	99	Lord, . . .	324
The Shining Path, . . .	103	I wish I was a Christian, . . .	326
The Intercession of Christ, . . .	129	Will you become a Christian? . .	327
The Praise of Men and the Praise of God, 132		The Yoke of Christ, . . .	353
Why would you like to go to Heaven? .	164	The Unjust Steward, . . .	356
What is Prayer? . . .	166	Christian Diligence, . . .	361
Salvation, the Work of God, . . .	193		

Poetry—Original and Selected.

Homeward Bound, . . .	8	The Meeting Place, . . .	231
Father of Lights, . . .	41	The Voice of Home to the Prodigal, .	262
The Protestant's "Kyrie Eleeson," . .	71	Jesus passed by, . . .	295
"Lovest thou me?" . . .	104	"Acquaint now thyself with him, and be	
The Hours, . . .	137	at Peace," . . .	328
"Only Waiting," . . .	167	Forgive and Forget, . . .	362
"There is Hope for Thee," . . .	198		

Narratives and Anecdotes.

Prayer Answered, . . .	9	How God saved a Praying Merchant	
Too big to Pray, . . .	ib.	from Bankruptcy, . . .	ib.
Indestructible Treasure, . . .	10	Tom Fowler, the Boatman, . . .	198
An Incident in the War, . . .	ib.	A Mother's Prayer, . . .	200
Firmness of Religious Principle, . .	41	The Hand that saves us, . . .	201
Work to-day, . . .	43	A Quarter of an Hour with a bad Book, .	ib.
Exemplifications of Instinct, . . .	ib.	Protestant Superstition, . . .	231
The Cobbler of Hamburg, . . .	72	The Influence of Kindness, . . .	232
Help one Another, . . .	73	Do you call that Prayer? . . .	233
How much owest Thou? . . .	74	The Bishop and the Birds, . . .	263
An Idiot's Faith, . . .	ib.	Popeery Illustrated, . . .	ib.
The Glow Worm, . . .	104	The Prodigal's Return: or a Mother's	
A Half Destroyed Bible, . . .	107	Prayer Answered, . . .	264
A Soft Answer turneth away Wrath, .	ib.	The Mission of a Tear, . . .	295
Providence, . . .	ib.	Log-Cabin Memories, . . .	296
How the Chandál can die, . . .	138	Simple Faith, . . .	297
Adventures of a Tract, . . .	141	Afraid of the Wages, . . .	ib.
The Tract-distributor encouraged, . .	ib.	Old Sally, the Negro Scholar, . .	328
One Visit with one Tract, . . .	142	A Leader will be there, . . .	330
A Sketch from a Soldier's Knapsack, .	168	A good Deed is rewarded in this Life, .	331
The Boy at the Dyke, . . .	170	Remarkable Special Providences, . .	362
Shall I pray to Chance? . . .	ib.	"Be not Weary in well Doing," . .	364
Forgiveness, . . .	171		

Christian Missions.

The Grande Ligne Mission in Canada, .	11	American Free Baptist Mission in North-	
Maulmain Baptist Missionary Society, .	142	ern Orissa, . . .	234
Orissa Baptist Mission, . . .	208		

Baptist Missionary Society.

A Brief History of some of the Stations		Ditto ditto.—Cherrapunji, . . .	172
formed by the Baptist Missionaries at		Ditto ditto.—Conclusion, . . .	237
Serampore.—Nagpore, . . .	75	Ditto ditto.—Dinájpur, . . .	335, 367
Ditto ditto.—Gowhati, . . .	146	Memoir of Mr. W. Buckingham, . .	102

Notices of Books.

	Page		Page
Missions in South India,	15	✓ New Bengali Books,	84

Essays and Extracts.

The Justification of Infant Baptism,	19	The Bengul Native Baptist Missionary Society,	238
The Waldensian Churches,	24	The Karens,	266
The Last Hours of "Old Humphrey,"	44	Brief Sketch of the Muhammadan Sect of Ferazis,	270
Oliver Cromwell,	112	Christian Villagers of Bengal,	273
Remarkable Discovery,	118	Individualism: the Baptist Element in History,	298
Capital Punishment for Murder, a Law of the Scriptures,	150	Sketch of the Sahaj Sect of Comillah,	332
On the Study of Nature,	176	Howling and Dancing Dervishes,	334
Russian Punishments,	177	Oliver Cromwell's Deathbed,	371
The History and Peculiarities of Satya Gurushm,	201	Every Man's own Work,	373
The Bengali has no feeling!	205	A Ruling Passion,	ib.

For the Young.

Who is the Happiest Girl?	344	The Sense of Justice,	346
Little Emma and the Letter she had from her Father,	ib.	The Young Hero,	374

Obituary Notice.

Death of Dr. Cone,	376
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Correspondence.

The New Birth, a privilege peculiar to the Dispensation introduced by our Lord Jesus Christ,	49	Capital Punishment,	179, 213, 240, 305
Baptist Anglo-Indian Mission in Southern India,	82	Mission in the Malayan Archipelago,	248
An Annadversion,	83	Native Baptist Missionary Society,	304, 377
		The Malayan Archipelago,	311
		The Unitarian Mission,	346

Religious Intelligence.**Home Record.**

Recent Baptisms,	28, 85, 119, 152, 183, 217, 247, 279,	312
Recent Death,	28	
Memorial of the Baptists of Colombo, against State interference with religion; presented to the Legislative Council of Ceylon,	53	
Java,	86	
Missionary Movements,	184	
General Conference of Mr	217	
Native Christian Pension Fund,	279	

Foreign Record.

Mariolatry in France,	87
Schools on Mount Lebanon,	119
The Samaritans of Nablous, Palestine,	120
Prussia,	183
France,	247
Sweden,	280
Death of the Rev. Eustace Carey,	247
Germany,	348
Denmark,	349

Missionary Herald.

Thirteenth Annual Meeting of the Bengal Baptist Association,	29	Grants-in-aid,	127
Barrisal,	30, 124, 156, 315	Report of the Chitaurá Mission for 1854,	153
Agra,	57, 89, 121, 153, 185	Birbhūm,	158
A visit to the Dadri Melá,	59	Dacca,	187, 350
Notes of a Missionary Tour,	61, 90, 94, 188, 256, 258	Account of a preaching journey in the district of Purneah, during the months of February, March and April,	219
Dinajpore,	90, 221, 253	Native Preachers' Labors in Calcutta,	222
Jessore,	93	Madras Baptist Anglo-Indian Mission,	224
Statement of the Monghyr Baptist Mission for 1854,	123	Visit to the Sitákund Melá,	210
Biblical Translations,	126	Chitaurá,	313
		Poonah,	31

THE ORIENTAL BAPTIST.

JANUARY, 1855.

Theology.

THE BEAUTIES OF HOLINESS.

Thy people shall be willing in the day of thy power, in the beauties of holiness.—Psalm

THESE words have been understood to mean, that men, at conversion, are allotted to Christ, and become his willing servants, through a perception of those divine excellencies or beauties which never fail to be discerned in him by the spiritually enlightened eye. Whether this be the correct meaning of the words or not, there can be no doubt that the sentiment thus attached to them is perfectly correct. Every converted man sees a beauty in holiness; and holiness being essentially the character of Christ, he consequently appears to all such to be the chief among ten thousand and the altogether lovely.

Holiness in man may be defined to be love to God and conformity of heart and life to the mind of God as revealed in the Bible. And holiness in God may be defined to be the purity and rectitude of his nature, even that purity and rectitude which appears in his own holy law, and which leads him to hate and condemn sin in every form of it, whether in thought, word or deed.

What are usually called the virtues, such as benevolence, and beneficence, and truthfulness, and faithfulness, and so forth,—all of which belong to God in a perfect degree, and to some men in a less perfect degree,—are not to be considered as holiness; for, as far as men are concerned, they may be found in individuals who have nothing of love to God in them, even of that love which is the principal part of holiness. And, hence, these virtues may, by many, be admired and praised, and be regarded as things, the most excellent and beautiful, whether as seen in God or in his creatures, whilst, at the same time, what is meant by holiness may

not by any means meet their approbation.

Now, this constitutes one of the important differences between the unconverted and the converted. The unconverted would see perfect beauty in God were it not for his hatred to all sin,—sin in the heart and sin in the life; but this they do not admire. They would like him to be a little more indulgent to what are usually called the frailties of human nature, than the Bible represents him to be; and they think that if he were only this, they could then love him with the whole heart.

The converted, on the contrary, admire God just because he is so holy as he is; and they question, whether, notwithstanding his benevolence, and beneficence, and truthfulness and faithfulness, they could, were he devoid of holiness, admire him as they now do. They can admire a fellow-creature who is amiable in temper, lovely in deportment, and kind and generous in all his feelings and actions, even though he may not be a possessor of holiness; but they doubt whether they could, were God just such a being as this, accord to him that reverence which is his due. They feel that it is necessary, in order that they may see beauty and excellency in Him, that he should be perfectly holy,—free from the smallest speck or stain of sin.

And the reason of this constitution of theirs is simply this,—in conversion a relish has been given them for holiness,—a relish which involves in it a disrelish for sin,—and, hence, they cannot delight themselves, as far as divine things are concerned, in any-



thing else than in holy objects. They delight in the Father, because he is a holy God. They delight in the Son, because he is the Holy One of God. They delight in the Spirit, because he is the Holy Spirit of God. They delight in the angels, because they are the holy angels. They delight in the gospel, because it is a holy gospel, because its doctrines are holy, because its commandments are holy, and because its way of salvation is holy. And they delight in heaven, because it is the holy city, and the habitation of the holy God.

Were God not a holy God they would, notwithstanding all his other excellencies, turn away from him. Were the angels not the holy angels, they would, notwithstanding the beauty of their persons and the strength of their minds, dispense with their guardianship. And were the Bible not the holy Bible, they would, at once reject it. "Thy word," says David, "is pure, therefore thy servant loveth it." Sin, wherever it appears, is contrary to their new nature, and, hence, they can never admire it.

On the subject of admiration of God there is too much reason to fear that many delude themselves. Among writers both of prose and verse, there have been not a few,—men who were known, in their day, to be anything but religious men,—who have written most eloquently of God, and who have penned addresses to him of the most beautiful kind. And it would be most uncharitable to suppose that they, in their writings, were insincere and hypocritical. But, then, it is to be observed, that their hymns and addresses treat chiefly, if not solely, of God's greatness, of his majesty, of his power, of his wisdom, of his goodness, and so forth; and but little, if at all, of his unspotted holiness. And as it is with such writers, so, it is to be feared, is it with many who are not writers, but to whom God is, by no means, an object of indifference. They have many lofty and correct thoughts of him as he is to be seen in the works of creation and providence, and they really admire him as he appears there, are grateful to him, and when they speak of him, they speak good of his name. But here they stop. They think nothing and say nothing of his holiness.

Thus Nebuchadnezzar (who, there is

no reason to believe, was, notwithstanding his long and heavy affliction, a converted man), seems to have had an affecting sense of the greatness and majesty of God, of his supreme and absolute dominion, of his mighty and irresistible power, and even of his great goodness; for thus does he speak: "And, at the end of days, I, Nebuchadnezzar, lifted up mine eyes to heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored Him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" And not unlike this is the language of Darius: "I make," says he, "a decree, that in every dominion of my kingdom, men tremble and fear before the God of Daniel; for he is the living God, and steadfast for ever, and his kingdom that which never shall be destroyed, and his dominion shall be even unto the end: he delivereth and he rescueth, and he worketh signs and wonders on earth, who hath delivered Daniel from the power of the lions."

In these quotations, it is to be observed, there is nothing said about God's holiness. It could not have been that the speakers were ignorant of this attribute; for the same instrumentality, (whatever it was,) that had taught them so much of God, and so much correctly, could not have failed to have taught them likewise that God was a holy God. But their minds did not fasten on this, or, what is more probable, they did not delight in it. It is, however, otherwise with converted men. They, in their thoughts of, and in their addresses to, God, dwell, in a particular manner, on his holiness, seeing real glory and beauty in it. Thus speaks David, (and he, it is to be recollected, represents the whole church of God in this matter): "The Lord is great in Zion, and he is high above all people; let them praise thy great and terrible name, for it is holy."—"Exalt ye the Lord our God, and worship at his footstool, for he is holy."—"Rejoice in the Lord ye righteous, and give thanks at the

remembrance of his holiness."—"O worship the Lord in the beauty of holiness; fear before him all the earth." Thus also speak the holy angels: "They cried one to another and said, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory." And thus speak likewise the four living ones, who appear to represent the whole of the redeemed church in heaven: "They rest not day nor night, saying, Holy, holy, holy, Lord God almighty, who was, and is, and is to come."

The sense that an unconverted man may have of the greatness of God may affect him in various ways. It may sometimes almost overpower him, and sometimes it may even elevate him to joy and praise. It evidently did the latter, as we have already seen, in Nebuchadnezzar and Darius. And it has done the same in many others when they have been made the recipients of extraordinary favors, or been rescued from great and impending dangers. Then such men may have been heard speaking to every body about God, uttering his praises with a most earnest and grateful heart, and seemingly swallowed up in admiration of him. But this has not continued. It has, particularly if thoughts of his holiness have come into the mind, speedily evaporated. The holiness of God, the unconverted man likes not. He deems that God, by this attribute, is his enemy. Hence, it is written: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Something like this, is sometimes to be seen in man towards man. Thus Saul was more than once deeply affected with the kindness of David to him in sparing his life; but having no real esteem for his benefactor, he soon ceased to be grateful and evinced the bitterest enmity. And it was just so with the Israelites towards God. They, on being delivered from Pharaoh, and on being safely brought through the Red Sea, were so filled with gratitude towards him, that they, in a body, most heartily and joyfully sang his praises. But this soon passed away; for not many days elapsed before they indulged in the most wicked murmurings against him.

Nothing lastingly attaches men to God, but the seeing of beauty in his holiness. It is this, and this only,

which humbles them in themselves, which weans them from sin, and which makes them glory in the cross,—even in the cross of Christ where we have the strongest expression of the holiness of God that has anywhere been manifested to us. There we see the sword of divine justice sheathed in Him who was innocence itself, and this in order that the holiness of God might remain intact, and yet the sinner be eternally saved. And it is this exhibition of holiness, mingled with love and mercy, which has softened the hard heart, inseparably united it to God, made it to delight itself in his law, and to give thanks at the remembrance of his holiness. And until men are brought to gaze on and to admire the holiness of God as seen in the cross, the natural enmity of their hearts remains, love to God is absent, and their wills continue inflexibly inclined towards evil in some form or another. Hence, no one should conclude, that he is really a converted man, until he has been brought to have a high love to God as a holy God, and a high love to all holy beings and things.

To delight in God merely as a God of mercy is nothing more than pure selfishness,—a passion which must be very offensive to God,—for this is to delight in him only in so far as he is kind to us. There are some unconverted men who have got the persuasion, (no matter how they have come by it,) that God loves them in Christ, that he has so loved them from all eternity, and that he will, to a certainty, bestow upon them heaven at last. That they are unconverted men is obvious from their living in the practice of much which is manifestly sinful. The love of such men to God, (and they do talk of their love to him,) is, therefore, nothing more than the love of themselves. If they were in any way to come to have an opposite persuasion, that is, a persuasion that God does not love them, they would actually turn round and hate Him.

But this is not the true Christian. He, in his darkest moments, even in those moments, (and almost every Christian has occasionally such moments,) in which his hope of an interest in Christ is almost gone, in which he thinks that there is nothing in store for him, but the blackness of darkness for ever, and in which he has

sunk into the lowest depths of despair, even then he cannot cease to admire God for his holiness. He feels that he can never more hate God, no, not should God even cast him off for ever.

But let us not here delude ourselves. It is possible that a man may have some degree of admiration of God, even without any such persuasion as that to which we have just been adverting,—the persuasion that God loves him,—and yet be almost as far as he can be from being a real Christian. To illustrate this, let us suppose a kingdom consisting of several distinct communities, the whole of whom have been in rebellion against their sovereign. He, being the stronger, has the whole of them in his power; and in the exercise of his sovereignty, he offers to spare one of the communities, upon their submission, while he declares his intention to punish all the rest. Now, if we belonged to the spared community, we might sincerely speak well of the king for his clemency, although we might not as yet have yielded ourselves to him, nor as yet have accepted the offered pardon. And just thus we might speak in praise of God for his kindness to this our world in offering to it pardon and eternal life through Christ Jesus, while he has made no such offer to the fallen angels,—and speak in praise of him, too, even whilst we have not as yet submitted to him, nor become the recipients of the proffered blessings. But such an admiration of God would not be an admiration of him for what he is in himself, but simply an admiration of him for his clemency to our community, and consequently an admiration arising from self-love only.

But neither is this the true Christian. He, whilst he steadfastly fixes his eyes on the mercy of God to this our world, looks at it, not by itself, but in connexion with the Being from whom it emanates, and in connexion with him chiefly. He looks at it in much the same way as no doubt the angels look at it. They not being offenders, the redemption that is by Christ Jesus has no such bearing upon them as it has upon us, yet they nevertheless admire God in it. They see in it a grand exhibition of his character,—such an exhibition as makes them love and adore him with the

greatest ardor. And just so the true Christian looks at it. He looks at it more as an exhibition of the character of God than at its particular bearing upon himself,—though the latter he cannot overlook,—and O how lovely it makes God appear in his eyes. With great feeling he exclaims with the prophet: "How great is his goodness, and how great is his beauty!"

These remarks, then, may tend to shew us some of the differences between the true Christian and the false. The false Christian delights in the gospel chiefly for what it brings to himself; the true Christian delights in it chiefly for the glorious display which it gives him of the character of God. The way of salvation is precious to him, because of the perfections of God which are to be seen in it: and the doctrines of the gospel are lovely to him, because of the way in which they exalt God and abase man, and because of the way in which they honor holiness and degrade sin.

And hence it is, that the false Christian and the true Christian talk of the gospel in very different manners. The false Christian talks of it as it chiefly bears upon himself, and he talks also of his own experience in it, of his own attainments in it, and of the love of God in it to himself. But the true Christian is too much captivated by that glory of God and of Christ which he sees in it to spend much time in talking of himself. He looks, as it were, off from himself to the glorious objects which are before him; and in these, irrespective of himself, are his delight. And hence it is, too, that the one is a far more stable and holy Christian than the other. The one in looking out of himself and on to God, as he appears in the gospel, looks at that which is firm, and sanctifying, and satisfying: the other in looking so much at himself looks at that which is ever shifting, and which is neither sanctifying nor satisfying.

The chief pleasures of religion arise from the contemplation of God as a holy God, pleasures that are almost unspeakably great, and are all but incomprehensible to those who are not the subjects of them. The heavens and the earth have a peculiar loveliness in them when viewed as the works of one who is spotlessly holy; and still more so have the whole work and plan of redemption. In afflictions,

ON MUTUAL CHRISTIAN LOVE.

and in the whole of the movements of the wheel of providence, the mind is peaceful, knowing that everything must be right when administered by a God of holiness. Low, too, does such a contemplation lay the soul in the dust, and high does it raise it in its aspirations. To be like God, and to live for God, and to be with God, and to enjoy God, constitute the longings of the man who has been brought to see in God the beauties of holiness. All earthly glory before this becomes dim and valueless, and nothing will satisfy him but awaking up hereafter in God's likeness.

O let us see to it, then, that our religion is of this kind. If God is only lovely to us because he is a merciful God, and not because he is a holy God, our views of his character are not only defective but wrong, and such as will neither sanctify us nor make us meet for heaven. It is only the man who delights in God as a holy God that becomes prepared to go to the holy place; and it is only this man, too, that can properly appreciate the gospel, even that gospel in which God remains a God of unspotted holiness, and yet shews mercy to the undeserving.

A. 1.

ON MUTUAL CHRISTIAN LOVE.

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God — 1 John iv 7.

THIS declaration, that "love is of God," well coincides with the tenor of other Scriptures. We are repeatedly reminded that the human heart is depraved. It is become as "a troubled fountain and a corrupt spring;" and from such a source it is vain to expect the pure streams of righteousness. Holiness is, accordingly, represented as produced by the Holy Spirit in the hearts of those who admit his influences. What origin, then, can love have, which is the chief of all the graces, and the substance of all righteousness, but God himself? "God is love;" and "love is of God:" and as the apostle here is addressing those who profess to have, through faith, a vital union with God, there is great force and aptitude in his exhortation, "Let us love one another."

This exhortation does not express the whole law of love, but one division of it. There is supreme love due from us to God. It is our duty also to feel compassionate love for all mankind, who are estranged from God. But these words regard the mutual love, which should subsist among all the followers of the Redeemer. This is our bounden duty, if we be of the happy number. No apparent difficulties or hindrances will excuse us from it. True, some of our fellow-believers are separated far from us, and unknown to us in the flesh: yet we must love them, and our love must prompt us to delight in their happiness, to sympathize in their griefs, and to pray for their welfare. Some, again, are at a great remove from us in rank and outward circumstances. Religion will not obviate this. But we must not envy them, if above us; nor despise them, if below. We must love all, and desire, pray for, and, if practicable, promote their well-being. It is probable some believers, whom we know, may have deficiencies of knowledge, temper, or spiritual attainment, which may render them less agreeable to us than they would otherwise be. But we must love them still: and shew our love by forgiveness and forbearance, and by trying rather to bear ourselves the disadvantages of their failings, than to fix blame and reproach on them.

Love among the disciples of Jesus should not be a dim spark of affection, scarcely perceptible amid the chill and darkness of this evil world: but a bright and cordial flame, communicating its warmth to all the powers and passions of the soul, and manifesting itself in its influence on the entire conduct and conversation. What was all the world to Christ, when on earth, for friendship and loving intercourse, in comparison with his little band of disciples, all feeble and imperfect as they were? So should it be with us. Christ's little flock should attract our chief regard, and enjoy our warmest sympathies.

Let us see to it that our mutual salutations, and outward expressions of regard, are not the whole of our love to our fellow-Christians. If our's be a true love, it should be felt deep in the heart. It should be aroused to appropriate action by every circumstance that affords it a suitable scope for exertion. The sorrows of Christ's

people should never reach our ear without causing a pang within. Their joys should never fail, when known to us, to gladden our hearts. Our most earnest wishes should go forth after their welfare, and be oft expressed in prayer. Their society should have charms for us beyond the most engaging company of the world. To commune with them of those things in which Christ has given us a saving interest should be esteemed one of our chief joys. If we can render any of them advice or assistance, it should be our delight to do it. If, with the mild voice of gentle love, we can check their wanderings, or incite them to diligence, though it cost us some self-denial, we should account it a privilege to make the effort.

Such fervent and constant "love is of God." The reasons that enforce it, and the power that produces it in hearts naturally hateful, are from Him. And the mode of its production is intimated in the words, "We love him, because he first loved us." The apostle John, both from his own heart's affection, and in the name of God who sent him, addresses us as "beloved." It is because we are the beloved of God that we ought to love one another. "Beloved, if God so loved us, we ought also to love one another."

Beloved of God!—Yet what were we, previously to the manifestation of his love to us? Rebels, involved in ruin and condemnation. Does it become us, then, to be cold or haughty towards those who are weaker in grace than ourselves? If they be followers of Jesus, their condition is infinitely better than our's would have been at this moment, but for Jesus' melting pity and redeeming love. Shall I dare despise the feeblest lamb of Christ's fold, who, myself, but for grace, had been to this day, reckoned among the "wolves," or of "the generation of vipers?"

Beloved of Jesus!—He displayed his love by dying for us, when we deserved eternal death. By the shedding of his blood we are redeemed from the curse, and reconciled to God. That same blood has purchased every true believer. Should not this unite all more closely than as if the blood of the same worldly ancestry flowed in their veins? Think of the disciples, who stood weeping around the cross, viewing with anguish the blood which

trickled from the head and hands and feet of their precious Redeemer, while scoffing crowds surrounded them. Can we suppose it possible they should feel uninterested in one another? Let us then, by faith, realize our own circumstances, which are not essentially different. Every true believer feels a life-interest in the cross, to which we look as the charter of our hopes, but the surrounding multitudes of the world are all indifferent, or inimical to it. And shall we not fervently love those who alone love the object of our love? Shall not the example of Jesus also have weight with us? How did He love all his flock! Love brought him from heaven. Love urged him to toil and suffering. Love forbade his shrinking from death, or that bitter cup of his Father's displeasure, which was worse than a thousand deaths. Shall we imbibe nothing of his spirit? He looks down from heaven with tenderest sympathy on his poorest brethren, struggling through the painful pilgrimage of this evil world; and shall we, hourly pensioners on his undeserved mercy, pass those brethren by with haughtiness or unconcern though Jesus sends heavenly angels to minister to them? Their prayers are heard in heaven; and shall their voice be strange to us? Are they fit objects of disdain, whose bodies are the temples of the Holy Ghost?

Beloved of Jesus! think that what Jesus is doing, and stands engaged to do for you, he is doing, and will do, for every member of his mystical body. Does a prince receive honors, even in childhood, for his royal parents' sake? Then the adopted children of God are worthy of all honor and affection, for their Heavenly Father's sake, though indigent, ignorant, or defective in grace. All who believe in Jesus are fellow-heirs of heaven. Shall we not love on earth those whom we hope to meet in heaven? Shall not they be objects of interest to us, with whom we hope to be associated in the never-ceasing anthems of heaven? If we so far forget our obligations as to pass by any one of the Lord's people with indifference and scorn, should the believer we have thus unworthily treated precede us to glory, should he be (if we may indulge the thought) the first to welcome our emancipated spirit as it enters the abode of the blessed, would it be a

pleasant remembrance that on earth we had passed that glorious spirit by with haughty indifference, because appointed to dwell in a fleshly tabernacle, less bedecked with earth's vile dust and tinsel? "Brethren, let us love one another!"

Beloved of God!—How know we that we can rightly claim the title? "Every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." How can the assurance of belonging to God abide in the heart, where envy, pride, suspicion, and an unforgiving spirit dwell? Everything about the gospel is radiant with love. The Father is the source of love. The Son is the incarnation of love. The Spirit is the restorer of love in the soul. The Church the home of love. The gospel is the law of love. Heaven is the realm of triumphant love. We can have no communion with all these, unless we love. The soul must be dark and cheerless as the grave, in which love dwells not. The cross and the footsteps of Jesus are the spring-boards of love. Let us live there, and draw unfailing supplies, and thus, "beloved, let us love one another: for love is of God."

J. P. M.

HOW THE FIRST CHRISTIANS ACTED.

WHEN the early disciples gave themselves to Christ, they counted all things loss for him and his salvation; and the surrender was an honest, whole-hearted transaction, never to be reconsidered, never to be regretted.

Hence from the hour of their conversion, they made little account of property. If it was confiscated by government, or destroyed by the mob, they "took joyfully the spoiling of their goods," assured that in heaven they had a better, an incorruptible inheritance. When the cause required, how ready were they to lay all at the feet of the Missionaries. Generally they were poor. A rich Christian! why, such a thing was hardly known. However it may be now, it was then "easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God." And if, as an act of special sovereignty, a man of wealth was converted, he seldom retained his riches for a long period; for such was his sympathy for the despoiled and suffering brotherhood, and such his solicitude for the conversion of the perishing, that his funds were poured forth as water.

Yet poor as were the first Christians, they were liberal to a degree seldom surpassed. We from our much give little. They from their little gave much. Their "deep poverty abounded unto the riches of their liberality." Baptized covetousness was the product of a later age.

They understood Christ to be in earnest, when, standing but one step from the throne of the Universe, he said, "Go ye into all the world, and preach the gospel to every creature." It was not therefore with them a matter to be considered whether they should go or not go. The command was positive and peremptory, and how could they escape from the obligation? With us, to stay is the rule, to go is the exception. With them, to go was the rule, to stay was the exception. Wonder not that they accomplished so much, wonder not that we accomplish so little. They did not wait idly for openings, but went forth either to find them or to make them. If defeated at one point, instead of returning to Jerusalem in despondency, and writing a book on the impracticability of Christian Missions, they proceeded to another and perhaps more distant field, and then to another, and still another, until they had gone over the appointed territory. Their piety was enterprising; the spirit of obedience made it such.

Have we this spirit of obedience to the last command of the Lord Jesus? Let us not evade the question, but answer it. Why, then, is it necessary for so much to be said and done by the pulpit and the press, by corresponding secretaries, and travelling agents, to obtain our scanty supply of Missionaries, and gather from half a million of Baptists, at the rate of a shilling each, enough to send these few Missionaries to six hundred millions of perishing heathen? O Jesus, is this thy church? Are these the people whom thou didst redeem by thy blood, and who, with the first throbbings of the new heart, have severally inquired, "Lord, what wilt thou have me to do?" When Ko-Chetthing, the Karen convert, was in this country, he was urged, in a certain occasion, to address a congregation in respect to their duty to send out and support more Missionaries. After a moment of downcast thoughtfulness, he asked, with evident emotion, "Has not Jesus Christ told them to do it?" "O yes," was the reply, "but we wish you to remind them of their duty." "O no," said the Karen, "if they will not obey Jesus Christ, they will not obey me." He in his simplicity considered the command of the Master as paramount and all sufficient.

It has been often said that in the hearts of our brethren there are fountains of benevolence. Ice-bound, it is acknowledged

they may be, and pent in the rocks of ignorance and prejudice; yet, if but a Moses go to them and smite those rocks, the streams of charity, it is said, will flow forth to gladden all the desert. Indeed! And had the primitive Christians such Horeb hearts, yielding nothing to the cause of God, nothing to the claims of a suffering, dying world, until smitten by foreign force? Was the Missionary enterprise in their day, a crouching mendicant, wandering among the Churches, soliciting with a pauper's importunity, the shreds and

parings of liberal incomes, and then proclaiming at every corner the name and residence of every donor of a half shekel, lest, forsooth, unless his reluctantly bestowed contribution, should be loudly trumpeted, he might cease to care for the will of the Lord Jesus, and lose an interest in the salvation of a world. and the Missionary treasury feel no more of the overflowings of his benevolence? Tell me, men, brethren, and fathers, were such the Christians of the age of Barnabas, Philemon, and Polycarp?—*Stow's Sermons.*

Original Poetry.

HOMEWARD BOUND.

Kennst du das land!—GOETHE.

CHRISTIAN! knowest thou the land
Where Life's crystal river flows—
Where the tree, on either hand,
Bearing leaves of healing, grows?
There a city shalt thou see.
Wide its portals twelve unfurl—
Gems its bright foundations be—
Every several gate a pearl.

Christian! knowest thou the land,
Where thy Prince Immanuel reigns?
Ransom'd saints around Him stand,
Hymning sweet melodious strains.
Seest thou His bleeding brow,
Wounded feet and hands and side?
Though He be exalted now,
Knowest thou for whom He died?

Christian! knowest thou the land,
Where thou shalt for ever dwell,
Tasting joys at God's right hand—
Joys no mortal tongue can tell?
Troubles there shall be unknown—
Sorrow, sickness, death, decay—
He that sitteth on the throne
Straight shall wipe thy tears away.

Christiar! knowest thou the land
Where nor sun, nor moon doth shine?
Where no builded temples stand—
Where's no sacrifice, nor shrine?
God's own rays on thee shall fall—
Christ thy light and temple be—
Christ thy strength, thy life, thine all,
Through a glad eternity?

APODEMUS.

Narratives and Anecdotes.

PRAYER ANSWERED.

Nor many years since, there was a poor man in the village where I lived, who, with a family of young children and a wife in very feeble health, found it extremely difficult to obtain a livelihood. He was at length compelled to work by the week for a shoe-dealer in the city, four miles from the village, returning to his family every Saturday evening, and leaving home early on Monday morning.

He usually brought home the avails of his week's labor in provisions for the use of his family during the following week; but on one cold and stormy night in the depth of winter, he went towards his humble dwelling with empty hands, but a full heart. His employer had declared himself unable to pay him a penny that night, and the shoemaker, too honest to incur a debt without knowing that he should be able to cancel it, bent his weary steps homeward, trusting that He who hears the ravens when they cry, would fill the mouths of his little family. He knew that he should find a warm house and loving hearts to receive him, but he knew too, that a disappointment awaited them which would make at least *one* heart ache.

When he entered his cottage, cold and wet with the rain, he saw a bright fire, brighter faces, and a table neatly spread for the anticipated repast. The tea-kettle was sending forth its cloud of steam, all ready for "the cup which cheers, but not inebriates," and a pitcher of milk which had been sent in by a kind neighbor, was waiting for the bread so anxiously expected by the children. The sad father confessed his poverty, and his wife in tears begged him to make *some* effort to procure food for them before the Sabbath. He replied, that he had kind friends in the neighborhood, who he knew were both able and willing to aid him, and that he would go to them and ask relief. "But first," said he, "let us ask God to give us our daily bread. Prayer avails with God when we ask for temporal good, as well as when we implore spiritual blessings." The sorrowing group knelt around the family altar, and while the father was entreating fervently for the mercies they so much needed, a gentle knocking at the door was heard. When the prayer was ended the door was opened, and there stood a woman in the "peltings of the storm," who had never been at that door before, though she lived only a short distance from it. She had a napkin in her hand which contained a large loaf of bread; and, half apo-

logizing for offering it, said she had unintentionally made "a larger batch of bread" than usual that day, and though she hardly knew why, she thought it might be acceptable there.

After expressing their sincere gratitude to the woman, the devout shoemaker and his wife gave thanks to God with overflowing hearts. While the little flock were appeasing their hunger with the nice new bread and milk, the father repaired to the house where I was an inmate, and told his artless tale with streaming eyes, and it is unnecessary to say, that he returned to his home that night with a basket heavily laden, and a heart full of gratitude to a prayer-answering God.—*Messenger*.

TOO BIG TO PRAY.

I TRARRIED for a night with an old friend, who had always seemed indifferent on the subject of religion. His wife was pious, and endeavored to impress the minds of her children with proper views of God and eternity. Her little boy, of two or three years, when about to retire to rest, knelt down by his mother, and reverently repeated a child's prayer. When he rose from his knees, he turned to his father, with a seeming consciousness that he had performed a duty, and addressed him, "Father, I have said my prayers: have you said yours? or are you too big to pray?" I thought it was a question that would reach that father's heart, and it might yet be said of him, "Behold he prayeth."

I have since noticed many, very many, who were too big to pray. I knew a young man, a college student, of brilliant talents and fascinating manners. Yet he would sometimes sneer at piety and pious men. He was considered a model by a certain class around him. In a revival meeting, the Spirit of God reached his heart. He saw his danger and resolved to reform. Then he thought of his companions who had witnessed his past life. They would say he was weak-minded and fickle. He would lose their respect. He could not come down from his high position. He could not take up the cross through good and evil report, and his serious impressions passed away, perhaps for ever. *He was too big to pray.*

I knew a man who had passed the middle age of life. His children had grown up around him, while he had been careless and unconcerned about their eternal welfare. A change came over him, and he

felt that duty called on him to pray in his family. But how could he assume such a task before his household, which would be astonished at such a strange event. He shrunk from the effort, and finally relaxed into his former coldness and indifference. *He was too big to pray.*

I knew a physician who held a high rank in his profession. The urbanity of his deportment, joined with an intelligent mind, made him a pleasant companion. But he was sceptical in the doctrines of the Bible. He witnessed the happy death of one who triumphed in the last trying hour, and his infidel opinions were shaken. "Almost, he was persuaded to become a Christian." But the pride of his heart was not subdued. *He was too big to pray.*

I knew a man of great learning and great worldly wisdom. He became a disciple of Christ, but he mistook the nature of prayer. Instead of praying in the "simplest form of speech," he often used "great swelling words," and lofty rounded periods. His prayers were not edifying. *He was too big to pray.*

How many thousands there are around us, who have been elevated to high places in our land, who would not dare to be seen upon their knees, supplicating the Majesty of Heaven. *They are too big to pray.*—*New York Observer.*

INDESTRUCTIBLE TREASURE.

THE Rev. John Newton was one day called to visit a family that had suffered the loss of all they possessed by fire. He found the pious mistress, and saluted her with, "I give you joy, madam." Surprised, and ready to be offended, she exclaimed, "What joy that all my property is consumed?" "Oh, no," he answered, "but joy that you have so much property that fire cannot touch." This happy allusion checked her grief, and she wiped away her tears; "for where the treasure is, there will the heart be also."

AN INCIDENT IN THE WAR.

THERE has been a paragraph in some of the newspapers purporting to be an extract of a letter from an English soldier to his wife, and describing his first service in the Baltic. We cannot forbear to print it for the advantage of those who may not have seen it, for the sake of the striking and impressive view it gives of the reality and individuality of war. "We dispersed at a few hundred yards' distance from the beach, to keep the coast clear whilst the boat's crew made prizes of the guns. The enemy had the advantage of the wood, and also

knowing the country well, and a troop of them showed in advance. We were ordered to fire. I took steady aim, and fired on a man at about sixty yards. He fell like a stone. At the same time a broadside from the ship went in amongst the trees, and the enemy disappeared, we could scarce tell how. I felt as though I must go up to *him*, to see whether he was dead or alive. He lay quite still, and I was more afraid of him lying so than when he stood facing me a few minutes before. It's a strange feeling to come over you all at once that you have killed a man. He had unbuttoned his jacket, and was pressing his hand over the front of his chest where the wound was. He breathed hard, and the blood poured from the wound, and also from his mouth, every breath he took. His face was white as death, and his eyes looked so big and bright as he turned them and stared at me, —I shall never forget it. He was a fine young fellow, not more than five-and-twenty. I went down on my knees beside him, and my breast felt so full, as though my own heart would burst. He had a real English face, and did not look like an enemy. What I felt I can never tell, but if my life would have saved his, I believe I should have given it. I laid his head on my knee, and he grasped hold of my hand and tried to speak, but his voice was gone. I could not tell a word he said, and every time he tried to speak, the blood poured out so, I knew it would soon be over. I am not ashamed to say that I was worse than he, for he never shed a tear, and I couldn't help it. His eyes were closing when a gun was fired from the ship to order us aboard, and that roused him. He pointed to the beach, where the boat was just pushing off with the guns which we had taken, and where our marines were waiting to man the second boat; and then he pointed to the wood, where the enemy was concealed;—poor fellow, he little thought how I had shot him down. I was wondering how I could leave him to die and no one near him, when he had something like a convulsion for a moment, and then his face rolled over, and without a sigh he was gone. I trust the Almighty has received his soul. I laid his head gently down on the grass and left him. It seemed so strange when I looked at him for the last time,—I somehow thought of everything I had heard about the Turks and the Russians, and the rest of them,—but *all that seemed so far off, and the dead man so near!*" Yes, near,—very near! Oh, that the time may soon come when this and all wars shall cease, under the influence of Christianity,—when the reign of "righteousness" shall make room for the reign "of peace" throughout the world!

Christian Missions.

THE GRANDE LIGNE MISSION IN CANADA.

NEVER, perhaps, had Rome sent forth more zealous sons than those who first reared the cross on the banks of the St. Lawrence. As they sailed up the great river, computing, amidst the grandeur of its scenery, the value, to the Church, of the acquisition of the new country, it would seem that they resolved anew, with hearts burning with zeal, and elated with bright anticipations, to conquer or die. It was not a vain resolve. The presence of the Huguenots was an obstacle in their way. This was soon removed, through the influence of the clergy at the court of France. The French Protestants, by royal edict, were recalled, and henceforth forbidden to settle in the colony.

The next step was the conversion of the Aborigines. With almost unparalleled courage and perseverance, the missionary proclaimed submission to the Church—now a wanderer over the snows of the Canadian forests, now building his hut and planting his wooden cross by the side of the Indian wigwam; next proclaiming, before the astonished and admiring sons of the forest, his warlike feats of the great chieftain—Jesus. Great success attended such efforts. Pious heathens flocked to the Church. But some wanted something more than souls. Thus the missionary knew right well; with equal ardour he sought the straying sheep and the green pastures. The finest portions of the wild missionary field were watched with fostering care, and soon became the property of the clergy. At the time of the conquest, 1759, no less than 778,000 acres of the most valuable land in Canada were owned by the order of the Jesuits alone. Their estates were confiscated by the English; but still much land, of immense value, was left in the hands of other portions of the clergy. The Jesuits had gained but little; but the foundation of Catholicism was laid deep and broad.

The conquest of Canada, by the English, was favorable to its development. It gave a mighty impulse to improvement; and yet, as was just, left the people in the full enjoyment of their religious principles. This had the two-fold effect, to increase rapidly the resources of the ecclesiastical lords of the land, who are entitled by law to a liberal share in all the products of the soil, and to make the French inhabitants cling with renewed ardour to their religion, which alone had eluded the grasp of the hated conqueror, and which, consequently, was all they felt to be really theirs. Add to this the influence of Protestantism as a rival, in restraining excesses of all kinds in

the Catholic clergy, and necessitating a considerable degree of mental culture to prevent the ministers of Rome from being behind their age, and inferior to ministers of evangelical sects; and one will easily conceive how vigorous and rapid was the growth of Catholicism among the French inhabitants of Canada.

In 1834, the little seed had become a mighty tree; Romanism was in its glory. Nearly every village had a stately stone church, with its glittering spire and gilded interior. Crosses, and the lofty towers of cathedrals, first caught the eye of the traveller, as he approached the Canadian cities; and he was struck with awe as he visited the stupendous and costly edifices which so forcibly attest, in Canada, the might of Rome. But all did not appear. Since the conquest, the clergy had been assiduously hoarding up treasures—now gathering them from the lips of the dying devotee, now turning some golden stream towards the general reservoir, by a cunning stroke of policy, with a government anxious to enlist their co-operation and influence; and, most of all, by metamorphosing the thousand-and-one errors of their good parishioners into pure gold. The amount paid for tithes was probably not under 100,000 dollars per year; and that paid annually for masses, funeral services, and other religious ceremonies, could not be less than 900,000 dollars. Every Canadian was proud of his religion, proud of his Church, and especially proud of his learned, influential, and wealthy priest. The apparent inferiority of Protestant to Roman Catholic worship, enmity of races, difference of language, and remembrance of wrongs from the English, had raised, to all human appearance, an impassable barrier to the evangelization of the French Canadians. Some efforts had been made, especially by the Methodists, but had proved entirely fruitless; and every project of the kind had long been given up. As far as can be ascertained, but two or three individuals, among the entire French population in Canada, had left the Romish Church.

It pleased God, at this time, to commence a work as mysterious in its progress as we trust, it will be lasting and beneficial in its results.

In 1834, the Rev. H. Olivier, pastor of a church at Lausanne, Switzerland, left his native country for Canada, intending to preach the Gospel among the Indians; but, seeing the religious condition of the Roman Catholics, he was induced to settle at Montreal, and commenced his labors with some

indications of success. The climate, however, not proving congenial to his constitution, he was compelled to return home, in the spring of 1836. Before his return he had become a Baptist—having been baptised by the Rev. J. Gilmour, in the St. Lawrence. The most important result of Mr. Olivier's visit to Canada was, its influence in determining two of the members of his church, in Switzerland, to enter the same field. In October, 1835, Mr. Louis Roussy, under the direction of the "Commission of the Churches of Switzerland Associated for Evangelization," arrived in Montreal. After proper consultation, he commenced his labors by procuring the office of school-teacher at Grande Ligne, about thirty miles from Montreal, among a population entirely French—and so ignorant, that not more than one person in fifteen was able to read. For two months Mr. R. retained the school, employing all his spare time in visiting the people from house to house, and making known to them, in a familiar manner, the way of salvation. The Catholic priest of the parish, not approving this, caused him to be removed from the office of teacher. From that time he devoted himself exclusively to the work of religious visitation, and preaching of the Gospel. Madame Feller, who had left Switzerland at the same time, and for the same purpose, with Mr. Roussy, spent the winter at Montreal; and, in conjunction with Madame Olivier, opened a school for the instruction of French Canadian children. Much of her time was also spent in visiting the Roman Catholics in their houses, for the purpose of reading the Scriptures, and conversing with them on the truths of the Gospel. It was a bitter moment when, in the month of May of the following spring, she was called to bid adieu to Mr. and Madame Olivier, with whom she had expected to labor. But trials had prepared her for such events. She had followed her husband to the cheerless grave; death had torn from her embrace her only child. For Christ she had left her loved Switzerland—a home of ease and refinement; and she was able and willing to stay, though left alone, and toil in a vast, though, as yet somewhat unpromising, field. Soon after the departure of her two friends, she removed to St. John's—a large village about ten miles from the Grande Ligne—hoping to find an opportunity for usefulness there; but her endeavours failed of success, through the almost brutal opposition of the priest; and her attention was ultimately directed to the Grande Ligne. In the house of one of the persons who had received the truth, under Mr. Roussy's ministry, she commenced those labors on which so great a blessing has since rested. The garret was appropriated to her accommodation. In that room, twenty-

four feet long by ten broad, and only six feet high, divided into two apartments,—in one of which she lived and lodged, and in the other received her pupils—Madame Feller spent the winter. It was a season of delightful, though arduous effort. At nine in the morning the children assembled for instruction, which was continued till noon, resumed at two p. m., and closed at five. An evening school commenced at six o'clock, which was chiefly attended by adults, with whom extended conversations were held, and whose numerous enquiries about religion often caused the meetings to be prolonged till midnight. On Lord's-day the school was opened in the morning, and public worship celebrated at noon and in the evening, when Mr. Roussy, then residing at Sherrington, preached.

The two missionaries thus continued their exertions in their respective spheres through the winter. Both were exposed to much persecution. Savage threats were frequently uttered; their place of worship was disturbed by noisy mobs; and excommunication was threatened against all who listened to them. On one occasion, Mr. Roussy's horse was cruelly mutilated, and on another, he himself was severely beaten. In the month of June the heat became so oppressive in the little garret in which Madame Feller had hitherto taught her school, that she removed it into a barn; but so great was the inconvenience here experienced, that a small temporary building was erected, by the aid of Christian friends in Montreal, Champlain, &c., principally through the exertions of the Rev. John Gilmour, then pastor of the Baptist Church at Montreal. In October of the same year, the "Canadian Insurrection" broke out; and the neighboring Catholics, long nettled by the preaching, the school, and the success of the missionaries, and supposing they had nothing to fear from the law, took advantage of the reigning confusion, and commenced a series of malignant outrages. Mr. Roussy was deliberately shot at, the bullet piercing his hat. At about ten o'clock one evening, while Madame Feller was engaged reading to a few children, she was startled by a sudden crash of a window; a stick of wood hurled through the glass just grazed her head, and with terrible violence struck against the wall opposite. A mob, to the number of several hundreds, had just arrived, and, with frightful yells and horrid imprecations, ordered the missionaries to leave the country, threatening to set fire to their dwelling, and murder them, if they should refuse to comply within twenty-four hours. All who renounced Popery were, in the same manner, commanded to abandon their new religion or their country. As the government could afford them no protection, there was no

alternative but to cross the lines. On the morrow, a cold autumnal day, the Protestants, with their families, numbering sixty persons, left for Champlain, a small village in the state of New York, about twenty-five miles from Grande Ligne, leaving behind them, at the mercy of their enemies, their houses, stock, and property of every description. After the insurrection was suppressed, the exiled families returned to their houses, and found that their furniture and crops had been carried off or destroyed by the rebels. But the arm of the Lord was not shortened; the perseverance of the new converts in their trials set forth the truth in a new and stronger light, and considerably increased the influence of the missionaries.

In the month of November, 1838, civil war again broke out around them. A band of armed horsemen were sent to take M. Roussy, then in the neighborhood of Grande Ligne, and bring him to the camp. Though the appeals of Madame Feller, who by this time had gained the respect of many of the most bigoted, the angry troop were prevailed upon to leave M. Roussy, and even pledged themselves that neither they nor their property should be molested during the war. When the disturbances ceased, they were enabled to be of essential service to great numbers of the Canadians, by their testimony before the magistrates appointed to arrest and commit those suspected of treasonable practices. Their protection was earnestly sought by hundreds; the consequence was, a gratifying increase of the influence of the mission.

In 1839, the mission church consisted of twenty-four members, of whom twenty-two were converted Catholics. The day-school, taught by Madame Feller, contained about fifty pupils; the evening school, 20 adults. M. Roussy preached at four stations besides Grande Ligne.

During this period, from 1837 to 1839, Madame Feller's residence, as we have already stated, was a small house twenty feet by twenty-four, in which the school was taught, and all the numerous calls for instruction received, as well as the public religious worship of the Sabbath held. The necessity of enlarged accommodations had long been felt. After much prayer, with hardly funds enough to dig the foundations, the structure of a large stone edifice was commenced at Grande Ligne. "If the workmen had known the condition of our finances, and the character of our resources," we once heard Madame Feller remark, while we were exhibiting to them our plan, "they certainly would have taken us for a couple of fools." But it was faith, not folly, as results have proved.

Madame Feller's first visit to the States to procure funds was most especially im-

portant for being the occasion of enlisting, in behalf of the cause, the hearty co-operation of the Rev. Edward Kirk, of Boston. "After God, it is to him," says Madame Feller, "that the mission owes its prosperity. For several years, though an agent for another Society, he was the warmest friend, and the most eloquent advocate of the cause. The money required for the erection of the mission house was liberally supplied by Christian friends of various denominations, especially in the States; and on the 9th of August, 1840, it was set apart. The *great house*, as it was called, of course became a great subject of conversation among the Catholics. Groans, rattling of chains, unearthly yells, &c. were reported to have been heard by passers by. Where the money came from was a mystery to all. According to many of the priests, it was from a bank in New York; but by far the most popular theory was, that M. Roussy had made a compact with Satan to secure for him so many Canadian souls for so much gold. Occasionally persons would come to trade their religion at various prices; some a hundred—some a thousand dollars; and were sadly disappointed when a Testament or Bible, and a solemn warning to flee from the wrath to come, was all that was offered or given. During the erection of the house, Mr Roussy's labors had constantly been extending.

In the autumn of 1840, Mr. Normandeau, a priest of the Roman Catholic Church, who had been engaged for five years as professor in the seminary at Quebec, became a fellow-laborer in the mission. By the good providence of God he arrived just in time to take a class of young men that were preparing to enter the missionary field as *colporteurs*, school-teachers, &c. In 1842, a mission-house was erected at St. Pie, an exceedingly promising portion of the field, about forty miles from the Grande Ligne. By another remarkable display of God's providing care, a laborer was prepared for this station in the person of Dr. Côté, a physician, who, by his talents and influence among his countrymen, gave a new impulse to the cause, and soon became the most efficient and successful laborer in the field. In 1843, St. Pie became the scene of serious riots. Infuriated mobs were gathered and provoked to deeds of violence and blood. The house of one of the converts was burnt to the ground, and other outrages committed, till protection was finally sought in the strict enforcement of the laws of the land. A mighty and protracted struggle was made, on the part of the clergy, about this period, to stay the progress of Protestantism. Eminent prelates from France overran the country, awakening everywhere an almost unbounded enthusiasm for the mother-church. Several religious

orders followed in their track, obliterating, by every imaginable means, Protestant impressions. A grand *auto da fe* of Bibles, gathered by these Jesuitical emissaries from those who had received them from the missionaries, crowned their prolonged effort, and betokened their success. Complete indifference for Bible truths ensued. On the other hand, pecuniary embarrassments, denominational difficulties, disaffection among the converts—illegally provided for the exigencies of the trying period. Accordingly, progress was almost imperceptible. Every thing connected with the missionary operations wore a gloomy aspect. But still God had not forgotten the work he had, till then, so wonderfully honored and blessed. Occasional conversions gladdened heaven, and the hearts of his weary and almost desponding servants. In 1849, the black cloud that had so long overhung the missionary field, suddenly disappeared. This year a new station was opened at St. Mary, by Dr. Côté; one individual, with the doctor's family, composed the congregation for a few Sabbaths; and all but God despised this day of little things. Dr. Côté's labors were abundantly blessed. The congregation gradually increased, and souls were converted in spite of the fiercest opposition from the priests, one of whom, at the head of some eighty individuals, actually came one day to destroy his house, and drive him away, but was prevented by the earnest expostulations of the neighbors. Some ten to fifteen families, mostly in good circumstances, had left the Romish Church, when, in October of the following year, he was called home to his eternal reward.

Three laborers, two of whom were natives of Canada, and fruits of the mission, trained for the work under the teachings of D'Aubigne and Gausson, entered the field about this time.

In the fall of 1850, a school for the education of Canadian girls was established at St. Pie, and a periodical started under the title of *Le Semeur Canadien*, (the Canadian Sower.) Through this paper the educated classes are more effectually reached, and striking indications of success have cheered the editor. It is especially exerting its influence in a large flourishing young men's association in Montreal. A motion was presented in 1852, before that body, by the ultra-catholic party, to the effect that "the heretical, proselyting paper called *le Semeur Canadien*, should be taken from the files of the reading-room," but was overruled by a large majority; and it still remains like a polished shaft in the best place to do execution. "The *Semeur Canadien*," says the Report of the Grande Ligne Mission for 1853, "has just entered upon its fourth year, and that, we are happy to say, with renewed zeal and strength.

Since its removal to Montreal, two years ago, it has doubled its subscription list, having now eight hundred subscribers, most of whom are French, or French Canadians. It is read, moreover, by at least four or five times that number, as in most every place where it goes, it is lent to Roman Catholics, who are eager to know what 'the Protestant paper has to say.' There are villages where its contents are generally known by some thirty persons, though but one copy is taken. It has become an indispensable auxiliary to missionary efforts among the French Canadians.

Progress has also been the law of the girls' school. Not more than half who apply for admittance can be accommodated at present in the building at St. Pie, where it was first opened. "Three years have now elapsed," writes one of the teachers, in the Grande Ligne Mission Register, of September, 1853, "since it was founded, and it has always been with bleeding hearts and sad resignation that we have been obliged to refuse dozens of young girls, who had done all they possibly could to obtain a place among our pupils. In a letter of the same date, addressed to the different ladies' societies, auxiliary to the Grande Ligne Mission, Madame Feller says, speaking of an examination she had witnessed at the girls' school, "I was charmed with the progress of the pupils. Of several of them, it may be said with truth, that they are new creatures. But the joy I experienced was mingled with grief, in seeing that twenty girls only could enjoy the privileges that the institution offers, there is not room in the house to receive more, and those who apply for admittance are still more numerous than those who are received. We greatly need a house, and this is one of my desires, one of the projects I submit to you, in the hope that you will approve of it. Now, my dear sisters, permit me to ask you, if it will be possible for you to procure us the funds, to construct a house large enough to accommodate sixty girls? I am aware that I propose what will call for a great effort, but it is to advance the cause of our Divine Master—it is to form daughters, wives, mothers, according to the Bible, who will in their turn scatter the light of the truth which they have received." This appeal, from one whose life shows the value of female influence, has met with a very generous response from a few friends in Canada and the United States. 1100 dollars were pledged or contributed during Madame Feller's last visit to the United States. No department of the work has stronger claims upon the heart of the Christian and the philanthropist. Among the masses in Canada, the education of females is sadly neglected, and even the institutions for the higher classes, with but one or two

exceptions, afford but meagre opportunities for real improvement. Their object is not so much to cultivate the mind as to give it a peculiar religious direction, to make, if possible, nuns of its inmates, as the colleges are calculated to make priests rather than men.

Marriages take place at a very early age. Family life is very imperfectly known, and the evils consequent upon this are perpetuated from generation to generation. It is not an uncommon thing to see grandmothers who number but thirty years. The remedy is undoubtedly to be found in the vigorous prosecution of efforts for the Christian education of the girls.

The building contemplated for this purpose, and for which the generous efforts of all those who love the cause of Christ are most earnestly solicited, will stand on a charming spot at St. Mary, in the heart of some of the wealthiest parishes of the country, and immediately surrounded by some of the most influential and respectable of the converts,—a centre of vast religious influence, a monument of Christian benevolence, and, if we can judge from what God has already done in the Girls' School at St. Pic, the spiritual home—the gate of heaven—to many of the intelligent daughters of the land.

During Madame Feller's last visit to Philadelphia, an aged widow, once a missionary herself, but now forced to labor hard with her own hands for an earthly subsistence, brought "her mite for the Girls' School." It was *fifteen dollars*, wealthy Christians, the gathering and saving of years of toil. It was hard for Madame Feller to receive the sum, but she was forced to it by the giver. The gift has been set apart as a sacred deposit, to lay the foundation stone of the new building for the Girls' School. And many, doubtless, to whom God has entrusted wealth, by building thereon, will magnify this bright example of love to Christ and his cause, and cause new and bright light to arise amidst papal darkness in Canada.

During the year 1852, an unusually large number of Catholic children attended the primary schools, and a new impulse was given to the cause of education at Grande Ligne. New and promising fields were opened in the parishes of St. Isidore, St. Remi, &c., and twenty persons were converted.

The year 1853, may be numbered among the brightest in the history of the mission. Never have there been so many calls for efforts of colporteurs, never have they been more active. Fifty adults, and as many children, naturally brought under the influence of the truth, have become Protestants. In the month of September an interesting revival took place in the institution at Grande Ligne. Over forty persons, in the different stations have been brought to a saving knowledge of the Gospel, and have made public profession of their faith in Christ by baptism.

The present aspect of the field is cheering, though it be where Satan reigns. Opposition is not as brutal as once, but more cunning than ever. New books, new priests, new plans, new prejudices, all combine to divert from the good old Bible the attention of the enquiring Canadians. But in spite of all this, many are reading and thinking and in secret believing, and some, bidding an eternal adieu to Babylon and all its attractions. Six ministers, two evangelists, six colporteurs and school teachers, trusting in the mighty arm of God, stand equipped for all emergencies, and, by proclaiming the glad tidings, and scattering the good seed, and silently undermining the massive walls of eternal Rome, will, if faithful, before many years, we hope and pray, cause a mighty shaking among the dry bones, in the haughty, powerful, papal church in Canada.

Rome has already lost, through the influence of the mission, two thousand votaries; about four hundred have united with the church of Christ. How few, and yet how many, viewed in the light of eternity!

Notices of Books.

MISSIONS IN SOUTH INDIA,

VISITED AND DESCRIBED BY THE REV. JOSEPH MULLENS, MISSIONARY OF THE LONDON MISSIONARY SOCIETY IN CALCUTTA.*

THREE months were occupied by the esteemed author of this volume in visiting the Missions established by various denominations in Southern India. The facts gathered on this

journey are interesting; and adding to these some details of the early history of each Mission, Mr. Mullens has presented a tolerably complete picture of what Christian missionaries have done, and are now doing over that wide extent of country. Of the

*London, W. H. Dalton, 1854, pp. 191.

accumulated results of Mission labor in India, by far the larger proportion is as yet found in the Peninsula. There the Word of God has been the longest proclaimed, and there the most numerous converts have been made.

Mr. Mullens has divided the Missions as follows: 1. The Telugu Missions, situated on the sea-coast from Ganjam to Pulicat. 2. The Canarese Missions in the Mysore. 3. The German Evangelical Mission, in the provinces of Canara and Malabar. 4. The Tamil Missions from Madras to Madurai. 5. The Shanar Missions in Tinnevely and South Travancore. Mr. Mullens has completed his view of Christian exertion in the south, by a brief account of the Syrian Christians, of the Jesuit Missions, and of the measures taken by Government to stop human sacrifices among the Khoonds. A consideration of the religious claims of the Madras presidency closes this contribution to the history of Christian Missions.

The first settled Mission among the Telugus was begun by the missionaries of the London Society in 1805. Other societies have followed, until in the year 1853, twenty servants of Christ were found preaching the Word and communicating divine and secular knowledge to the people. Some success has attended their labors. The churches contain 210 members in a community of 720 nominal Christians, and schools of considerable importance, containing nearly 1,000 boys and 140 girls, are assiduously maintained.

The general modes of operation adopted do not differ from those in existence elsewhere. Missionaries act as the pastors and teachers of the churches. Boarding schools educate orphans and the children of native Christians. Vernacular schools have a fair amount of attention, and in the most important towns, English schools attract the attendance of the higher classes of natives. Frequent itineracies, for which the climate is more favorable than that of Bengal, extend throughout the land the glad tidings of peace. Mr. Mullens thus sums up the effects of these various agencies on the general population:—

Here and there an individual conversion takes place in the upper classes, rending families asunder and causing the thoughts of many hearts to be revealed.

Every year witnesses additions to the infant churches. Although the majority of the Telugu Missions have been in operation only about twelve years, yet the religious impressions produced upon the people in general are plainly discernible. A great amount of Bible knowledge has been widely spread; in some heathen families it has been found that the Bible is daily read and prayer daily offered. Wherever new temples are built or old ones repaired, it is usually observed that the obscene figures which once formed their chief ornament are removed; a fact owing doubtless to the light which from the gospel is now breaking upon the darkness of ages. It is manifest that the heaven of the Word of God is working. In many places the people acknowledge that Christianity will prevail; that their gods are weak; that idolatry is foolish. In proof of this the singular fact is exhibited, that they have begun to give up many of the inferior deities, and to appeal especially to RAM, believing him to be Almighty. Processions are constantly formed of persons carrying lights and singing hymns in praise of RAM.

A Mission was established in 1810 among the Canarese of Mysore, by the London Society. They were followed by the Wesleyans in 1821, whose efficient English schools receive a monthly allowance of 350 Rupees. Both these Missions Mr. Mullens reports as in a prosperous state. Some progress has been made in the formation of a Canarese Christian literature, in the translation of the Bible, in the compilation of grammars and a dictionary. The boarding schools and theological classes have likewise contributed to the spread of divine truth. The following is the author's summary of results:—

At the present time in the purely Canarese country, the Mysore and Balaghat (of which Bellary is the capital), there are seven Missionary stations, with sixteen missionaries and fifteen catechists. The Church members are 284 in number, and the Christian community consists of 736 individuals. The only boarding schools are in the London Missions at Bellary and Bangalore: they contain forty-three boys and sixty girls. These schools have been found extensively useful, and from them have come forth several useful laborers in the Mission; both school teachers and native preachers. Twenty vernacular boys' schools are maintained in and around the principal stations, with 560 scholars; and five girls' day-schools with 130 girls. Five hundred boys are studying in the English schools.

The state of public feeling with respect to Christianity is no longer what it was. Indifference in former days was added to ignorance. But the extensive itinerancies of the missionaries, and the wide spread of tracts and portions of the Bible which are both read and talked over by the people, have enlightened them greatly as to the truths of the Bible, have excited a universal expectation of their ultimate triumph, and produced in many individual minds, the secret conviction that to be a Christian is both right and good.

Very similar have been the means adopted by the German brethren in the districts of Canara and Malabar, and with very gratifying success. The blessing from on high is never withheld from devoted and faithful labor. Singularly prosperous has been the work among a peculiar sect called Lingaits. They are chiefly traders and manufacturers, and display an unusual amount of intelligence and independence. Idolatry has ceased to attract their worship. In secret they adhere to a system which teaches the unity of God and that all men are of one caste. In their assemblies they eat together. They have four chief priests with numerous inferior priests or gurus, who resemble the bráhmans in their avarice, and expound their doctrines from the *Linga shástras*. Various schools exist among them, of which the sect of the Nudi Lingaits is the most important. The resurrection of the body forms one of its most remarkable tenets, mixed up with a strange jumble of Lingait, Vedantic and Muhammadan doctrines. In this sect, many converts to Christ have been made and many interesting facts exhibit how divine truth makes progress in the midst of them.

On one occasion, a Lingait priest, with two hundred of his followers came to visit Mr. Albrecht at Dharwar. The visit occurred on a Sunday morning, and the whole company attended public worship, behaving in the most proper and orderly manner. They brought with them a number of Christian books which they had previously received, and assured the Missionary not only that they constantly studied them, but were convinced that they were true, while their own books were false. They even asserted also their full belief in the Lord Jesus and called themselves his disciples. A year or two after, Mr. Würth of Hoobly, travelling through the country, came upon another band of these disciples with their guru. They had never

seen a Missionary, but had received a large number of Canarese tracts, one or two theological treatises, and a Canarese New Testament. These also professed their faith in the Lord's divinity, and quoted passages to prove it. It was from just such a band of free thinking disciples of the old guru Sundara Dás, that the first converts were gathered into the Christian Church in Orissa. It may be remembered too by those acquainted with modern Missionary history, that when the guru saw that his disciples were leaving him for the missionaries he gave himself out as an incarnation of Christ. Singularly enough one of these Lingait gurus fell into the same error. He had got the idea that he was an incarnation of the Lord Jesus, ordained to bring these idolaters to the true God. Such pretensions, however, have been treated as they deserved.

It is beyond the compass of a brief review to detail the literary labors, the useful schools, and assiduous itinerancies of these German brethren. The large support they gather from India itself proves the estimation in which they are held. The successful Tamil Missions next occupied the attention of Mr. Mullens; but we pass over them to make a few observations on the prosperous Missions among the Shanárs in Tinnevely and South Travancore.

In these districts are many thousands of native Christians, and it is an interesting subject of inquiry, what are the causes of this great success, as well as what lessons we may learn to guide us to the same end?

The Shanárs are a tribe of people whose language betrays their Tartar origin, and they form no unimportant remnant of the aborigines of India. Their food is partly rice, but the most part of them, especially in Travancore, depend for subsistence on the palm-tree. Every part of the tree is in some form made to minister to their wants. From forty to sixty trees are required to feed one family; but it is only with great exertion, by a life of incessant toil, that a peasant family is maintained. The Shanárs are neither by birth nor origin Hindus. A few idol festivals they observe; but their own indigenous religion is the worship of the devil. They are ignorant of a Supreme God, the creator and ruler of all. They neither believe in a future state, nor in the transmigration of souls. A sense of responsibility, or of obligation to obey the com-

mands of a superior Being, they have none.

The devils they worship are spirits, full of malignity and hatred towards mankind. They may be the disembodied spirits of dead men; but no gentleness moves them, they are capable of doing only harm. There are male and female devils; bráhmaṇ, sudra, and pariah devils; devils of Hindu origin, and devils of foreign birth. Their homes are in dark and foul abodes, drear and shady places, forests and ruined dwellings. Diseases, famines, losses, the horrors of the tempest, all evils have their source in unmitigable hate of man.

They are not worshipped in temples. Mud pyramids are built in their honor, having the figure of a devil in front. A superior sort of house is, however, built for the bráhmaṇ devils. Dancing and animal sacrifices constitute the worship. Amid horrid yells the hierophant performs his orgies, and is consulted by the people in the state of extasy into which he has been thrown by the ceremonies he has performed. Every species of immorality is greedily followed by the people. Nothing restrains the manifestation of every evil propensity.

Still, says Mr. Mullens,—

Their simple village life and the absence of caste among them, although they are treated by others as a separate caste, render them more open to the gospel than many other tribes in Hindustán. When they once feel the power of the gospel, they find few obstacles to a public profession of it: and the readiness of the people to act in a body tells even more in favor of the gospel than against it: so that when a man of influence in a village becomes a Christian, he is almost certain to be followed by a number of families from among his neighbors. This gregarious feeling and the absence of caste bonds, will greatly explain the fact: that of this singular people no less than 52,000 are now under regular instruction in Christian congregations.

The eminent Schwartz was among the earliest of laborers among them; but the chief honor of giving to these wretched outcasts the glorious gospel, must be given to Sattianaden, a catechist left at Palamcottah by Schwartz, and a man of great personal influence and a consistent faithful Christian. Other holy men followed, among whom honorable mention must be made of

the self-denying and devoted German, Ringeltaube.

If we now make a summary of the efforts made for the *Shánár* population in general by the two Church of England Societies in Tinnevely and the London Missionary Society in Travancore, the result will appear as follows. Of the whole *Shánár* tribe, half a million in number, about one-tenth, or 52,000, are under Christian instruction and have means provided for securing to them regular instruction and worship: of this large number 4,600 are communicants: 12,000 boys attend the Vernacular schools: and the Boarding schools contain 500 boys and 800 girls. The number of chief stations is 25: of European missionaries, 24: and of native catechists and preachers, 254. Sixty years ago, scarcely one of these stations existed. A few natives only in Palamcottah were Christians. Thirty years ago, the work had fairly begun, it has been continued with earnestness: new laborers have been added: and this is the great result: 4,600 adult communicants: 12,000 boys in day schools: 52,000 people under regular instruction. Of the number of devil temples, pyramids and idols destroyed in Tinnevely, I know nothing: but in South Travancore, Mr. Mead assured me, that after extensive enquiry, it has been found that not less than 20,000 devil images and pyramids have been destroyed: while two Romish Churches with their altars and images have also been made over to the London Mission.

The entire absence of caste among the *Shánárs* is doubtless greatly favorable to their reception of the gospel. Little or no loss is experienced on professing Christianity, so that the people are more prompt to utter any convictions they may feel. They also act much together. The resolution of two or three influential persons is immediately followed by the rest; thus the proportion of true disciples is small as compared with the large numbers who yield an outward obedience to the gospel. At first probably many expected some secular advantage; but now they are attracted by the kindness and affectionate interest of the missionaries in their welfare. They fear the demons, while the knowledge they have obtained of Christianity enables them to contrast therewith its mercy and infinite blessedness. "They may also," says our author, "have the general idea that as Christians are no longer under the power of demons, they will get better crops of rice and

fruit, and be preserved from danger." Such motives are not indeed of very high value, yet may they be the means of leading many to hear with candor and conviction the truth which saves the soul.

Those attached to Christianity consist of three classes. 1. The unbaptized, who are a very large number. 2. The baptized, including both adults and children, who are under instruction for communion. 3. Those who are admitted to the table of the Lord. The highest standard of admission to this class, is, as might be expected, that of the brethren of the London Missionary Society; the lowest, that of the Church Societies. Zeal, however, for the welfare of others has yet to a large extent to be developed among them.

Native agency is largely employed; but the great burden has to be borne by the missionaries themselves. We cannot omit the following description of the Missionary's multifarious labors.

First, a Missionary is directly the pastor and preacher of the station where he resides. He also teaches the chief classes in the school of the station, especially in the boarding school and the Bible class. He has to receive the reports of all his native agents; to meet their difficulties; give them advice; or by them send advice to the people. He must also be prepared to see smaller or larger deputations arriving from all parts of his district at any hour of the day, to ask his assistance in settling quarrels, making up marriages, securing loans from the benevolent societies, or treating special cases of sickness. He has also to visit in turn the chief out-stations in the district: to examine and teach the local schools; preach in the village churches; meet the candidates for baptism; and settle a thousand varieties of miscellaneous business, which the people are certain to have on hand for his advice.

He must also be architect and builder, not only of the Mission buildings, but also superintendent of the village streets which spring up around his dwelling. •

It is pleasing to add that these native Christians exhibit a large degree of liberality. From the Christians of eleven stations, 21,000 in number, no less a sum than 17,000 rupees has been contributed in the last four years, towards benevolent and Christian objects.

But we must here close. Interesting as are the facts so diligently gathered by Mr. Mullens, his work will disappoint many, who hoped to have from him a discriminating judgment on the value of the various modes of Missionary operation he witnessed. Excepting his just remarks on the mischiefs which have followed the permission granted by the early missionaries to the converts to retain their caste, Mr. Mullens seems to have looked with approbation on all that he saw. There would seem to be little to amend or improve. Valuable in some respects as the volume before us unquestionably is, it contributes nothing to the settlement of those important questions which are now being discussed among the friends of Christian Missions; except it be that all our plans are right, and we have only to persevere in them to secure the end we desire. We cannot think so, and we should have been glad if Mr. Mullens had availed himself of the advantages he enjoyed in his tour, to have carefully distinguished one agency from another, and striven to determine for each its value in the great work of evangelization. It is pleasant to know all that Mr. Mullens has communicated; but the instruction and improvement we anticipated from his labors, we regret not to have found.

Essays and Extracts.

THE JUSTIFICATION OF INFANT BAPTISM.

THE learned Pædobaptist ministers of Protestant Germany are not at ease on the subject of baptism. Their minds and the minds of many of their people have been disquieted by suspicions that the word of God does not

warrant the baptism of children. They would be very thankful to any one who would prove to them that their practice is scriptural and reasonable. At the Seventh Annual Meeting of the KIRCHENTAG, held at Frankfort

on the Maine, in September last, the following very interesting discussion took place. Our readers will observe that the Baptists were not permitted to speak on behalf of themselves and the doctrines they hold. All the speakers were Pædobaptists, and no doubt did their best to uphold their own system. We do not fear, however, that we shall do any harm to the Baptist cause by reproducing their arguments. Is it really possible that nothing better can be said for the baptism of infants than this?

After the singing of a hymn, and a short pause, the remaining subject was introduced by Dr. STEINMEIER, Professor of Theology in the University of Bonn.

"The Justification of Infant Baptism."

—The question of infant baptism is already solved to those who believe in a holy Catholic Church. Those who do not yield to the arbitrary decision of the Baptists, that already in the second century an universal falling away had taken place in the Church must admit, with the fathers that it is, and must be, an Apostolic tradition. It is not to be traced back to a Council. Already, in the fourth century, the fathers found it impossible to discover its human origin. The opinion of Tertullian died away without effect, a result of the Donatist controversy. That sufficed for the Reformers, and so much the more, as with the revolutionary dispositions of the Anabaptists, baptism was made a pretext for despising elders and authorities, and for rising up against them. And the Reformers hit the right point when they said that if infant baptism were vain there would be no Church. But the subject is more difficult as a theological question. The Reformers do not demand doctrinal proof of it. The obligation therefore of finding such proof still devolves upon the Church. To furnish such proof, however, as the Anabaptists require, we confess our inability. No Apostolic command, no Apostolic example, presents itself. But neither can they adduce such proof against it. Infant baptism is demanded by its necessity.

It was the high merit of the Reformers that in seeking to establish their views of the Sacraments in general and of baptism in particular, they guarded it on the one hand from a merely symbolical acceptance, and on the other from any magical operation. The rejection of the *opus operatum* pervades the whole of their confessions. Yet there are no mere symbols; the shadows have fled away. Baptism, as appointed by Christ, must on the very account of its origin effect what it signifies, but not magically. We cannot, however, yield to the opinion that the Reformers had no

positive, but only negative grounds. They not only declared themselves against the symbolical meaning, but they added the authority of the word of God. But the connexion between the Word and the Sacrament is not clearly traced in their writings. We meet with repeated contradictions in their writings on this subject,—for instance, they maintain in one place that baptism without faith is of no avail; in another, that it is of no consequence whether in baptism the child believes or not. We miss a declaration whether in baptism power is sent forth, or whether it is inherent. The uniform decision of the Reformers is, that God inclines the heart through the Sacrament.

The speaker next went through the passages of Scripture referring to baptism, beginning with Acts ii. 41, "Then they that gladly received His word were baptised." Baptism is here described as eradication out of the kingdom of the world. In 1 Peter iii. 20, 21, saving baptism is exhibited as an antitype. Noah is chosen out of a sinful generation which should perish in the Flood. In the same way Paul speaks, 1 Cor. x. 1, 2, of the passage of the Israelites through the Red Sea, and their separation from the Egyptians. So in this sense the baptised are separated, that they should not go down to destruction with the world. The inevitable supposition is this, that the baptised are entirely separated from, and crucified to, the world. So, also, in Romans vi. 3—6, "So many of us as were baptised, were baptised into His death—that the body of sin might be destroyed." Also in Colossians ii. 11, 12, "In the putting off the body of the sins of the flesh" is the meaning of baptism. It is next to a pure negative. The bestowment of positive benefits assumed by the fathers cannot consist with it. It roots out, but does not build,—conducts to death, but does not introduce to life. The water of baptism is never otherwise represented; it is not pointed out to the thirsty soul that he may drink of it; the water was the figure of the death endured by the Saviour. On the other hand, the Apostolic texts must lead us to conclude that baptism is something else than a symbol. "We are buried." "As many as are baptised are dead." This expresses clearly the efficacy of baptism, the full reality of the negative working. Nothing is said of a positive communication. In vain we look around in other passages of Scripture on the subject of baptism for this,—we find no other signification ever given. Why is not the water of baptism previously blessed, as are the elements in the Lord's Supper? Just because in the former the negative is presented, in the latter the positive.

Baptism has no power to awaken faith in

the baptised. Before all things Peter wished for the baptised, the gift of the Holy Ghost. Even of this first body of disciples the Scripture tells us that they "continued stedfast in the Apostle's doctrine and fellowship, and in the breaking of bread, and in prayers," but it gives us no proof of their being filled with the Holy Ghost.

No one will blame Philip if he baptised in Samaria without the communication of the Holy Ghost, and maintain that Peter must first set him right. This, however, must be done if the baptised received the Holy Ghost in baptism.

All the representations of baptism in the Acts of the Apostles bear the same testimony. Only susceptibility for the reception of the Holy Ghost is required. Baptism is uniformly immersion, and with it the act of baptism is completed.

So, also, in the account of the baptism of Christ. After baptism follows the communication of the Holy Ghost. The baptism of Christ represents Christian baptism; it is the door of another world; dying is therefore not its end, but dying in order to a new life.

As the Israelites were baptised *eis ton Mωσην*, so, we are to be baptised to the Father, Son, and Holy Ghost. Paul places it in Rom. vi. and Col. ii. as a fact that we walk with Christ in newness of life. This life is not actually communicated, but a real death takes place. The walking in newness of life is only the discharge of duty. The baptised are not made, in virtue of baptism, followers of Christ, but they are entitled to become such.

With the most perfect conviction, also, I call baptism the bread of the new birth—but I limit myself to the first part, namely, to the dying. There are no other means of the new birth than the Word and the Spirit: "Faith cometh by hearing"—"through the word of truth." Born of water and the Spirit. Here we have the negative and the positive. In Titus iii. 5, 6, we have the double view of the new birth—first, the washing of *Palingenesia*; and second, the renewing of the Holy Ghost. There is no ground for making these identical. Take both together, and baptism either becomes magic, and is entitled to the formula of enchantment, or it becomes a mere symbol. It is impossible to prove the promise of any positive communicated gift. Paul says: "If one died for all, then were all dead." They are dead, but not risen again. Certainly the efficacy restricts itself, in fact, to those who lay hold of it. The positive is held forth by Paul, Romans vi., as an object to be attained. The opinion of the Reformers was, that baptism was designed to be a medium for the reception of the Divine gift. How could infant baptism be harmonised with

this? Could one speak of faith in babes? Augustine says prudently, children offer no resistance to grace, if they have no faith, neither have they any unbelief. Luther brings children in baptism to the ministers of the Church, in the hope that they believe; and yet he contradicts this sentence, when he desires that we should pray to God to bestow faith upon them. This path of opinion is now deserted, and we start with the recognition of the capability of the child to receive grace; this is all that is supposed.

Infant baptism, it is said, is incomplete it needs to be completed. We have no commission to impart an imperfect baptism. We may not divide and separate it. Let us hold simply by Scripture, and the difficulty will vanish. First: Even children have need of baptism. Only the Pelagian view can doubt the necessity of infant baptism. The death into which baptism plunges the baptised is the entrance to a new life. Sin must be bruised in the baptised. Infants are inaccessible to teaching, so the other means must be used. Secondly: Children are fit subjects for baptism, for the reception of grace is not presupposed. In baptism nothing is presented which the hands must be stretched out to receive. Thirdly: Children are entitled to baptism if they are born of Christian parents. In other cases it would be giving that which is holy to the dogs. Children are born to Christ, and, as surely as they are flesh born of flesh, as surely as they are the children of Christian, among those in whom, according to Rom. v. 12, "the grace of God will be magnified," the Church has a right to the children, and they have a claim on the Church. Luther is therefore in the right when he says of the opposers of infant baptism, that they disturb the ordinances of God. It is nothing to us whether children were baptised in the households or not; it is enough that the whole house was baptised, just as Abraham circumcised his household. It is certain that the promise is to the children also, and therefore it is necessary to baptise them. "Therefore baptise all nations." If infant baptism is denied, then arises the question, who should be baptised? The Baptists demand a marked regeneration and conversion; but no tribunal can decide as to this point. No one, therefore, could with confidence baptise. Such demands meet with no justification from the Acts of the Apostles, with one doubtful exception. The Baptists must imagine Peter and Philip to have had very little of the gift of discernment.

What would baptism then be? Only a seal of the new birth. The Baptists must give a very evasive answer to the question, What does baptism effect? Scripture does not place baptism at the close of a state,

but at the *beginning*—"Not by works of righteousness," Titus iii. It is the first demonstration of the Divine compassion to the individual. Baptism is not a seal; we much regret that, even in our theology, baptism is represented as a seal. Luther and others, for example. Circumcision is regarded as a type of baptism, and treated after the same analogy. Whoever looks without prejudice at the subject will, however, after a little deliberation, come to this conclusion: If circumcision were a seal, it can so much the less be a type of baptism; for the Holy Ghost is the seal of believers, and the New Testament knows of no other. The Apostles did not look upon circumcision as a type of baptism. Paul does certainly appear to do so, Colossians ii. 11, 12; but a glance suffices to show that, here, only a simple comparison is put forth between the symbol of circumcision and the circumcision of the heart—that this is not what the Apostle intended can never be proved. No other text remains to the Baptists upon the effect of baptism, so that baptism becomes to them a worthless thing.

I conclude with the following theses:—

1. Infant baptism is no corruption of a secularised Church, it is rather a glory to it, and a practice of the whole infallible Church.

2. In Bible teaching there is, to say the least, nothing which can prohibit baptism being administered to babes. Rather is there every thing to confirm it.

3. Baptism in no way brings the baptised under engagements, but rather devolves engagement upon the Church.

A discussion ensued. The President first stated that a deputation of the Baptist body in Germany had begged to be allowed to take part in the discussion,—but that the committee had thought it right, according to the constitution of the Diet, to refuse this.

Pastor REICHEL, from Bertelsdorf, of the Moravians, says, he must object to the reporter's treatment of the subject. His new assertions were errors; for example, that the child of Christians stood quite free between the world and the Church. For, 1. It belonged to the Church in right of its baptism. 2. It was an error of the Baptists to measure the degree of faith by the conscious recognition of it, as Scripture sufficiently proves in the case of the Canaanitish woman, whose perception was dim but her faith strong. 3. That grace can only be received where the heart is made willing. There is a reception of grace without its conscious recognition. 4. It was a mistake to regard the first step as a sudden passing from darkness to light, as with the Apostle Paul. The life of the Christian must be like that of the child Jesus, who "grew in wisdom, and in stature, and in

favour with God and with man." Children are to be obedient "in the Lord." How could they be so, if they were not "in the Lord." 5. The Baptists were of opinion that men must first bring something, while the doctrine of Scripture is, that man does nothing—grace all.

Pastor BALL, of Elberfeld.—Yesterday we were speaking of the majesty of the *Word*: to-day of that of the *Sacrament*—the seal of the covenant, Baptism is founded on the voluntary self-made realisation of that which the Lord has reserved to himself to bring forth. The command of God is our justification of infant baptism. When we read in the Scriptures that at the departure of Paul from his friends, they kneeled down on the shore, men, women, and children, it is clear beyond all doubt that the children also were baptised.

Dr. SANDERS, from Wittenberg.—I repeat it; we want not dogma, but Scripture. I rejoice in the conclusion to which the reporter has come,—infant baptism cannot certainly be believed to have been introduced under mere human influence. But I have been astonished to find nothing but dogmas, nothing but dictatorial decisions. The old man is destroyed in baptism, the new one does not yet exist—what then? There is the old man dead, the new man not yet in being; a philosophical conclusion that! It must be founded on exegesis, but I cannot but wonder how it happened. "As many as are baptised have put on Christ,"—is that not *positive*? Mr. Reporter, see, how will you dispose of this? To be baptised in the name of the Father, Son, and Holy Ghost, is that not most positive, most real? My name is *in him*; we are baptised, buried by baptism, that, like as Christ was raised from the dead, so we also should walk in newness of life. I dispute the manner in which the reporter separated that which follows in this sentence from that which precedes—the positive from the negative—"I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me." This is a view which the doctrine of the reporter does not take. Luther, like the other Reformers, is evidently in perplexity on the subject. But there is the whole Church presenting the child with prayers and supplications to God, and why should God not grant what he has promised? Not in the philosophies of the reporter shall we find the justification of infant baptism. I cordially, however, agree in the resolutions.

Consistorialrath DORNER, Professor of Theology at Gottingen.—The Church has not mistaken the mind of the Lord in the introduction of infant baptism. The reporter has been severely blamed by my predecessor; neither can I agree with his argument. There is a difference between

the baptism of John and that of Christ, just as between the baptism of water and of fire. What is the baptism with fire but that of the Holy Ghost? The negative cannot then, as has been attempted, be severed from the positive. The negation, as the withdrawing out of the world, cannot, according to my conscience, be looked upon as other than as a *new life* from God. I think it is, however, to be regretted that the difficulty of the problem has not been sufficiently recognised, nor the diligence with which the reporter has labored appreciated. Yet the theses have appeared to me not quite adapted. The exclusion (1) of the merely symbolical, and (2) of the magical, is well founded; but it would have been better if, instead of bringing forward quite a new mode of proof, the reporter had taken the old ground, and pressed the practical importance of the subject. Shall Christianity find an entrance among the nations? This is the great question? Shall a new spiritual life be called forth among them? Baptism is the expression of preventing grace; upon this rests the whole of Christendom. Out of it the work must grow.

Baptism is the door of grace; it must represent the beginning of the work of grace, its reception on the part of the individual must be the second step. In infant baptism the Lord bears record to the Church that the children have been presented to him. Baptism must not be dismembered; but to divide it into positive and negative is to dismember it. It is not necessary that every one should be first a heathen and then a Christian. Infant baptism must, however, be only the basis, not the education and the school. The child cannot, according to our doctrine, earn itself a blessing, but preventing grace has already graciously taken it in her arms; the preparation for the Lord's Supper must commence from baptism.

Dr. EBRARD, from Spiers.—The speaker preceding me and the reporter have given me satisfaction. I, however, cannot entirely agree with the reporter. I fear his theme has carried him further than he intended. It is, however, far easier to say, "Give us not dogmas (theory) but Scripture," than to comply with the demand. I would only ask the reporter one question. What is meant by death in baptism? Is the dying of the old Adam that of the outward or of the inward man? If the first, then between him and the Baptists there is but little difference; if the latter, however, I do not understand how the putting to death of the old man can take place without the bestowment of a new life. How can the old man be crucified without repentance?

We distinguish between the germ and the development. A seed may be crushed

under foot, upturned, the birds of heaven may come and devour it. Shall it then be said baptism is imperfect; I would not say this. I also agree with the reporter that baptism is not to be taken as simply symbolical. But a Christian father can have no true joy in his child so long as it is his alone, before he knows that it has a true Father in heaven. It is, however, to be borne in mind that, true as this interest in Christ is, there is yet another to be sought, and that we must not lull souls to sleep upon their baptism by saying to them, "You are in Christ Jesus," for to each one the personal reception of grace is necessary. I think the theses are not suited for discussion, (1), because they are too theological, and not ecclesiastical; and (2), because we cannot discuss that which is already clearly made out.

Dr. HOFFMANN, from Berlin.—I should contradict the statements I made yesterday if I did not subscribe to much that the reporter has advanced; I must, however, recal another very important part of those statements, if I subscribed to the whole. He has forgotten that from the moment in which a child is baptised, it stands in quite another relation to God. Here is an exegetical, a philosophical error. We may not forget that there exists such a thing as Christian logic. There cannot be anything purely positive or negative. If the theses are not quite omitted, I must beg for an alteration in the construction where they speak of the infallible Church.

Calls for the close of the proceedings are heard, but are silenced by the President in favor of

Dr. WICKERN, from Hamburg.—My warm thanks I must first of all express to the reporter, for though he has propounded opinions in which I cannot agree, yet I shall take home with me much to remember and ponder. I also rest upon the text quoted by Sanders, "We have put on Christ in baptism," but I would point to something further. Infant baptism is the foundation of our Christian life as a people; we have none without it. The Inner Mission rests upon the baptism of children, without this it were almost folly. But while we speak of the baptism of children we must not forget the children themselves, least of all must we forget to speak of the great child Jesus. What a fact full of significance is it to the Christian Church that there was a "child Jesus!" Have we not in the child Christ the prototype of all godly children? To what end did He come into the world? Why did not God send Him upon the earth as a Gabriel? In the smallest child redemption may be realised, the Church must bring Christianity near to every man in each moment of his life. Then I would point (as Ebrard has done)

to the life of the child in Christ. Such a development indicates beyond doubt a higher union. Only it must be watched with tender, thoughtful eyes. This is one of the moments of salvation, which must be wanting to those who reject infant baptism. In this sense Christ will one day say to those who have baptised children,—“I was hungry and ye fed me,” &c., “for inasmuch as ye did it to one of the least of these my brethren, ye did it unto me.”

The reporter, Dr. STEINMEIER, rose to reply, which he did at some length, meeting their objection, who said he had philosophised instead of having brought forward Scripture. I do not comprehend, he said how Gal. ii. 27. can be brought against me “We have put on Christ,” inasmuch as the Apostle is here clearly writing to the heathen who had been converted, and believed, and not to children. To justify infant baptism on Scripture grounds, is a very difficult thing. I stand upon the ground of the Reformers’ confessions. Looking up to God I enter upon exegetical labors. Like my colleagues who have spoken I wish to find infant baptism justified from the Bible. No dictatorial dogmas avail us here. “*Prove it out of the Bible.*” must be the demand. I do not rest satisfied with my present opinion—and confess, that infant baptism is a problem not yet fully solved.

This closed the discussion, and instead of adopting the theses proposed by Dr. Steinmeier, the committee was charged to get a popular work on infant baptism written and published.—*Evangelical Christendom.*

WALDENSIAN CHURCHES.

THE following very interesting account of the Waldensian Churches was given by the Hon. and Rev. B. W. Noel, at the Annual Conference of the Evangelical Alliance, held in London, last October. We extract it from *Evangelical Christendom.*

You are aware, most of you, that the churches of the valleys of Piedmont which I have lately visited, have existed from time immemorial—that their origin is not well ascertained, but that certainly they have been offering a practical protest against the abuses and errors of the Church of Rome since the eleventh century, and probably from an earlier period. I have lately visited all their parishes and churches, in company with M. Roussel, in a tour amongst them, during which he preached to considerable congregations in every one of their temples. I should be in danger of wearying you by anything like a detail of what we met with on that visit and I would rather, therefore, confine your attention to a single meeting which closed that tour,

and at which my dear friend, Mr. Henderson, and several other English friends were present.

There is a place at the head of one of their valleys, the valley of St. Martin, called the Balsille. It is a promontory that runs down from a high mountain, which is insulated and extremely precipitous on all sides. The mountain itself is called the mountain of Quatre Dents, the mountain of the four teeth. The lower part of it, the Balsille, is divided into two parts, one called the Chateau, and the other the Fortin. This mountain stands between two torrents, which close just in front of it. At our place of meeting there was a beautiful lawn, with short grass intermingled with rocks of an undulating form. In front of the lawn is a precipice of about 200 feet in height; just above that precipice is a narrow ledge of level ground, called the Chateau, or castle, and above that are the precipitous cliffs called the Fortin, which are four successive conical summits, exceedingly difficult of access. On the north-east there is a still higher mountain, of which the Balsille forms a part, and on the left a mountain called the Guignivert, about the same height. Above the Guignivert, and behind the Balsille, is a still higher mountain, eight or nine thousand feet high, the upper part of which is exceedingly precipitous. The neighborhood I have described was the scene of a very heroic defence about 200 years ago. Henri Arnaud, who was pastor and colonel of that people, at the head of 800 men, returned to their valleys, when the whole Vaudois nation had been banished thence. They had lost their valleys and homes, and were apparently expatriated for ever, when Arnaud, with these 800 men, determined at all hazards to recover their valleys and property. They came back without money, without resources or provisions, and in the face of a vast force they recovered valley after valley: but, at the same time, they were engaged in a strife so unequal that it was probable, though their loss was very small compared with that of their enemies, that eventually they would be worn out and destroyed.

At length Arnaud proposed to his men that they should not wander from height to height, and engage in successive conflicts any more, but concentrate their forces on this mountain, called the Balsille, and there meet their enemies, and await the result of a general attack. There they encamped, and rendered the place strong by such fortifications as they were able to make, which would be nothing in modern warfare, but which were formidable at a time when cannon was not brought to bear upon such fortresses. There these bold, brave, and pious men spent the whole of a severe winter in the midst of the deep

snows which were surrounding them on every side, after having resisted several attacks made upon them in the autumn. At length, in the spring, it was announced to them that their enemies would return. Various offers were made to the Vaudois to lay down their arms; they were promised pardon, and a sum of money each, if they would relinquish and give up their enterprise; but they were determined, by the help of God, to secure the recovery of their valleys and the restoration of their families. They, therefore, announced that they meant to await their enemies, and at this time were reduced to about four hundred. Marshal Catinat, one of Louis XIV.'s best generals, came to attack them with an army of nearly twenty thousand men. He filled the valley with troops, crowned every height with soldiers, and surrounded the Vaudois, so that it seemed impossible for them to escape, and then conducted a siege upon the Balsille, but with such ill-success that the French soldiers were mowed down by hundreds; and at length the indomitable Vaudois were completely victorious, and drove off the French army.

Louis XIV., however, was not to be baffled by a few peasants, and Marshal Catinat did not mean to give up his enterprise because he was once defeated. He therefore left the command of his army to M. de Feuquieres, who returned to the attack at the head of 12,000 men. The soldiers filled the valley of St. Martin, crowned the neighboring hills with their forces, filled all the woods, and just opposite the chateau of the Balsille, placed a battery of cannon. The valley had never seen cannon before, and the Vaudois were ill-prepared to resist any such attack. A white flag was then hoisted by De Feuquieres, to announce that they should be forgiven if they would surrender; and afterwards a red flag replaced it, to announce that there would be no quarter if they did not surrender. They were then asked if they would yield, to which Arnaud and his men replied that the cannon might fire, but their rock would not be likely to be shaken by them, and that their hearts were like those rocks. But though they might be very bold they were not able to resist the battery; it tore down their poor fortifications rapidly, and the soldiers of De Feuquieres, ascended the Balsille by its only approach, which was a steep and grassy slope, on the southern part of the Chateau. At length with very little difficulty they entered into the fortress itself. Meantime the Vaudois, who had only lost a single man, retired to the Fortin, the sharp pinnacles behind. The Fortin had no means of defence; it is difficult of access, but as there was no water, and no means of living in the midst of the snows,

the Vaudois, it was supposed, could not hold out; and the French, quite certain that their foes were in their hands, immediately announced that every man of them should be hung in front of the Chateau the next day. On the following day the French mounted, with their usual gallantry, up those pinnacled heights, chased the Vaudois, and expected to take them prisoners, but when they had become fully possessed of the whole mountain of the Quatre Dents, and had the Fortin in their hands, without a single shot returned, they looked for their prey in vain, and did not find a single Vaudois there. Yet all around them were terrible precipices; every height of the country was filled with troops of the enemy's forces. At night, after those four hundred men had stood the whole day in battle, they knelt down on the ground, and implored the aid of God. Just at that time such a mist rose from the valley, boiling and curling up from beneath, as to hide them completely from the numerous watch-fires of the enemy, which were burning through the night, and which would have flashed upon them, and left them no hope of escape. By the aid of that friendly mist they ascended a precipice with naked feet, which they could not have ascended with their shoes on—a precipice which no man has ever climbed besides, which not a man of the enemy would have dared to ascend, and which the chamois itself could not have climbed. They were in total darkness; they felt their way from rock to rock, and ascended, holding each other's hands. The next morning, when the mist cleared away, the French, thinking to find them on the Fortin, looked high in the clouds, above the Gungniver, and saw those men cutting their way in the snow, on the highest point of the mountain beyond. God blessed them, and in ten days peace was made, and they were taken into the service of the Duke of Savoy, as his favored troops, who before was, in conjunction with Louis XIV., seeking their utter extermination.

It was a gallant defence, and a remarkable escape which their meeting was called to celebrate. There is but one path to the spot at which the meeting was held. The mountains and rocks are far too precipitous to be climbed any other way, at least without great difficulty. Along that path, from earliest dawn, there was a continuous flow of visitors. I awoke at half-past three, just as the first twilight was beginning to appear, and it was glorious to see the whole of that narrow pathway crowded with visitors, climbing up the valley towards the Balsille. People were walking along the whole distance, as far as eye could see, groping along the side of the mountain. At nine o'clock we reached the spot, and

I was forcibly reminded of the day on which the battle I have described to you was fought; for while the sun broke out above our heads, the mists, such as those that shrouded Henry Arnaud and his friends, seemed to hang over the Balsille, making it look as black as though it were the infernal region itself. As I approached the Balsille I could easily imagine with what terror the superstitious French soldiers would approach to the attack. It seemed as if the place was the very citadel of the Prince of Darkness, for the sunshine only made the shadows still deeper. However, on this day there was no sign of conflict. We saw three thousand peasants assembled and seated on the grass in a beautiful theatre. There was a natural platform prepared by the rock on which we stood. It was a beautiful sight to see the place crowded, and the preparation made for the meeting. At nine o'clock the meeting was opened by one of the Vaudois pastors, a Vice-Moderator of the valleys, who expounded the order of proceedings, and gave out a hymn to be sung. A very earnest prayer followed, by another pastor named Malan. There was then a recital of the historical events which I have mentioned, extremely well drawn up by a Vaudois pastor of Turin, whose ministry among the Italians God has greatly blessed. The recital was listened to with great interest. He mentioned many things, showing the providential care of God over Arnaud and his men. It seems that when they returned from Switzerland they drove away the inhabitants who occupied their property before they could gather in their harvests. But they were so soon attacked themselves that they could not afterwards gather it in; so that in one of the valleys the snows came and completely buried the harvest, before it could be gathered at all. In winter, when they had taken possession of the Balsille, and had no provisions, being in danger of starvation, they returned to this valley, to see if they could find any; and to their surprise they found that the snows had melted, and that the harvests were ready for them, enabling them to live during the winter for several months. The people were invited to join in a hymn of praise, called the song of Balsille, and about a thousand voices joined in delightful harmony, to sing God's praise for the rescue of their fathers. The hymn contained such sentiments as these:—

It was here that our fathers, the true and the bold,

With myriads against them, but God on their side;

Superior to hardship and hunger and cold,
The crosses of Rome and its armies defied.

Like Israel elected God's goodness to show,
They were saved by His care in each suffering time;

Their harvests they dug from the sheltering snow,
And climbed where the chamois would tremble to climb.

When the cannon had conquered their pinnacled height,

And nought was before them but death and despair,

They prayed to their Maker that perilous night,

And He made them to triumph in answer to prayer.

And now when the signs of the terrible fray,
The bullets of France are found deep in the sod,

Each relic of battle should teach us to pray,
Each bullet remind us of duty and God.

Thou land of great actions, thou home of our sires,

High crags which have witnessed the toils of the brave;

Inspire us, their children, with ardent desires
The foes of our faith to enlighten and save!

I have mentioned this meeting to you because there were several features in it that were remarkable. The whole scenery was unusually grand, such as to leave an impression upon the mind which could never be effaced. Nothing could be more delicious than the weather. Sometimes the clouds would lower over us with a blackness as of despair; then they would break away, and you could see those pinnacled heights far up in heaven like the fragments of another world; the cloud and sunshine chasing each other over the mountains in a way which every lover of mountain scenery has so often admired. But there were several features in the meeting which illustrated the state of the Vaudois Church. In the first place, the meeting was summoned by the Vaudois Christian Union, which is composed of about 200 men, mostly Christians, and which has been formed very much like our Young Men's Christian Association in London. It is composed, like our Alliance, of various denominations—Dissenters and Vaudois Churchmen. Now that alone marked a vast difference in the state of the Vaudois. Most of these pious Dissenters are the result of a visit paid to the valleys by Felix Neff, one of the most godly servants of Christ who has lived in our day. The mass of the nation had fallen into neglect and irreligion, and he and his friends were treated with contempt. But God had touched the hearts of a few. These few held religious meetings for prayer in their cottages. They increased in number till they amounted to 200, and these formed the Vaudois Christian Union. When I visited the valleys seventeen years ago, these prayer-meetings only exposed those who met in them to contempt, derision, and

persecution. They were sometimes beaten, and often hooted; but now they were in perfect peace, and associated with the Churchmen of the valleys in thorough fraternisation. It was the Vaudois Christian Union, then, which had summoned the meeting at the Balsille, to which 3,000 persons responded. Such a response was remarkable, for the Vaudois are peculiarly poor. They gather their livelihood, for the most part, from barren mountains with incredible labor. Their harvests grow upon the sides of the mountains far up in the skies, where you would think a man could not tread; and as the rain washes down the light soil, the whole of their fields would be washed away, leaving nothing but bare rock if they did not carry up the soil upon their shoulders every other year. Their other labors are of a similar kind. This meeting was in the mid-st of harvest, when every day's sunshine was of the greatest importance; yet 3,000 men and women, all hard workers (for the women work as hard as the men), had come from considerable distances, twelve or fourteen miles, across the loftiest mountains, in order to be present. Next, let me observe that nearly all the ministers of the valleys were there. The Moderator introduced to the meeting my friend M. Russell, who made an excellent speech. Our brother, Dr. A. Thomson, who accompanied Mr. Henderson and myself, was also introduced. The Vice-Moderator, the secretary of the Vaudois Fable, which is their executive authority, and Mr. Malan, a Vaudois deputy—the only deputy in the Chamber who is a Vaudois—and nearly all the pastors were present. Now, when Neff visited the valleys, in 1826, he did not find a single congenial evangelical pastor. They were all cold and worldly; of one of them he said, he could hold no conversation with him whatever on spiritual subjects. Now, however, the pastors fully and freely responded to the invitation of the Vaudois Christian Union, and expressed their pleasure at the efforts made to promote the Gospel, and their satisfaction at witnessing so much Christian union among the brethren. That alone will serve to intimate, what I may also state from personal knowledge, that nearly all the Vaudois pastors are become Evangelical. The great majority of them are preaching Christ, I will not say with great force, but still faithfully.

But there was another remarkable feature which I ought to mention. Several of us who addressed the meeting were foreigners. When Neff visited the valleys, in 1826, he only preached in three pulpits, never in the open air; and when he returned to his home he received a letter, saying, 'You did well to run away, for if you had stayed another day you would have been arrested, the law

not allowing a foreigner to preach in any of our valleys. But here were a number of foreigners permitted to speak freely at an open-air meeting, in which it was very likely there would be irritating allusions to the persecutions of the Government, and some hard blows dealt against the Papacy. Not a single soldier, or policeman, or representative of the Government, or Papal spy, was seen there, and not a single hostile voice was raised during the whole of the proceedings. Nay, so little fear of disorder was there that we had not even a chairman; the meeting being regarded as an assembly of friends. No riot or quarrel, no sign of intemperance, no indecent conduct, was seen throughout the day. The hymns, and prayers, and addresses, were full of Christian earnestness. It would take too long to tell you what was said on the occasion, but the advice given to the people was such as was likely to be most useful in the result; and so interested were the people in the proceedings that they agreed by acclamation to meet next year at a still more interesting spot where their fathers often fought and conquered.

But while one admires the heroic bravery of Henry Arnaud and his men, one cannot but remember that bravery is not only an ancient virtue. Who can have read the details of the last few days without being perfectly thrilled to see how our countrymen can meet danger? If Henry Arnaud and his men were brave as lions, so were the soldiers of the Alma; and it does one good to see how our countrymen can stand the fire of the musket and the blaze of the cannon; it makes one thrill to think how, breast deep in the water, with that high bank to climb, with batteries raging in front, and a line of musketry on the summit picking them off one after another—how with unflinching coolness and steadiness they could get to the summit that they were bidden to climb and make it their own. It is delightful to think how their commander, represented by his rival in glory, St. Arnaud, as having the bravery of antiquity, stood in the midst of bullets, seeming, with Charles XII., to say, 'Henceforth this shall be my music,' and with the utmost coolness issuing his orders. We ask ourselves, what was it made our soldiers so brave? It was simply their fidelity to their Sovereign and their commander, and the habit and practice of obedience. When we see it we should ask ourselves, have we the same fidelity to our Great Head? Have we the same spirit morally which these men had physically? Have we the same daring in the noblest of causes that those men had in fulfilling their duty to their Sovereign? I trust something of the same feeling will animate us; and if it does, it must be the full determination on

the part of every one of us to do what they did—that is, to obey orders; and when our Great Commander bids us do anything, not to dream even of turning a hair's breadth from that command.

But there was another thing scarcely less exciting one's admiration, which I think we should also reflect upon, and that was that this great battle was won by two allied armies, each anxious to do the other justice, and with more than chivalrous generosity, each anxious to testify to the alacrity, spirit, and decision of the other. There are differences and old grudges between France and England; but when they had one object to secure, they did not ask what the armies of France and England had been, in other times, but regarded each other as brethren and allies. So must we. If we would carry the world before us, it must be by just such a generous alliance of those who have secondary differences, as the French and English have shown on the banks of the Alma. Then God will bless us; and when we remember how God has blessed

us, and how I and other Englishmen have been permitted to examine in the midst of happiness and peace that fortress where there had been the wrestling of warfare, the agony of the wounded, and the groans of the dying, we cannot but look forward to the day when perhaps we shall, with as much ease and peacefulness, be examining the sinuosities of the coast at Sebastopol, and shall be asking what our soldiers did and how gallantly they fought? And who can tell whether, as the Balsille, once echoing to the sounds of war, has been consecrated this year to the promotion of the Kingdom of Christ, whether such meetings may not yet be held at Sebastopol or Constantinople? Whether we may not meet, not to consummate a warfare so auspiciously begun, but to consider how the liberties of Christians and the Gospel of Jesus Christ may there be carried to their ultimate success and glory. Let us be found ever ready; and let us bless God that we live in times where there are such facilities for exertion and such calls to work.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Comillah.—Mr. Bion writes under date of November 30th,—“I baptized last Sunday and Monday, *five* persons at Shantipore,—the new Christian village,—three men and two women. One of them is regarded as a chief and possesses some influence.”

RECENT DEATHS.

WE have this month to record the death of the Rev. James Paterson, of the London Missionary Society. This event was quite unexpected, and occurred Sabbath-day, December the 10th, when on a missionary tour up the river, and just after he had made an attempt to preach to the natives at Cháda. He had suffered from an oppression on the chest for some time previously, and after his death it was discovered that his disease was dropsy in that part. For the last four years Mr. Paterson devoted a large portion of his time to the editing of Bengali books for the Calcutta Christian Tract and Book Society, and it had just been decided that he should con-

tinue the same work for two years more. His loss will be very deeply felt by that Society; for men able to discharge efficiently the duties of the post he occupied are rarely to be found. Our deceased brother was well known to many of our readers, and all must have loved him for his gentleness, humbleness of mind, and other Christian excellencies. May his children be protected and provided for by the Father of the fatherless.

Another death which has excited general lamentation is that of the Rev. Andrew Morgan, Rector of the Parental Academy and Doveton College. Mr. Morgan's energy and skill as a teacher attracted great admiration, and we believe that the institution over which he presided has been incalculably benefited by him during his short connection with it. On the 23rd of December he was after a very short illness removed from the scene of his activities, at the age of 36.

These are solemn warnings to all. Let us rouse ourselves from sloth, and be doing. We know not when our course may be abruptly terminated. Let us be ready for the end whenever it may come.

THE CALCUTTA MISSIONARY HERALD.

WE have the pleasure to record the safe arrival of Mr. and Mrs. G. Pearce in the *Sully*, on the 30th of November. Both appear to have greatly benefited by their visit to England. They are accompanied by Miss Packer, who will devote herself to the cause of native female education. May a rich blessing attend the coming of these dear friends, and may they be spared to labor for the evangelization of Bengal for many years.

THIRTEENTH ANNUAL MEETINGS OF THE BENGAL BAPTIST ASSOCIATION.

THE thirteenth anniversary of the Bengal Baptist Association was held at Serampore on Monday evening the 4th of December and the two following days. Unlike several preceding anniversaries, the meetings were attended by a goodly number of missionary brethren and by other delegates from many of the churches. In addition to brethren Denham, Robinson, and Trafford of Serampore, there were brethren De Monte, Fink, Leslie, Lewis, Morgan, Page, Robinson of Dacca, Sale, Smylie, Supper, Williamson, and Weager. There were too, Mr. Underhill,—who had shortly before arrived as a Deputation from the Baptist Missionary Society,—Messrs. Gregson, Martin, and Anderson, newly arrived Missionaries, and brother Pearce, who had returned to Bengal in renewed health, a few days before the meetings began. It was truly invigorating to meet with so many beloved brethren and to enjoy the opportunity of taking counsel with them.

The first meeting was held in the Mission Chapel on Monday evening, when brother Leslie read the Circular Letter, written this year by himself, on CHRISTIAN BEHAVIOUR. Prayer was offered by brethren Sale and Morgan.

On Tuesday morning another meeting was held in the same place, when brother Morgan was elected Moderator for the ensuing year, and the English letters and statistics of the churches connected with the Association were read over. Upon the results

of the year's labor as revealed by these, we shall have a few remarks to make by and by.

In the afternoon a meeting for business was held in the College. The accounts of the Association were brought before the brethren, and appropriations were voted from the funds in hand. Thanks were given to brother Leslie for the Circular Letter, which was ordered to be printed as usual. Mention was made of the lamented death of Dr. Sutton, and various other matters engaged the attention of the meeting; at the close of which, Mr. Underhill expressed the pleasure he felt in meeting so many missionary brethren, and conveyed to them all an assurance of the warm Christian love cherished towards them by the Committee he represented.

In the evening, brother Trafford preached from Psalm cxlix. 9, in the Mission Chapel. Brethren Pearce and R. Robinson offered prayer.

On Wednesday morning a Bengali service was held in the Chapel of the Christian village at Johnnagar. Brother Supper opened the service with prayer, &c. and brother Jonah Shanth of Bishtupur preached from Gal. v. 1.

In the afternoon another meeting was held in the Johnnagar chapel, when the Circular Letter, was read in Bengali, and the Bengali Letters of the churches and statistics were also read over. After this, a few matters of business were discussed with the native brethren, and brother Smylie concluded with prayer.

In the evening a final meeting for conference was held in the College when several subjects of interest and importance to the churches were discussed. The session of the Association was then concluded with prayer by the Moderator. We believe that all who were able to be present at these meetings were gratified by them, and that the missionary brethren were all encouraged and strengthened by their intercourse one with another.

The Statistics of the churches supply cause for lamentation, as the following brief abstract of them will show. During the year which has passed since the former meeting *eighty-one** persons only are reported as baptized, *sixty-two* have been received into fellowship by letter, and *forty-nine* have been restored; *twenty-four* members have died, *forty-eight* have been dismissed, *twenty-seven* have withdrawn from the communion of our churches, and *eighty-five* have been excluded.

* In addition to these, *three* persons were baptized at Serampore who did not afterwards join the church there.

Of the twenty-three churches connected with the Association eleven have been increased by an aggregate of *eighty-four* members, eleven have sustained an aggregate decrease of *seventy-six*, and one remains unaltered as to numbers. The clear increase of members to the Association for the last year is therefore only *eight*; and for even this small increase we are indebted to the fact that the native Christians at Sâtbaria in the Jessore district, who had not for some years been included in the Association returns, have this year been numbered with the other churches in Jessore. A full analysis of the statistics would, it is true, show that some of the loss sustained in the past year is not really cause for discouragement, but enough would still remain to sadden the hearts of those who look and long for the rapid increase of the churches of Christ in Bengal. The number of members now in all the churches composing the Association is *one thousand five hundred and sixty-six*. May they speedily be increased a hundred fold.

BARISÁL.

FROM THE REV. J. C. PAGE.

Extracted from the letter to the Association.

November 1854.—Though I have little in the shape of news to communicate, yet, I feel it necessary to send you a few lines in the present occasion.

1. At all the STATIONS (eleven in number) in this district, the services of the Lord's-day and week-day worship have been regularly attended to. The congregations on the Sabbath have been on the whole encouraging. At the smallest stations the hearers number from thirty to forty; at the largest, frequently above one hundred and fifty adults. It is difficult on week days to get *many* regularly to attend service, but this arises more, perhaps, from necessity than unwillingness on the part of our people. They are all poor, and must be at work. But go where they will, generally on Saturday night they all return home, ready for the rest and the duty of the Sabbath.

It is to be hoped that some real good arises from this constant attend-

ance on the means of grace. There is a gradual, though slow, increase of knowledge; a better understanding of what is required of Christians and a singling out of the Christian community, and distinguishing it from the mass around.

We have had, as in former years, a few families every now and then joining us, so that in nearly seven years, the number of hearers is *three-fold* what it was when I first came to the district.

2. The CHURCHES, until very lately have, for the most part, enjoyed peace; and the numbers throughout the stations have been united, if not as much as we could wish, yet almost as much as we can just now expect. Church-meetings have been regularly held, and matters conducted in them in a more orderly and decent manner than formerly. The Lord's Supper has been every month administered in eleven different places, and to partake of it is regarded as a real privilege.

As will be seen, we have had several baptisms. Nearly all received into the Church this year had learned to read; and the clear evidence of a changed heart and a new life, manifested in some, is very satisfactory and pleasing. A few, who in former years had been separated from us, have been restored; and we hope they will not again wander from the fold. The *exclusions* and *withdrawals* are rather many, but it must be remembered that it is chiefly to attachments to former errors, rather than to immoral conduct, that we are to assign the cause of the exclusion of the majority. Some of the old members, baptized before my time, are ever prone to talk of their Bairagi and Mahant views as being nearly of the same import as the commands of Christ. This we cannot and will not tolerate.

3. Our SCHOOLS continue much as they were last year. The poverty of the people allows few of them to send their boys to be taught. This year, especially, the distress in the north-west of the district has been, and is, so great that fewer children have been spared from work. In four stations we have from sixty to seventy boys, attending day schools. Our *adult schools* are continued, and afford encouragement. Many women and some

men have learned to read the Bible during the past twelve months. The *Girls' Boarding School at Barisal* has thirty-five girls in it. Almost all have been but some six months at school, yet several have learned to read. They sew a little, cook their own food, beat out their own rice, wash their own clothes, keep their own house, &c., in fact are taught to do well what they will have to do when they get married and have homes of their own.

4. *Preaching* to our neighbors is not neglected. The native preachers are very often out at some markets in the neighborhood of their stations. I have attended three large *mclas* with them, and we have had many large and attentive congregations.

I am conscious that this is but a poor account of our state and our doings. Indeed, I feel humbled before God on account of our unprofitableness. May He for Jesus' sake forgive our indolence, our unfaithfulness, our inactivity,—may He accept us solely for Christ's sake!

We have had a considerable share of trial and trouble; sickness, opposition, and failure: but everlasting thanks be unto Christ who holdeth us up unto this hour.

POONAH.

From the English Missionary Herald.

AT this station our esteemed brother Mr. Cassidy continues to labor, and with considerable encouragement. As he visited many places during his visit to this country, and very many of our friends who had the pleasure of intercourse with him have expressed to us the great interest they took in his labors, it will afford them no small measure of satisfaction to hear of his welfare. Having lately laid before the committee, a plan which he had in his mind of taking a farm, and teaching the natives how to cultivate it, and thus exciting within them a desire for improvement, as well as cherishing habits of industry, he asked for a grant to aid him in this undertaking. This the committee felt compelled to decline, and the secretaries were directed to explain to Mr. Cassidy the grounds

of their refusal, while expressing for him the deep regard which they felt towards him. To this communication Mr. Cassidy replies,—

"While I feel very thankful to the committee for the pains they have taken to consider my proposed farm, and to you for the trouble you have so kindly taken to explain matters to me, I admire the principle on which they have based their decision, and heartily approve of all they have said. The resolution throws a sacred halo around the expenditure of funds in India, which I pray I may sustain by constant attention to the single object of speaking the truth in love. Oh! that I had more heart to this work.

"For the farm project I am now agitating for information and a plan. Lectures on agricultural chemistry,

about to be delivered in the government college here, I am thinking of having translated, in order to carry the information to those who can apply it.

"I have the prospect of building a chapel here. The design has been made out, and I have applied for a site. The chapel is estimated at about £400, but it will perhaps cost a little more, and will seat four hundred persons. I know not whence the funds for it are to come, but I have printed an appeal, a copy of which I enclose,—

"An Appeal for funds to erect a place of worship at Poonah for the use of the Baptist Mission."

"The congregation attending divine service on Sabbath mornings, in connection with the Baptist mission, numbers between two and three hundred souls. The other religious meetings in this mission are not so large. All those who attend, do so of their own accord. Good results have followed these meetings.

"The Masonic hall has been rented at forty rupees a month, for the purpose of holding some of these meetings. Others have been, and must continue to be held in other places, to suit the convenience of those who cannot come to the hall. Yet there are meetings which lose their object, unless held in a public and central spot, and as the Masonic hall cannot be always accessible to the public, meetings which cannot be held elsewhere, must be abandoned.

"It is absolutely necessary, therefore, that a plain building be erected, which shall be wholly consecrated to the service of God, in which such meetings may be held, the public library of the mission opened more widely to the view of the public, and the missionary visited by some who cannot now call upon him.

"A plain building has been computed at 4,075 rupees, and a site has been granted by government for it, near the staff-sergeant's quarters.

"Subscriptions will be received by Messrs. Holder and Co., booksellers, Bombay, and by Messrs. Mon-

nett and Co., Poonah, and by HENRY P. CASSIDY, *Baptist Missionary*.

"Poonah, Aug. 6th, 1854."

"If India can be persuaded to erect her own buildings, this shall be paid for by subscription. I fear, however, I shall be compelled to draw on my allowance. I told the congregation if they would give me £100, I would give £100 more, and beg the rest. I hope for the best, but half fear I shall have to build it all myself, I am now looking out for an employment which may enable me to do so without retarding my missionary duties. A professorship in the Government College appears opening, and I am seriously thinking of applying for it. This would entirely save your funds. Five years of it would serve my purpose admirably, and the college would not repent my services during that time.

"I cannot forbear mentioning my lively sense of the uniform kindness of Colonel Havelock (Mr. Marshman's brother-in-law). Though appointed to the Bengal presidency, he takes a deep interest in this mission, and contributes largely to its maintenance.

"The Friday evening meeting of children was entertained last (August) at tea, with an examination of the instructions remembered from the weekly addresses. A few who come to me twice a week, to learn vocal music, were also examined. A goodly number of visitors assembled, and expressed their satisfaction at the attainments displayed. About one hundred children were present.

"The peace of God enrich you with all its blessings and graces. Success attend all your labors of love. You have a vast engine of blessedness in your hands. Heaven's eye direct you. The eye gives the heart. May you read it more clearly than ever."

It is almost superfluous to add to these interesting extracts, that we trust Mr. Cassidy will have some expressions of sympathy from friends in this country. Most glad shall we be to receive contributions towards his new chapel. To send out donations for this purpose will be a great delight, and they will cheer our devoted and self-denying brother in his arduous work.

THE ORIENTAL BAPTIST.

FEBRUARY, 1855.

Theology.

NOTES OF SERMONS BY JOHN FOSTER.—NO. VII.

For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. —James 1, 23.

For giving the reflection of the "natural face" nature itself has furnished means, in water, ice, and other smooth substances, and art has willingly been subservient to this throughout the known world. Mirrors have been *favorite* articles. But a looking-glass for the mind was a thing of the utmost importance and necessity, and to be supplied from a supernatural source; that is, if it were to be a true and perfect one; one that would shew not the mere *form*, so to speak, but also the *quality* of the character. The heathen moral wisdom was not a material which the greatest intellect, even if honestly set upon it, could work into such a mirror. It must be brought down from heaven, by divine revelation alone. Accordingly, in our text, it is the *word* of truth which is represented as shewing men to themselves, as a glass does the *natural face*: the *word*, whether read or heard, for we need not make any distinction. It is before this that a man must stand to see the true visage and complexion of his soul. And without this all earth's inhabitants must have gone to their last account without any competent estimate of themselves, they could not have known the exact truth of *what they really were*, till unveiled to their own view in another world.

It is easy to see *how* this declaration of truth from God is pre-eminently fit and competent to be the revealer of man to himself. One quality is that it displays the whole truth of human nature in *matter of fact*,—the whole *mass* and combination of the properties of this nature,—and each distinctly with

the utmost prominence,—all the principles, passions, tempers, motions, and modes of action:—so that one has only to look alternately on it and on mankind to see that it is the grand Demonstrator; it tells him what the deepest, widest, longest experience confirms. He has only to look to see that what is dictated to man as truth and as command comes from a Spirit most perfectly acquainted with all that is in man. And more than this, it exhibits every where in the most marked and luminous manner, what *man ought to have been* and what *would have been* the excellence and happiness of his nature. By the side of each deformity there is placed an image of perfect beauty. As if, in the sad varieties of a hospital, there were placed by each of the most ghastly subjects of disease, in contrast with each injured limb and feature, a person that should be the finest specimen of blooming health, and vigor and beauty that could be found. Such is the property of this Divine Word in its display of man. Were it not playing too much on the idea of its being a mirror, we might say, that the man who looks into it to see the plain image of what he is, sees beside and beyond it *another image*, an almost angelic one, presented in fairest lineaments, and *what is that?* —It is what he *should have been!* Let him look and see whether there be a difference, on the whole, and in particulars.

Another character of excellent fitness in the Divine word to give man an impressive sense of what he is, is its authoritative, solemn and ap-

plicatory spirit. It does not exhibit man as if a subject of mere science, speculation, natural history. It bears throughout an emphasis of enforcement, admonition, requirement, warning, expostulation and alarming censure of what is evil. So that the man beholding in this faithful representer "what manner of man he is," if he sees something evil, is not permitted to go away with that mere fact, indifferent about it, as if it were an "unfortunate blemish," "venial error." There is, as it were, a darkness of divine condemnation falling on the image he is beholding, with gleams of lightning intermingled, and there are awful sounds to tell him that *what is evil is also dangerous*.

Thus adapted is the Divine Word not only to shew men what they are but to enforce upon them the importance of making a serious concern of the character and state of their minds. But, then, who would not lament that the object is so imperfectly accomplished, that it is in so great a degree frustrated? We mean among that portion of mankind to which the divine revelation has been imparted, taking no account of that impenetrable mystery in the divine dispensations, that to the larger portion of the race this truth has not been communicated. If we look only at the most favored part, how evident is the fact that vast numbers in our own community never consult the divine word in any manner concerning themselves:—even never, or scarcely ever, hear it or read it; have no curiosity as to what it might say of them, (though they would have much if they heard of any writing that was understood to describe them by name, and express a judgment of them,)—would think it very strange to be told that if there be parts of the divine word which faithfully describe their character, and pronounce a certain sentence on it, it is the same in effect as if their very names could have been inserted there. In some instances when such minds have been brought under the power of the truth they have described that particular and specially applicable parts of the inspired language have come to their consciences with such a pointed vivid force that they have felt as if the words were spoken to them personally and by name. And with any of us the effect of the divine testimonies will be

in proportion to our approach towards this kind of feeling. But in the numerous class we are adverting to there seems to be no apprehension, they seem never to have understood that God's communication of his word has any thing to do distinctly with individuals. That messages were sent by him personally for them, seems reserved for them to learn when it will be too late, in another world. Such is the description of those hundreds of thousands who will this day have given *no attention whatever* in any manner, to the declarations of the divine truth.

But the language of our text supposes *some* degree of attention to be paid to the words of God, yet without avail. There may be exterior semblances of attention, but, without any sin against charity, we may estimate very low the manner and spirit in which very many hear and even read the instructions of Divine truth. Let it be supposed there were some art or spell to reduce various persons to confess the plain full truth after hearing or even reading. And let the question be, "Where was your mind, what did you chiefly think of during that time?"—while reading the scriptures, or prayer, or preaching. The answer should honestly name the subjects: then compare them with those which the exercise had been formally occupied about! Or to another.—"What can you assign as the topics of the illustration?—the things insisted on, proved, illustrated?" Again. "Did you feel that you were *acquiring* any thing? Had you the sense that you were coming to *know* more? Had you any opinion, any judgment, that this or that was true, was important, and applicable to yourself?" "Did any thing touch your conscience? convict you of being wrong? any thing make you anxious to be right?" "Was there any thing you charged yourselves to remember?—resolved to think of again?" "If there was a series of petitions to God, did you really and in *earnest* make one petition?—one silent, but fervent, *Amen*?" "And now when a course of exercises for religious profit is over, say, might you not, as to any improvement, have been with equal advantage employed in any other way?" We none of us feel that charity would be violated in assuming that by many persons such questions would be, miserably answered. Attention exercised

in a close and strenuous manner is perhaps a comparatively rare tribute given to serious subjects. And there are few things more mortifying to conscience than the comparison which a man may make between the utmost degree of attention which he *can* give to a subject and the degree which he is sensible he often *does* give to the most important subject when spoken or read of.

But our text describes a class beyond the *Inattentive*. It supposes a considerable degree of attention and even some degree of *self-application*. "He *beholdeth himself*," in the spiritual glass. A grand indispensable requisite in order to any good from hearing or reading divine truth is *religion*, i. e. the turning of the attention on a *man's self*; in conjunction with attention to the truth. We have known persons who had given very considerable attention to the Christian truth, both in its doctrine and its moral principles, but seemed quite unaware of the state of their own minds and character as to be *judged of by that truth*:—standing asunder from the truth while they contemplated it, like a man in a dark room with his eye at a perforation in the wall, seeing all light *outside*, while all is obscure *within*,—and *within* there may be some lurking mischief near him! But we might appeal to any man who is attentive to divine truth with the question, "What good to you is that truth, or any part of it, but for *what it is to do for you*? And what can it do for you but by its correct application? But then you must know what is the correct application: you must discern how you need it to be applied, must clearly see each particular in the state of your soul, and the character of your actions:—what has been done or not done within you, what is the state of your affections, will, motives. Whether there be an evil cherished there, a corruption unsubdued; how your heart is towards God and men; whether the grand renovation be there established and progressive; and then seriously make the application accordingly." Plainly of what *use* to a man can the dictates of the Divine word be but in such a way as this? That word may be condemning him even to perdition, and he be unaware and unalarmed. The grand duty then of reflection, self-investigation, in hearing or reading the word!

But the text seems to say there may be somewhat even of this, yet so transient as to be unavailing. He "*beholdeth himself*," "and straightway forgetteth." If we could know what passes in men's minds we should doubtless behold many mournful exemplifications. There is within the soul and without, a dreadful power ever at work to frustrate salutary convictions and illuminations. If inspection into the interior were possible, it would be a matter of deep and painful interest to observe the divine truth, while comprehended as truth simply, to observe it attempting and attempting the soul, trying to find a vital part, to excite or to *sting* the conscience, striving to break up the insensibility, protesting against a delusive self-satisfaction, urging a serious act of self-judgment, and *partially succeeding* in awakening the soul to consciousness of what it is according to the divine sentence. And *then* all this passing away! and a relapse into the same state as before! How trifling to this the failure of all medicinal means tried on a diseased body! e. g.—There may be, in the word read or heard, a description and discrimination of what genuine vital religion is, as a personal thing, and the man attending to it may have a consciousness more or less distinct, that it does *not so exist in him*, he is reluctant to perceive it, but *does* perceive it, is uneasy, and in some degree alarmed. But, soon this shall be passed away! Under an inculcation of the nature and necessity of *repentance*, the record of past sins may unfold itself to the mind, with a consciousness that there has not been such a work of painful contrition and humiliation, and a feeling that it would be sad *not* to have all *this forgiven*—a disturbed emotion:—"I *must* repent." But, soon this will be calm again. Application to Christ, faith in Christ, love to him, may be heard of. But the mind may be consciously convicted of coldness towards him, of never making earnest application for an interest in him; this may be felt as fatally wrong! But let an hour or two pass away, and this disquietude will be gone! During the attention to the divine truth there may be an enforced conviction of some one important duty neglected, or of some sinful practice indulged, there may be the reflection:—"This is bad; it is miserable to be thus accumulating guilt, what fatality is it that thus holds me

enchanted?"—This is to pass away. A man may hear exhibited the great law of *Christian charity*, the suppression of malice and resentment, forgiveness of injuries, without which there is no pardon or mercy from the Supreme Judge. *While hearing this*, he may be sensible that he has in his heart a settled rancour against some of his fellow-sinners. He somewhat shrinks, at this clear consciousness. It is alarming to have this palpable and pointed testimony to him that he does not stand pardoned before his God. He seeks about for justification or palliation, but there still it remains, the black mark of his being unpardoned by the God of mercy.—A most uneasy state! but the disturbance will soon subside! This great law of charity condemns covetousness, in the most emphatic terms that language can supply, in the hearing of a man who is the subject of that vice. It is represented before him what baseness of spirit it is to be hoarding up wealth, refusing the beneficent use of it, while there are in his view so many objects and occasions for a noble application of a portion of it. But, no! he refuses all but an exceedingly diminutive scantling; and that reluctantly surrendered. Yet he hears the law and the gospel uniting in his condemnation. Can he avoid feeling something like relenting and self-accusation? Perhaps he *can* avoid it. And it must be acknowledged that this is an example, the most doubtfully cited in illustration of the text. For perhaps of all men this is the one least capable of seeing "what manner of man he is,"—as if God had inflicted some peculiar in-fatuation on this vice, as being idolatry. Still there are some irksome emotions, some mortifying struggles, under the dictates of the divine word; but to be quelled and forgotten. To these particular exemplifications we but add one of a *general* nature. Under the solemn representations of Divine truth, how many are constrained to confess to themselves that they are not prepared for Death: there is a consciousness that they could not calmly meet it, that there would be a fearful hazard for hereafter, that something most indispensable is yet to be done, and that they are not in earnest in applying themselves that it may be done. But even *this consciousness* too, so painfully awakened sometimes at the voice of

truth, they can soothe down when they are withdrawn from the admonitions of that truth.

"He goeth his way, and *straightway forgetteth*." What! "*and straightway!*" Is it not amazing? But it is the fact. An hour or two, or less. A change of place, to a very short distance. As if time or place altered an absolute fact! The intervention of any trifling circumstance, trilling in *itself*; but what it *does* is no trifle!—Conversation with acquaintance, it may be unimportant, but it has the power to silence a most important voice, that of conscience. "*Straightway!*" Very soon after a man has seen himself in the light of disapprobation, of condemnation, of menace and of danger. With that convicted self he shall soon be at peace again. As if it had been some phantom of imagination, pretending to be that he had beheld, and it being gone, all that was wrong *in him* had gone too. Can he help saying to himself sometimes, that is, if he do not wholly forget it:—"Was it not a dream from which I have happily awaked?" In a short time he is completely ready for business or amusement. He will go freely and even gaily out of that dark apartment of his soul, carrying no marks upon him of what he had so lately encountered there. Who that transacts business with him or joins him in amusement would suspect what a mournful sight he has been beholding? A more mournful sight than if he had witnessed the death or interment of a friend. Who would perceive on his brow the written trace of his own condemnation?

* But there is something dreadful in this treachery of the soul to itself. Thus to see it deserting itself under circumstances of peril:—when there is nothing on earth that is calling so loud for its active and earnest interposition:—thus to see it concurring with every spiritual enemy, that is watchful and active, and subtle, to steal away every salutary remembrance and thought and feeling—those fowls of the air represented by our Lord in the parable of the sower, snatching away the good seed lest it take root. To see it thus denying to itself and refusing the means of remedy for the fatal evils; for in forgetting *what he is*, he forgets all that is adapted and offered for a happy *alteration* of all in which he is wrong. He forgets,

all that divine mercy offers.—Nay he despises it.

What can be said to him who can so easily dismiss all this from his memory and his care? What? but that he is not to have a *perpetual* oblivion. He cannot forget these things so as to reduce them to a non-existence. His forgetting what he is will not transform him into something else and better, so that he should come from an obscure sojourn in oblivion, *another* man. He must come to himself again, and under circumstances which will let *him no more forget*. And then he will be amazed to think what insensibility it was and what trifles they were, that could so beguile him to forget. And let him be warned, that there is One who does *not* forget! that keeps in perfect view all that he has ever been and is, and will in due time, "set him in order before his eyes."

GOD REVEALED IN CHRIST.

Who is the image of the invisible God,—
Colossians i. 15.

How true, and how suggestive the expression which designates the eternal one—"The *Invisible* God." It is not merely that he is beyond the reach of the senses with which he has endowed us, with the aid of all his works; but without the interposition here referred to, he must have been "past finding out."—Of *his existence* indeed a conviction might have been arrived at. The spirit of poetry might have found in the sun a reflexion of his brightness, and in the starry concave an image of his immensity. Fancy might have recognized his voice in the rolling thunder; before him all things might have seemed to tremble in the storm and in the earthquake; while the rich peaceful landscape might have shown him gentle, wise and bounteous. In the affairs of providence we might often have acknowledged his interference, and been impressed with his nearness; one event after another forcing on us the conviction, "this also is of the Lord, who is wondrous in counsel and mighty in working." By the consciousness of guilt he might have been placed before our mind with appalling indistinctness as a judge waiting to condemn; and as an ever-present God, supporting our feeble frame,

controuling our varied destinies, enriching us with his favors, defending us with his power, filling us with his fear, we might have realized his existence, and endured as seeing Him though *invisible*. But how difficult it is for men surrounded by gross material objects, and occupied in worldly pursuits, by means of these things only to feel after God, if perchance they may find him! Every idea we have of *as a spirit*, as eternal, as infinite, is a merely negative one. How could we hope to fix our affections on One of whom we merely knew that he was not as we are; to address Him as our parent, to whom "the nations are but as the drop of a bucket, and the small dust of the balance!"—to offer a tribute of praise or service acceptable to him who can derive neither benefit from our allegiance, nor injury from our opposition;—to implore favor or deprecate punishment from him who can understand no want, and has no passion to control, to confess without despair our sins before him who is exempt from all human infirmities, and cannot be tempted with evil. Greatly as his works might have shewn forth his glory, we should have seen only "the hiding of his power;"—beautifully expressive of his character as nature might have been, our altar, had we reared one, would most appropriately have borne the inscription, "To the unknown God,"—"the King eternal, invisible," whom "no man hath seen," and "whom none by searching can find out."

Such has God been to those to whom this revelation has not come, when they have been most free from the influence of depravity in their conceptions of him; such would he have been to us, had the truths of Christianity remained unknown. But here, and to us, "the only begotten Son who was in the bosom of the Father hath revealed him." "The Word was with God, and the Word was God, and the Word was made flesh and dwelt among us, and we beheld his glory." "Great is the mystery of godliness, God was manifest in the flesh." It is the first assertion of a long series in which the Apostle would set forth the Saviour's dignity, "*He is the image of the invisible God.*"

Similar to this, is the expression which the Apostle uses when writing

to the Hebrews,—“ Who is the brightness of his glory, and the express image of his person,” or as it has been rendered, “*the radiance of his splendor and the expressed resemblance of his essence.*” The figurative representation is twofold:—the idea is but one. If God be represented unto us as the sun, the source of light, then is Christ the radiance of his splendor, the light emitted from this bright luminary. A heavenly body is perceptible to us through the light that shines from it: it might have the same irresistible controlling power, but its existence would be to us unknown, did it not shine forth in brightness: so God shines forth, and thus becomes known to us in the mission and in the person of his Son. Or if God be represented to us under the image of a substance or an essence, then Christ is the development of that essence to our view. As an image upon a coin presents the exact lineaments of the stamp that made it, so Christ stands forth presenting to us the perfections of the Father.

It is not merely that Christ has announced God's will, however clearly and with whatever authority: others in part did this, and had they received a commission they might have done so perfectly. He came not merely as a prophet sent from God; he was amongst us as Emmanuel, God with us. “In him dwelt all the fulness of the Godhead bodily.” We are to conceive of Divinity from Christ. He has become to us its type and index. He exactly represents the truth, the purity, the benevolence of the unknown God. It would be both foolish and profane to seek for any higher demonstration of these attributes than we find in him. “The light of the knowledge of the glory of God we have in the face of Jesus Christ.” This is the transparent mirror in which we have the only clear, unbroken reflection of it. We need not ascend into heaven, there is not in all its heights and splendors a revelation beyond this, to meet our wants. To know the only true God we must know Jesus Christ whom he hath sent. We need not delude ourselves by seeking after more intense and ultimate perfections—or attempt to define more fundamental or abstract truths; we are to judge of the holiness, the equity, the goodness of our God, by the mind that was in Christ. Would we understand most persuasively that

God willeth not the death of a sinner, we must look at the Saviour seeking that which was lost:—would we more vividly than in the ordinary course of nature see his beneficence, we must trace the course of him, who went about doing good:—would we be most assured that God abhors the sacrifice offered by those choosing and loving the ways of sin, we must listen to the Saviour's denunciations of hypocrisy, which as a fiery stream issued from his mouth to purify the temple from the workers of unrighteousness; we must learn the faithfulness of God from that of Christ who loved his disciples through all their waywardness even unto the end; his readiness to forgive from the treatment received by the dying thief; and the inflexible character of his laws against sin from the wrath that came to the uttermost upon this beloved Son when he stood in the stead of transgressors. “If ye had known me ye should have known my Father also, and from henceforth ye know him and have seen him. Philip saith unto him, Shew us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you and yet hast thou not known me, Philip? Ho that hath seen me hath seen the Father, and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works.” To the fallen race which he is appointed to redeem, it is determined that he shall reveal by his own incarnation the glory of that God to whom they are to be reconciled. They have long misapprehended his character; their foolish hearts have been darkened; they have changed his glory into a lie; in the greatness of their folly they have done homage to those that are no gods; the witness he left of himself in every age has been neglected by them, and they have thought in their lust and envy, their pride and cruelty, their hatred and selfishness that He was altogether such a one as themselves, and the language of their hearts has been, “Depart from us, for we desire not the knowledge of thy ways.” But light shall break in upon this gross darkness, and men shall be brought to think differently, if they are willing to receive the truth. The oracles of the heathen shall be silenced;

the troops of divinities that are no gods shall be put to shame; the mild radiance of the true light shall infuse belief in the place of a cold scepticism, and kindle hope in the heart where reigned dark despair: and subdued by the kindness that beams from a Saviour's eyes, and won by the loving words that are poured from a Saviour's lips, while awed by the agonies of a Saviour's sufferings, men shall turn from the wanderings of their perverseness, they shall utter no more unkind words, and shall put from them their hard thoughts under the mighty transforming influence of the new, and glorious conception of God, as "just and yet a Saviour," reconciling men to himself through the sacrifice of his Son.

Thus it is, through Christ a fallen guilty world are to learn the God with whom they have to do. But is the honor which redounds to the Saviour confined to the present state of imperfection? Are the race of men only thus indebted to him? We may not dogmatize, but we believe neither of these things. The spirits of the just made perfect may possess a power of perception, a quicksightedness into the meaning of God's works far surpassing that of the most sagacious and reflective now, but *creation* shall never be thought of by them as "the image of the invisible." The laws of God, as in their various working they unfold his character, may in a certain sense be said to expound the thoughts of his mind and the feelings of his heart, but the saints above shall not live under the influence of conceptions derived chiefly from these. That their affections may be kept alive towards the source of good,—that they may be vigorous and perfect, they shall turn to the Lamb in the midst of the throne, and still behold in him the visible, the only visible embodiment of "the invisible God."—And this too is our faith, that what Christ is in this respect to man, both fallen, and redeemed, he is to all the creatures he has made, however high their powers, however great their honors. We gather as much, we think, from the declarations in these verses following the one under review. Gabriel may speed with messages to more distant, and far different worlds; crossing "the courses of the stars," he may ponder on revelations made in them which

after myriads of ages spent in searching after God, we may not be able to comprehend; there may be deeper and purer affections of which those created in God's likeness and who have kept their first estate may be capable, that the sympathizing mind of the beloved disciple after so many centuries in glory, and perpetually approximating to them, is yet in comparison feeble, and lifeless; there may be shining ones dwelling near the eternal throne whose strength of vision may endure a brightness that would make all we call splendor dim, but the highest and the lowest among the creatures that are blessed, the angels that obey, the cherubs that burn, and the seraphs that adore, have all their knowledge of the invisible God, through him who is to us the brightness of his glory, and the express image of his person. He may not be their consolation as ours; for there may have been no doubt to solve, no aching heart to soothe, no pain to alleviate, no tear to dry: he may not be their Redeemer as ours; they may have no sin to subdue, no temptation to resist, no enemy to repel, no wrath to fear, no death to conquer: they may not all of them have heard of him as yet as a man of sorrows, or as a conqueror whose garments are stained with blood:—yet is he related to them,—in what way many passages of our revelation seem to imply, but this is all which we now care to observe,—through him they have all the knowledge that enlightens, and all the blessedness that satisfies. The Father reveals himself ever through the Son.

How vain the labors of those must prove then, who setting aside the manifestation of God in Christ seek by some other means to understand Him, and, with such other knowledge as a key, try to unlock the mysteries of the universe. Investigate, we may say to all those ardent in the pursuit of knowledge, investigate the laws that control the heavenly bodies in their revolutions,—inquire into the vestiges of the Creator's power on earth, and learn the order of successive races, on this planetary world,—search deep into the records of the past and understand all that men have thought and done,—study closely the workings of the human mind, and trace the consequences of man's various passions, for you think of all these as so many parts

of the one great volume which has become to you the book of the laws of God; its pages you peruse with intense interest, that you may learn his character, and deduce his will. Men are found who have done this, and will do so still. They will devote the energies of their youth, the resources of their fortune, the wisdom of their years as students of nature, of science, and of history, to find out God!—How far will they travel to make a single observation! How deeply will they investigate to verify a single fact! Yet multitudes of observations must be made, and many facts must be established before a general conclusion can be drawn, and then when it has been drawn with ever so great clearness, and when it has attached to it all the majesty of a law of nature, however devoutly men will listen to its teaching, how little it can tell of God! How foreign is all that it does convey with certainty or hope to that which can answer the most pressing questions men may urge! “Is there another world,” man’s aspiring nature asks, “in which I shall live again?” “Know,” replies one, “thou art but an atom in immensity, and thy existence concerns the universe no more than that of the mote in the sunbeams; but the material works of nature seem only to change, not to perish—thou mayest live.” And with like vagueness comes the response concerning all the rest. We undervalue no revelation of God however made. The revelation of the Bible supposes a preceding one, although to guilty man it must be an imperfect one, and to many would appear all but lost. We believe that the eternal power and Godhead may be understood by the things that are made: but thankfully we turn to another school which teaches these and higher lessons on an easier plan. From no mysterious hieroglyphics have we been left to spell out a sentence that indirectly may remind us of a higher power. The world in its wisdom has not yet known God, but there is one who hath declared Him, whose disciples we are. God hath spoken in his Son—the wisdom of the wise has been destroyed, the understanding of the prudent has been set at naught, and to the humble learner in the school of Jesus “the Father hath manifested his glory as he doth not unto the world.” “I beseech thee,” prayed Moses, “shew

me thy glory,” and hid in the cleft of the rock he heard the announcement of the name,—“The Lord, the Lord God merciful and gracious:” there was something symbolical in the prophet having no personal manifestation made to him save in a form that had already passed.—It was an announcement received only by those specially favored, and with much mystery and darkness before Christ came. In the present dispensation, we may behold the wonder which would have satisfied the longing of that man of God; for, says the Saviour, “He that hath seen me, hath seen the Father.”

There may be, we know, crude conceptions in the minds of many who have been professedly taught out of this word. The very doctrine of the atonement, for example, has found explanations most repulsive to our natural feelings, wearing an aspect of cruelty or as if recognizing a hard system of just equivalents: but these ideas are learnt from neither the character nor the teaching of the Saviour; they are rather from the vain philosophy of man who has attempted to improve upon them; and in fairness, all such illustrations of the human, seeking to explain the divine, rather than the divine, condescending to instruct the human, must be set aside. But when such exceptions have been made, ask “who of men knows most of God?” The men of philosophy in these days will not follow the example of the ancient, who when inquired of concerning God, demanded first a space for calm consideration, and when that was expired, required its double, and when that had passed demanded time for thought yet twice as long, and after all confessed his utter ignorance;—men have now become wiser, at least in their own eyes: and if revelation be rejected by them, they assure us it is so rejected because it is no longer needed. Ask them of God;—they have abundant illustrations of the wise adaptations of nature: with manifest satisfaction they will point to the provisions of its bounty, they will set forth with true eloquence the wonders of its power: they have some analysis from which if you need it, they will exhort you to hope in the mercy of Him who is the Lord of it; but suggest the difficulties which are to you so obvious, point out the fears that fill you with greatest concern,

and with stammering lips and uncertain sounds they will form their reply, or ignore the whole with supreme contempt. You must bring all such things to the school of Christ, for only by sitting at his feet and learning of him can you find rest to your disturbed and anxious souls. Or shall we test the relative influence of the knowledge concerning God which these different instructors can convey? It is amongst the followers of Jesus, who may be untaught in science, ignorant of literature, careless about new discoveries in the world around us, that you shall find there are men who have acquired that knowledge which elevates the morals as well as purifies the taste, enlarges the heart as well as enlightens the understanding,

and contributes most effectually to the greatness of a man by assimilating him to the character of that Being whom it is his greatest bliss to know. To Jesus we direct inquirers after God. They will from him learn truth none else can teach them, and from that truth enjoy a blessedness nothing else can give. "Say not in thine heart, Who shall ascend into heaven?" Christ, the wisdom of God, "has come down from above:" ask not, "Who shall descend into the deep?" Christ has arisen from the grave: hear all he has to tell of the world whence he came and of the Father who sent him, and you shall be lastingly and happily wise.

J. T.

Serampore.

Original Poetry.

FATHER OF LIGHTS.

FATHER of Lights! all perfect gifts bestowing;
 Gifts of unfailing providence and grace;
 From Thy rich store, fresh streams of mercy flowing,
 Fall, like soft showers, to bless a guilty race!

Father of Love! Thy love to man revealing
 In Christ, Thy Son, for me a victim slain;
 Bind up my wounds—my broken spirit healing—
 Save me through Him, for me who lives again!

Father of Truth! to my petition bending,
 Lead me away from error into light;
 Open mine eyes—thy Holy Spirit sending—
 Shew me Thy truth, and guide my steps aright!

Father of Life! in Thee I have my being,
 Thou art my God, in whom I live and move!
 Grant me Thine aid—that to my Refuge fleeing,
 I may find Life Eternal in His love!

APODEMUS.

Narratives and Anecdotes.

FIRMNESS OF RELIGIOUS PRINCIPLE.

FRANK EDWARDS, a young married man, employed as a workman in an English manufactory, was converted. His conversion was deep and genuine; it reached both heart and life. The change was complete, and from being notoriously trifling and thoughtless, he became a proverb for cheerful gravity and serious deportment.

Very delightful was the first experience of that young man. A good workman, he enjoyed constant employment, with wages sufficient to procure the comforts of life. He had a thrifty wife, who was led to Jesus by his own influence. Their cottage was the house of prayer. Religion, plenty, health, and contentment dwelt with them;

probably there was not another home in England more pleasant than that of this young, pious mechanic.

But piety is not an effectual shield to defend from trouble. It supports, gloriously supports, the sufferer; but his path to heaven is appointed to lead through "much tribulation." As in nature, the storm-cloud gathers in the horizon while the sun shines with splendor in the heavens; so in the kingdom of grace, while the child of God rejoices in ease and prosperity, and ascends the summit of Pisgah, he may rest assured that events are in preparation which will hurl him down to the vale of Baca—to the place of weeping and lamentation.

It was thus with Frank Edwards and his happy family. In the midst of their prosperity, adversity looked in at their cottage door; poverty sat down at their table. Let us trace the cause of their trouble. One day a lucrative order came, and all hands were set to execute it with the utmost haste. The week was closing, and the work was unfinished. On Saturday evening the overseer entered and said to the men, "You must work all day to-morrow."

Frank instantly remembered the fourth commandment. He resolved to keep it, because he felt that his duty to God required him under all circumstances to refrain from labor on the Lord's-day. Offering an inward prayer to God, he respectfully addressed the overseer.

"Sir, to-morrow is Sunday."

"I know it, but our order must be executed."

"Will you excuse me, sir, from working on the Lord's-day?"

"No, Frank, I can't excuse any one. The company will give you double wages, and you must work."

"I am sorry, sir, but I cannot work to-morrow."

"Why not, Mr. Edwards? you know our necessities, and we offer you a fair remuneration."

"Sir, it will be a sin against God, and no necessity is strong enough, no price high enough, to induce me to offend my Maker."

"I am not here to argue the morality of the question, Frank; you must either work to-morrow or be discharged."

"I cannot hesitate, sir, a moment: I have resolved to please God. Cost what earthly price it may, I will keep his commandments."

"Then, Mr. Edwards, if you will step into the counting-room, I will pay you what the company owes you, and you will then leave our establishment."

To say that Frank's heart did shrink not from this trial would be to deny his humanity; but his faith came to his help. Casting himself upon God, he gathered up his tools and entered the counting-room.

The overseer was extremely unwilling to part with Frank, for he was a superior workman, and since his conversion had been the most trusty man in the employment of the company. He therefore addressed him very kindly, while handing him his wages:—"Mr. Edwards, had you not better reconsider your resolution? Remember, work is scarce, we pay you high wages, and it is not often we require you to labor on Sunday."

"Sir," replied Frank, "my mind is fixed. I will not work on Sundays, if I have to starve."

"Very well, sir," was the cool answer of the overseer, who, not being a Christian, could not appreciate the noble heroism of Frank's reply.

On reaching his humble cottage, the mechanic could not forbear a sigh, as the thought flitted across his mind, that possibly he might soon lose his home comforts. But that sigh was momentary. He remembered the promise of God, and grew calmly peaceful. Entering his house, he said to his wife, "Mary, I am discharged!"

"Discharged, Frank! What has happened? Oh what will become of us! Tell me why you are discharged!"

"Be calm, Mary! God will provide! I left the shop because I would not break the Lord's-day. They wanted me to work to-morrow, and because I refused, they discharged me."

Mary was silent. She looked doubtful, as if not quite sure that her husband was right. Her faith was not so strong as Frank's, nor was her character so decided. In her heart she thought, as thousands of fearful disciples would under similar circumstances, that her husband had gone too far. But although she said nothing, Frank read her thoughts, and grieved over her want of faith.

Sweet was the hour of family prayer to Frank that evening, sweeter still was the secret devotion of the closet, and he never closed his eyes with more heavenly calmness of spirit than when he sunk to sleep on that eventful evening.

The following week brought Frank's character to a severer test. All his friends condemned him; even some members of his church said they thought he had gone beyond the strict requirement of duty. "It was well," they said, "to honour the Lord's-day; but then a man like Frank Edwards ought to look at the wants of his family, and not strain at a gnat, and perhaps be compelled to go to the workhouse."

This was dastardly language for Christians, but there are always too many of this class of irresolute sight-walking disciples. Frank met them on all sides and felt himself without sympathy. A few noble, enlightened Christians, however, admired and encouraged him. Frank held to his

purpose with a spirit worthy of a martyr.

The cloud grew darker. Through the influence of his former employers, who were vexed because he left them, the other companies refused to employ him. Winter came on with its frosts and storms. His little stock of savings gradually disappeared. Poverty stared them in the face. Frank's watch, Mary's silver spoons, their best furniture, went to the auction shop. They had to leave their pleasant cottage, and one small garret held the little afflicted family and the slender remains of their cottage furniture.

Did Frank regret his devotion to God? No! he rejoiced in it. He had obeyed God, he said, and God would take care of him. Light would break out of darkness. All would yet be well. So spoke his unyielding faith; his fixed heart doubted not. The blacker the cloud, the more piercing grew the eye of his triumphant faith. With his Mary the case was different. Her faith was weak, and, pressing her babes to her bosom, she often wept, and bent before the sweeping storm.

The winter passed away, and Frank was still in the fiery furnace, rejoicing, however, amidst the flames. Some friends offered him the means of emigrating to the United States. Here was a light gleam. He rejoiced in it, and prepared to quit a place which refused him bread, because he feared God.

Behold him! that martyr-mechanic on board the emigrant ship. Her white sails catch the favoring breeze, and with a soul full of hope, Frank looked toward the western world. A short, pleasant passage, brought them to one of the Atlantic cities.

Here he soon found that his faith had not been misplaced. The first week of his arrival saw him not merely employed, but filling the station of foreman in the establishment of some extensive mechanists.

Prosperity now smiled on Frank, and Mary once more rejoiced in the possession of home comforts. They lived in a style far better and more comfortable than when in their English cottage. "Mary," Frank would often ask, pointing to their charming little parlor, "is it not best to obey God?"

Mary could only reply to this question with smiles and tears; for everything around them said, "Blessed is that man that maketh the Lord his trust, and respecteth not the proud. Surely he shall not be moved for ever."

But Frank's trials were not over. A similar claim for labor on the Lord's-day was made upon him in his new situation. An engine for a railroad or steamboat was broken, and must be repaired. "You will keep your men employed through to-morrow, Mr. Edwards, so that the engine may

be finished on Monday morning," said the chief overseer.

"I cannot do it, sir; I cannot break the Lord's-day. I will work until midnight on Saturday, and begin directly after midnight on Monday morning. God's holy time I will not touch."

"That won't do, Mr. Edwards. You must work your men through the Sabbath, or the owners will dismiss you."

"Be it so, sir," replied Frank. "I crossed the Atlantic because I would not work on Sunday. I will not do it here."

Monday came, and the work was unfinished. Frank expected his discharge. While at work, a gentleman inquired for him "I wish you to go with me to take charge of my establishment. Will you go?"

"I don't know," replied Frank. "If, as I expect, my present employers dismiss me, I will go. If they do not, I have no wish to leave."

"This is settled. They intend to dismiss you, and I know the reason. I honor you for it, and wish you to enter my establishment."

Here again our mechanic saw the hand of God. His decision had again brought him into trial, and God had come to his aid. The new situation for which he had just engaged was worth much more than the one he was to leave. God had kept his promise. — *The Path of Life.*

WORK TO-DAY.

ON one occasion, the late Rev. W. Blunt requested a lady, whom he thought qualified, to undertake some charge in district-visiting, or some kindred engagement. She answered him, rather declining the proposal,—"My stay here will probably be too short for me to be of any use. I do not know that I shall be here three months." His answer was brief, calm and solemn. "I do not know that I shall be here one." He alluded to his time and life in this present world. She saw his meaning and answered no more, but heartily embraced the work offered her to do. In God's sight time has in reality no remnants, no shreds, no patches to be thrown away; and the habit of speedy and ready application of our faculties is one of the most important acquisitions which can possibly be formed.

EXEMPLIFICATIONS OF INSTINCT.

THE similarity between the simple instinctive actions of animals, and their ordinary organic functions, is so great as to suppose that both sets of operations are arranged upon similar plans, though these

may be identical, and that both are carried on without the forethought or the consciousness of the animal. Thus the young bee on the day when it first leaves the cell, without teaching and without experience, begins to collect honey and form wax, and build up its hexagonal cell, according to the form which its progenitors have used from the earliest generations. Birds build nests of a certain structure, after their kinds and species, and at certain seasons, excited by some internal impulse, take their migratory flight to other countries.—The insect which never experienced a parent's care, or a mother's example, labors assiduously and effectively for the future development and sustenance of an offspring, which it, in its turn, is doomed never to behold. Others toil all summer, and lay up stores for winter, without ever having experienced the severity of such a season, or being in any sensible way, aware of its approach.

We know that such actions are the result of involuntary and unreflective impulses, because we often find them performed in vain. Sir Joseph Banks had a tame beaver which was owed in a ditch about his grounds, and was at all seasons liberally supplied with food. One day, about the end of autumn, it was discovered in a ditch, very busily engaged in attempting to construct a dam after the manner of its companions in a state of nature. This was evidently the blind impulse of its instinctive feelings, for a moment's exercise of the lowest degree of reflection, must have shown it that such labor, under the circumstances in which it was placed, was altogether superfluous.

A common quail was kept in a cage, and became quite tame and reconciled to its

food. At the period of its natural migration, it became exceedingly restless and sleepless; it beat its head against its cage in many vain efforts to escape, and on examination, its skin was found several degrees above its usual temperature. A bee which can fly homeward one or two miles in a straight line to its hive, with extreme accuracy, if it happens to enter an open window in a room, will exhaust all its efforts in attempting to get out of the opposite window which is closed down, but never pauses to think of retracing its flight a little way backward, so as to fly out at the opening at which it had entered.

We often observe a dog, when going to sleep upon the floor, turn himself several times round before he lies down; and this is just one of the lingering instincts which he has retained. While in his wild state he is accustomed thus to prepare his bed amid the tall grass or rushes. An acute observer of animal habits, has remarked that a jackdaw which, for want of its usual place of abode, had, for its nest, made choice of a rabbit hole, was often sorely perplexed in what way to get the long sticks, of which its nest was to be composed, drawn within the narrow entrance. Again and again did it try to pull in the piece of stick, while it held it by the middle in its bill, and it was only after a series of vain efforts that, by mere chance, it at last accomplished its object, by happening to seize it near one end, instead of the centre. In this case it appeared to the observer that the building instincts of this bird were complete and perfect, within a certain range; but without the limits of this circle it had no deliberative foresight to guide its actions.—*British Quarterly*.

Essays and Extracts.

THE LAST HOURS OF "OLD HUMPHREY."

There is a natural desire in the human mind to become acquainted with those who have instructed and delighted us by their writings; and the feeling of curiosity is the stronger when a mysterious disguise has been thrown over their persons and position in life. Many have been the inquiries, "Who is Old Humphrey?" and not a few have been the ingenious devices to penetrate behind the veil which he had modestly drawn around him. While living, there were reasons why his incognito should be maintained; but now he has laid down his pen, and uttered his last words to the world, that veil may be raised, that those who admired his cheerful and godly counsels may be permitted to cherish the me-

mory of his name with affectionate respect. There is also a duty to the sacred cause of religion, when a good man dies—one who has wielded a powerful influence over the feelings and sentiments of thousands—to present some record, however brief, of the grace of God as it was manifested in his life and labors. That service of Christian love we now attempt to discharge.

Mr. George Mogridge was a native of Ashted, near Birmingham, and was born on the 17th of February, 1787. At the age of fourteen he was placed out as an apprentice; but his thoughts and aspirations soon soared above the ordinary engagements of trade. His first-sedged effort in writing was an address to a recently

raised statue to Lord Nelson; this appeared in a local newspaper. Encouraged by his early attempts to secure the public notice, he soon became a contributor to several of the periodicals of the day. We have not now space to record his progress as an author; it must suffice to say, that in due time, under the evident leadings of Divine Providence, he relinquished the pursuits of business for those of a literary nature, and for which the qualities of his heart and peculiar talents so eminently qualified him.

About the year 1814, the attention of Mr. Mogridge was directed to publications of an irreligious and objectionable kind, which found a large circulation among the manufacturing and rustic classes. With a warmth of generous concern and ardent zeal he set about counteracting the evil consequences which so fearfully presented themselves in the habits and morals of the people. The result was the tract, "History of Thomas Brown; or, the Sabbath-breaker Reclaimed," written in sing-song stanzas, which, from its style and sentiment, at once met the tastes and comprehension of the country people, among whom it soon obtained the stamp of popularity. This poetical effusion was the first link in a chain which brought him into connexion with the Religious Tract Society, in furtherance of whose objects it was his happiness to labor for nearly thirty years. Other tracts in rhyme were in due course written, all marked with the same originality, and securing for them a demand which is as active now as when they were first issued to the world.

But it was chiefly under the appellation of "Old Humphrey" that he became generally known to the readers of the Society's periodicals. The pieces to which this name was affixed appeared regularly in a fugitive form, and were subsequently collected into volumes. Of these, his "Observations," "Addresses," "Thoughts for the Thoughtful," "Walks in London," "Country Strolls," "Pithy Papers," "Half Hours," and "Friendly Appeals," have been perused by delighted thousands in almost every part of the world. In addition to these, ten smaller volumes, for children, form a part of the "Old Humphrey Series." But his versatile pen necessitated that he should assume different characters. Other volumes were sent out, under the names of "Grandfather Gregory," "Old Alan Gray," "The Old Sea Captain," "Old Anthony," "Ephraim Holding," "Amos Armfield," and other aliases too numerous to particularize. When more suited to his purpose, he dropped the masculine gender, and adopted the feminine; hence we have "Grandmamma Gilbert" and "Aunt Upton" among his appellations. Nor must we omit his use-

ful class of books, "Learning to Think," "Learning to Feel," "Learning to Act," and "Learning to Converse." The number of separate publications on the Society's Catalogue of which he was the author exceeds one hundred and fifty, independent of a large variety of pieces contributed to the monthly periodicals.*

In forming an estimate of his writings, it is necessary to consider for whom, and for what purpose, he wrote. It was to win the attention of the greatest number to subjects of the highest interest. Without being profound, there was in his papers a large knowledge of human character and of the workings of the human heart. With singular tact he drew solid instruction from the commonest incidents of everyday life. His shrewdness of observation, and sound practical wisdom, gave point to his sentiments, while his pleasant quaintness and genial playfulness imparted a relish to every page. He loved to take a sunny and hopeful view of things as they rose before him.

"A man he seem'd of cheerful yesterdays,
And confident to-morrows."

He instructed without wearying; and by touches of good humor prepared the way for the reproof of a fault, or exposure of a vice, in a spirit of love and gentleness. There were some topics on which he delighted to exercise his pen,—such as the use and abuse of wealth, the benefits of earthly trials, charity for the poor, kindness to animals, the horrors of war and the blessings of peace, Christian temper in the lesser things of life,—in these, and kindred themes, he agreeably mingled the useful and the practical with spiritual truths of the highest concern to man. Old Humphrey was a true lover of nature. The boundless beauty of creation feasted his eyes, and enkindled almost ecstatic emotions in his heart. A country lane, with children at play; a hedge-bank, with its blossoms and butterflies; the rising or setting sun casting its golden light across the sky; or the rippling waves on the seashore, filled him with delight, and often incited him to throw his thoughts and feelings in the shape in which they have been given to the world. To "rise from nature up to nature's God" was not an effort of the mind, but an instinct—an impulse. He found

— "tongues in trees, books in the running
brooks,
Sermons in stones, and good in everything."

* He was also a contributor to the periodicals of the Sunday-school Union, and the author of nine volumes of the "Peter Parley" series, besides various other works published by respectable booksellers.

The acceptability and usefulness of the writings of Mr. Mogridge were at times discovered in a way that tended much to encourage, and not unfrequently to amuse him. The following instance occurred shortly before his decease. When at Hastings he paid a daily visit to a hair-dresser, not far from All Saints church, to complete his morning toilet; but, unable at length to walk to the shop, he was waited upon by the perruquier. During the usual operation, the worthy man would entertain his customer by recounting the news of the day, and other matters which he thought of importance to be known. "I have lately been reading," said he on one occasion, "a very interesting book. I can't read prosy works, but this one was quite to my taste; it is an excellent one. It is called 'Old Humphrey's Addresses.'" He then went on to expatiate on the merit of "The Toppers," and other well-known pieces in the volume; concluding by expressing his regret that his little daughter, who had borrowed it from her school library, was obliged to return it before he had completed its perusal. Mr. Mogridge quietly enjoyed his friend's recital. It was just the kind of incident to bring out the natural amiability of his heart. A copy of the work was obtained in the town, and at the next interview Mr. Mogridge placed it in his hands, having previously recorded, in his own trembling penmanship, that it was "a gift from the author to Mr. —." The disconcerted and delighted hair-dresser, on receiving the neat-looking volume, could scarcely believe that he had been unwittingly extolling the book to its author's face—his own customer too!—and that the author's own hands had presented to him the valued work, to be kept as a memorial of a pious interest in his welfare.

We have not, however, space to proceed with the record of our departed friend. Years passed away in active literary engagements, until he became a *real* Old Humphrey; but with advancing age came weakness and affliction. He who had often cheered many a weary pilgrim in the decline of life, now had to apply to his own heart the rich consolations of the gospel. But there was the same calm and happy frame of mind—there were the same humility, and faith, and joy, which had distinguished him in the buoyancy of life. "Put me into your prayers, and put me into your praises," he would exclaim, as the writer of this notice was about to leave him after a profitable interview in the chamber of sickness. "I never think of death," he said, "but I think of heaven, they are so connected in my view;"—the gloom of the one was irradiated by the glory of the other. But the account of his last illness

is so touchingly recorded by his heart-smitten widow, that we at once proceed to give it to those who venerate his memory.

"After an illness of ten months, in the sixty-seventh year of his age, it has pleased God to remove from me my beloved husband, and from many others their cheerful and much valued friend, Old Humphrey. It will rejoice the hearts of many to know that in the midst of much pain, and great bodily weakness, the poor sufferer's hope, faith, and thankfulness were undiminished; and that, like David of old, he could feelingly say, 'It is good for me that I have been afflicted,' *Psa. cxix. 71*. His mind, during this trying season, seemed to attain a deeper solemnity than ever; and he saw more and more the beauty of holiness, and found in the precious promises of God's holy word all that was necessary to reconcile him to the merciful dealings of his heavenly Father, and to enable him to say, 'I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.'

"A friend having alluded, in a note, to the useful writings of Old Humphrey, he remarked; 'I am a poor, weak, sinful creature; no praise is due to me; give God all the glory. If he has enabled me, in any way, to be useful to my fellow-creatures, to him be all the praise!'

"His sufferings were often very great, but not one murmuring or fretful word escaped from his lips. In a little piece that he dictated for me to copy for him, while lying in bed, he observed, 'My burden is very heavy, but God in his wisdom and goodness has laid it upon me. My furnace of trial is very hot, but a merciful Saviour is with me therein, comforting me, and sustaining me. In his faithfulness he hath not failed me, nor been unmindful of his promises. He has kept my lip from repining at his holy decrees, and my heart from rebelling against his righteous commandments.'

"I have laid myself down on my bed,
I have leant myself back in my chair,
To get ease to my heart and my head,
If haply relief might be near;

"But the cordial that makes my heart glow,
Is to trust in my Saviour alone;
And the easiest posture I know,
Is to kneel very low at his throne.'

"At one time my husband remarked, 'I am never alone; I see God in the darkness, I hear his voice in the silence, he is ever present with me. His ways are often mysterious; there are many things we cannot now understand, but there is a needs-be for all our suffering; much sin in us that wants purging away; and when in glory, the contrast may heighten our bliss. Here, we are for ever sinning and sorrowing; but there

we shall enjoy entire freedom from sin, peace and rest for ever! Earth will be exchanged for heaven! Gloom for an eternal weight of glory; and pain, sickness, and sorrow for everlasting joy! There is nothing fearful in death. What is it? 'Tis but a removal to our happy home.'

"The prevailing attitude of his mind was deep humility, and cheerful resignation. He was continually praising God for his many mercies, and for the freedom from pain which, at some seasons, he enjoyed, and often repeated the verse,—

'Sweet in the confidence of faith
To trust His firm decrees;
Sweet to lie passive in his hands,
And know no will but His.'

"One day he said, 'Should any one ask me the ground of my hope of everlasting life, I would reply,—It is this: I am a sinner, and Jesus is a Saviour; he died to save the guilty, and he died on the cross for me.'

"Very, very often, he felt truly grateful for the peace and rest he enjoyed and freedom from anxiety; and frequently expressed his thankfulness to his heavenly Father in having raised up for him such kind friends in the Committee of the Religious Tract Society, who so liberally supplied him with the means of providing for all his wants, and of procuring all the little comforts he required. He was also equally grateful to the Father of mercies for the kind sympathy and friendly feeling ever manifested towards him by the gentlemen connected with this valuable institution. 'How different it would have been,' he said to me, 'if I had been obliged to exert myself to do something to supply my wants in my present feeble state! But God is indeed very good to me; he has never left me, and he will not forsake me now. God is what he ever has been,—a rock and a refuge to those who trust him; a very present help in time of trouble. When his servants of old were in heavy trials, he was with them; "In all their afflictions he was afflicted, and the angel of his presence preserved them." It is even so now, and thus will it ever be. "He is able to save them to the utmost that come unto God by him, seeing he ever liveth to make intercession for them."'

"Sometimes in his peaceful, happy moments, when free from pain, he would burst out into a song of thanksgiving and praise to his merciful Redeemer; and one evening I was particularly struck with the unusual sweetness of the tone of his voice—it seemed as if the dear Invalid was already anticipating the strains of glory. Now and then, when seated by his bed side, in the twilight, he would ask me to repeat to him a hymn, and the following was one of his favorites:

'Abide with me! Fast falls the eventide;
The darkness thickens: Lord! with me
abide;
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!

'Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see:
O Thou, who changest not, abide with me!

'I fear no foe, with Thee at hand to bless;
Ills have no weight, and tears no bitterness.
Where is Death's sting? where, Grave, thy
victory?

I triumph still, if Thou abide with me!

'Reveal Thyself before my closing eyes,
Shine through the gloom, and point me to
the skies:

Heaven's morning breaks, and earth's vain
shadows flee;
In life, in death, O Lord! abide with me.'

"Towards the close of life, his Saviour seemed peculiarly precious to him—his 'All-in-all'; and he delighted to speak of him in his varied attributes of love and mercy; he felt himself a sinner, saved by free grace alone, and continually sought the aid of the Holy Spirit to keep him from falling into evil.

"One day, when much exhausted, the dear invalid tried to sit up a short time, but, being too feeble, swooned away, and was much convulsed, which alarmed our faithful servant and myself greatly. No sooner did he revive a little, than with his accustomed kind consideration for those around him, he began to hum a verse of a hymn to cheer us, and to prove to us that he was better.

"Though wonderfully supported in the season of trial, yet, being naturally timid, the thought of losing my delightful earthly companion, my protector and friend, on whose superior judgment I could ever so confidently rely, and from whose lips I had so often taken sweet counsel, no doubt, cast an anxious shade over my brow; and once he soothingly remarked, 'We know not what *may* be, but, perhaps, should it please God to remove me to a better world, I may, at times, be permitted to be nearer to you than you now imagine; I may look down upon you, and watch all your little plans for the future, smile on you, and be allowed to suggest good thoughts to your mind.' After our kind and attentive medical attendant, Dr. Miller, had candidly told him one day, in reply to his inquiry, that he did not think he could recover, the dear invalid took the doctor by the hand, thanked him for his frankness, and said, 'I must now buckle on my armour.' During the remainder of the day, I was struck with his unusual cheerfulness; he seemed like one journeying pleasantly onward to his home, and we conversed peacefully and joyfully on the everlasting future:

"It is, indeed, 'a source of continual comfort,' as my dear husband remarked, 'to be enabled to commit ourselves into the hands of a merciful Saviour and Redeemer, satisfied that he will do that which is right concerning us in all things. Surely we may with confidence give ourselves up into his holy hands; He who died for us upon the cross—and cast all our burdens upon Him who has promised to sustain them.'

"Friends, who saw his wasted and enfeebled frame, were much astonished at his mental vigor. It was truly wonderful, at times, to observe and feel, 'that this flesh is no match for the mighty spirit.'

"The latter end of August, 1854, the dear invalid felt a strong desire to visit Hastings, hoping that he should again be benefited by the sea-breezes, as in former years. Several days were fixed on for his departure, before he could finally leave home, and then his weakness was such that many of our friends feared he would sink by the way, and never reach High Wickham, a spot adjoining the above town. But God was better to us than our fears.

"For the first few days after we reached Hastings, many unfavorable symptoms appeared; difficulty of breathing, increased weakness, and want of appetite; but, by degrees, the pure, fresh air, and a little gentle exercise, seemed to give a temporary tonic to his whole frame, and revived our hopes of his recovery; for dear Old Humphrey could once more reach the East Hill, sit on the green turf, and gaze into the beautiful churchyard of All Saints, in the vale below. No wonder the wish passed through his mind, that when his immortal spirit had passed from its frail tenement, his poor remains might have such a peaceful resting place!

"Being in such a weak state of health, my dear husband wished for perfect quiet, and had requested those about him to give no intimation of his arrival in Hastings, nor did they; but before many days had passed, there appeared a friendly notice of him in the *Hastings and St. Leonard's News*. 'Mr. Mogridge, better known to several readers by the familiar name of "Old Humphrey,"—the usual signature to his literary articles—is staying at High Wickham, in very indifferent health. We trust his sojourn in this healthy locality will prove beneficial to him.' After this announcement, many residents and visitors were anxious to get a peep at 'Old Humphrey.' Some gave him a friendly glance as they passed the window, while others desired to shake him by the hand, and thank him for the pleasure his pen had afforded them. He was greatly indebted to one lady, the kind and benevolent widow of the late Joseph Fletcher, Esq., of Tottenham, who very frequently took him delightful

drives in an open carriage, so that he enjoyed the sea breezes and fresh air without any fatigue, and felt, at the time, greatly refreshed and invigorated.

"But disease, in various ways, had made such fearful inroads into his constitution, that it was impossible for human efforts to stay its progress, and the dear sufferer had not strength left to contend with another sad relapse.

"It was truly distressing to hear his incessant cough, and to witness his great difficulty of breathing. On Sunday, the 29th of October, when suffering from much pain and extreme exhaustion, he said to me, 'This is passing through the deep waters, is it not?' To which I replied,

Yes, it is indeed; but God is with you; his rod and staff will comfort you.' Then, in a moment, fearing lest I should feel uneasy, he added, 'But I believe I shall get better again.'

"He was truly grateful for every little attention paid to him, and always fearful of giving the slightest unnecessary trouble; cheerful to the very last, and trying to sing,

"Oh, to grace how great a debtor! etc. not long before he died.

"A friendly call from a neighboring clergyman was a great comfort to him; and when he was gone, with a feeling of deep humility, he exclaimed, 'What am I, that the Rev. Mr. Vores should come to see me!'

"For the last two days his bodily sufferings were very great, but his faith and love were still greater; and his almost inaudible voice was employed, at intervals, in prayer and praise, and in encouraging those about him to 'look upwards.' 'We shall meet again,' he said to me with a smile.

"An hour before his happy spirit took its flight to glory, the Rev. John Cox, of Woolwich, called to see him; he accompanied me to my beloved husband's bedside. It was a solemn season; we all knelt down, and the pious servant of God offered up a sweet and fervent prayer for the poor sufferer, then in his last agony. We afterwards stood around his bed in perfect silence. In a little time his countenance became unusually calm; his mild blue eyes were turned towards heaven, and the expression of his dying face was sweet in the extreme—so calm and peaceful! It appeared to me that he was gazing on what we could not see; that he had a glimpse of the happy spirits, who were already hovering around him, and waiting to convey his freed spirit to glory. There was a look of rapturous surprise in the eye, and a transient smile passed over the lip, that seemed to say, 'I am coming! I am coming!' Not till his under lip began to fall, were we aware that the soul had departed. We

again knelt down, and the kind minister earnestly prayed that support and consolation might be granted to the poor survivor who had lost her dearest and best earthly friend.

"Never shall I forget that impressive scene! Oh! may we all seek for Divine guidance, to enable us so to live, that we, too, may die the death of the righteous, and that our last end may be like his. 'Precious in the sight of the Lord is the death of his saints,' " *Psa. cxvi. 15.*

The body of Mr. Mogridge was deposited, in sure and certain hope of the resurrection to eternal life, in the churchyard of All Saints, Hastings. The spot had been selected by himself. It is on a slope, against the graveyard wall—just below the heights where he often reclined on the green sward, beholding the glorious scene of land and water, and meditating on those subjects which he afterwards embodied in the papers that have edited and delighted thousands of readers.—*Christian Spectator.*

Correspondence.

THE NEW BIRTH, A PRIVILEGE PECULIAR TO THE DISPENSATION INTRODUCED BY OUR LORD JESUS CHRIST.

To the Editor of the Oriental Baptist.

DEAR SIR,—I venture to submit, for your consideration and that of your readers, the following remarks on a subject both interesting and important.

All men are by nature estranged from God and averse from holiness, and to such an extent that nothing short of a Divine work can bring any into the path of holy obedience to God. In every age of the world, therefore, where man has been turned from sin to God, this effect has been produced by the operation of Divine grace on his heart. The change in question, we are also taught, has been brought about by means of faith in God's declarations. It has moreover differed in degree in different individuals according to the strength of their faith and, not only so but also, in proportion to the amount of saving truth revealed to them by God. It were unreasonable therefore to expect the same degree of sanctification in those who lived at the early dawn of Divine revelation, or in the feeble twilight of the Mosaic economy, as we naturally look for under the full blaze of the Sun of righteousness.

We find accordingly, among other illustrations of this view, that the scriptures designate the change of mind produced in men by the gospel, by a phrase never used to denote the change of mind produced in believers in Old Testament times. Those who compose the church of God under the New dispensation, are said to have

been "born again," "born of God," "born of the Spirit." It has been usual to consider these phrases as descriptive of that radical change induced in every one of God's people, whether before or after the time of Christ, which issues in his turning from sin to holiness; but this, I think, is an unscriptural extension of their application. The figure of a new birth is never applied in scripture to the change of mind produced in such as lived before Jesus was revealed in human form as the Christ, the Son of God. Figures of speech are not used by the Holy Spirit at random, and the one in question will, I believe, be found to possess a significance which eminently adapts it to the purpose for which alone it is employed, viz. to denote the effect produced on the mind of the man who believes the testimony of God in respect to his Son *Jesus*, "Whosoever believeth that Jesus is the Christ [not merely that Christ will come] is born of God," John v. 1.

The privilege of sonship is, in scripture, intimately associated with that of the new birth, and both are represented as having been conferred on those only who received Jesus as the Messiah. This will appear from the following words: "He came unto his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 11—13. The gift of sonship here mentioned relates, I think, to the *position* of the believer; the new birth, it will be admitted, by

all, refers to the *character* of its subject: by the former he is advanced to the position of a son, by the latter he undergoes a change of heart and mind suited to his altered standing. Now as the application of all figurative language must be grounded on its literal signification, we must look for the import of the figure, "born of God," to the relation subsisting between a son and his father: and as the designation refers to a *mental* change, it can mean nothing else than the reception, by its subject, of those views and feelings in regard to God, which are entertained by a son in respect to his father. In other words because believers on Jesus are sons, they receive the Spirit of God's Son into their hearts, whereby they cry, Abba, Father. Gal. iv. 6.

Now be it observed that among those who "received" Jesus in the sense intended by John, that is to say as the Christ the Son of the living God, were numbers who, like Simeon and Anna, were "waiting for the consolation of Israel." These believers had, *in some measure*, been taught by the Holy Spirit, the character of the coming Messiah and the nature of the blessings he was to bestow. They had been led to expect, not a great temporal prince and deliverer but, a Saviour from sin and spiritual misery. When Jesus therefore appeared, they found no difficulty in recognizing the features of which the faint outline had been previously presented to them, and identifying him as the promised Messiah. But we are told that the privileges of sonship and of the new birth were conferred on "*as many as received*" Jesus; these Jewish believers therefore must have been included; and if the blessings in question were realized by them *on their receiving* Jesus, they could not have been experienced by them *before*.

My doctrine then is this, that when Jewish believers received *Jesus as the Christ, the Son of the living God*, they were advanced to the position of sons of God through union with their elder brother and kinsman Redeemer, and they awoke to a consciousness of the new and endearing relation, and became subjects of the feelings suited to it. This change of mind and heart is what is intended when a person is said, in Scripture, to be begotten of God.

Unless I greatly mistake, this is the very doctrine of the Apostle in his epistle to the Galatians. "The heir," he says "as long as he is a child, differeth nothing from a servant, though he be Lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ?" Gal. iv. 1—7. Now if I am right in interpreting the figure of the new birth to denote the reception of a filial spirit towards God, or in scripture language, the "spirit of adoption;" (and should any one demur to my explanation I should feel obliged by his explaining what else it can denote) the words just cited teach very clearly that the change under consideration was effected in believers, only after the incarnation of Christ.

Though heirs of glory equally with New Testament saints, believers under the law were in bondage under the elements of the world and subject to the fear which marks a state of servility. In the language of the Apostle, they differed nothing from servants. To redeem, that is, to buy them off from this state of bondage and place them in the position of sons, were among the objects for which God sent forth his Son, born of a woman and under the law. Having been introduced into this relationship towards God, believers received that disposition of mind which was exactly suited to their altered position. After they became sons, it was most fitting that they should recognize their heavenly Father, and feel towards him as loving children. Accordingly it is written that because they were sons, God sent forth the Spirit of his Son into their hearts crying, Abba, Father.

Let us now look at the subject in a different point of view; let us consider what the Scriptures teach of the connexion of the New Birth with, the New Dispensation,

In the very first allusion which our Lord makes to the New Birth he represents it as indispensable to a person's either *seeing* or *entering* the "Kingdom of God." It may therefore aid us in our present inquiry to understand the precise import of the phrase "Kingdom of God" as used by our Lord and the New Testament writers.

It has been explained by some to denote the reign of God in the heart; and, considered in this light, the Kingdom referred to has been supposed to include all in every age who have feared God. Now I will not stop to examine the correctness or otherwise of this explanation as regards the occurrences of the phrase in the Old Testament. Certain it is that the general idea of a reign of God over the heart very inadequately represents the thing intended by the expression as frequently found in the New Testament. Here it has a more peculiar import and a more restricted application. It is used with reference to the Dispensation which Jesus came to introduce. This will I think be clear from the following instances of its occurrence. "The law and the prophets were until John: since that time the Kingdom of God is preached, and every man presseth into it." Luke xvi. 16. In these words our Lord distinguishes this Kingdom from the former dispensation and marks the period of its commencement. The Old Testament saints then could not have been included in it. In fact though the Baptist preached that it was "at hand," he was himself not a subject of the Kingdom of Heaven: for thus did Christ speak of him, "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the Kingdom of heaven is greater than he. And from the days of John the Baptist until now, the Kingdom of heaven suffereth violence and the violent take it by force." Matt. xi. 11, 12. Now let it be observed, that in these remarkable words, John is described as being out of the very Kingdom which had existed from his days. The fact then of his being less than the least subject of this Kingdom cannot be accounted for by saying that the reference is to the Christian dispensation as established after the ascension, when

the work of Christ was understood as it had not been understood before.

But let it be admitted that by the Kingdom spoken of, the times subsequent to the ascension of our Lord are intended: still I contend that the mere fact of the work of Jesus being then better understood is utterly insufficient to explain our Lord's words. Let us consider awhile the import of his language. His assertion appears at first singularly strange and startling, for who was John? He was a man whose coming had been predicted once and again, many years before, in God's own book; of whose birth an angel from heaven had given previous intimation. He was filled with the Holy Spirit even from his mother's womb. He came in the spirit and power of one of Israel's greatest prophets, Elijah the Tishbite, who had received the very remarkable distinction of being taken to heaven without dying: yea, he was more than a prophet, even Jehovah's forerunner. His powerful preaching drew after him Jerusalem and all Judea, and all the region round about Jordan; not excepting the self-righteous Pharisee and gain-saying Sadducee; but the influential position of the latter classes awed not the faithful and fearless John who refused them baptism. His uncompromising fidelity to God proved the occasion subsequently of his dying a martyr's death. Now look at the man, Sir, as he is presented to us in the book of God and then say whether a clearer acquaintance with the facts of our Lord's death and resurrection is sufficient to render any Christian superior to John? Our Lord's description of John goes beyond the above sketch. He unhesitatingly says, "of them that are born of women, there hath not risen a greater than John." How then, I ask, can the inferiority of the Baptist to the *least* Christian be accounted for? The usual explanations seem to me utterly inadequate for the purpose for which they are brought forward. In what respect is the least Christian superior to John? Take the case of one who has been made acquainted with the way of life at the eleventh hour; or of one who has been unable even to read. Who can tell the number of such since our Lord's ascension to the present time? Has the least of these surpassed John in knowledge? John had the Holy

Spirit from his childhood and had the whole of the Old Testament within his reach. But is the mere possession of more knowledge sufficient to constitute superiority to him whom not one of the whole brilliant array of ancient worthies excelled? Many Christians know more than John did, who nevertheless do not possess a tithe of his faithfulness, fearlessness, zeal, or holiness. In what respect then, I ask again, was John inferior? Not in personal character, not in knowledge, not in the importance of his duties or office. In all these respects he was immeasurably superior to numbers of Christians of our day. The question is not capable of a satisfactory answer save on the principle I advocate. John was not a subject of the New Birth; the least in the kingdom is "born of God." John differed nothing from a *servant*; the subjects of the New Dispensation are sons, and call God "Abba, Father."

But let us look once more at our Lord's words above cited and, if we examine them attentively, we shall, I fancy, find something more than what strikes us at first sight. In alluding to the class in which he places John, he distinguishes them from the subjects of the kingdom of heaven by a peculiar expression, "born of women;" as though something more than mere earthly parentage could be predicated of believers under the New Dispensation; something too which could not be affirmed of the persons among whom the Baptist is included. And what can this be but the New Birth?

But while it will be admitted (for it cannot be denied) that believers under the former Dispensation are not, in so many words, said to have been "born of God," it may be alleged, in opposition to my view, that they experienced the *things signified* by the expression. I must therefore touch this point before I conclude.

In the above remarks, I would not be understood as affirming that any of the true believers, who lived before the time of Christ, was not thoroughly converted. Far be it from me to say so. I have no doubt that Abel, Enoch, Noah, Abraham, Moses and other ancient worthies, who are now inheriting the promises, were, while on earth, the subjects of a radical change of heart; that they expected

a Saviour and looked for a heavenly country. I cheerfully admit that they loved Jehovah and his law and even rejoiced in the holy One of Israel. But there is nothing to shew that they understood the relation of sonship subsisting between Christians and God through union with him who is the Son of God.

Fidelity and devotion to the service of the best of masters and ardent attachment to the person of a good and gracious Lord are amply exemplified by the ancient saints towards God. And the loyalty and obedience which subjects owe to a rightful sovereign as well as the confidence which they repose in his government are found in the recorded experience of Jewish believers with reference to the King of all the earth and the King of Israel. Nay they even communed with him as their friend and gloried in him as their God. *But to say "Abba, Father," the Jewish believer had not yet been taught.*

There may be met with such passages as: "Have we not all one Father?" Mal. ii. 10, and "Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father." Isai. lxiii. 16. A little consideration of the import of such passages will, however, shew that they may be understood in perfect harmony with my view. In the first place God was their Father in the sense of being their Creator, for the whole verse quoted above (Mal. ii. 10,) reads thus, "Have we not all one Father? Hath not one God created us?" In this view, Jehovah is the Father of all men,—yea of every creature. But who will say that he is not the father of Christians in a higher sense? In the second place, the *nation of Israel* was the son of God typically, in allusion to Christ; thus, "when Israel was a child, then I loved him, and called my son out of Egypt," Hosea xi. 1, a passage which is explained by the pen of inspiration as having its fulfilment in Jesus. Matt. ii. 14, 15. In this view the people of Israel, whether converted or unconverted, might call and did call God Father and were addressed by God in the language of paternal tenderness: "Is not Ephraim my dear son?" &c. But there is no evidence to shew that individual believers recognized the relation as

subsisting between their souls and Jehovah.* In fact we find them using language, the full import of which they did not understand. For example, we hear the name JEHOVAH again and again from the lips of Abraham, Gen. xxii. 14, and xxiv. 3, and yet God expressly says of him and Isaac and Jacob, "By my name JEHOVAH was I not known to them." Ex. vi. 3. To know God as our Father *through the Lord Jesus Christ*, it is absolutely necessary that we should be aware of our union with Christ, and secondly the nature of Christ as the Son of God. It cannot therefore be strange that Jewish believers were ignorant of the intimate and endearing relation I refer to.

It is extremely doubtful whether the ancient saints understood the dignity of our Lord's nature and person as the *Son of God*. Certain it is that the Jews, to whom our Lord put the question directly, were ignorant of the

* In fact the Jews, though they referred to God in the general terms "*We have one Father*," thought it blasphemy in Christ to call God "*my father*." John viii. 41; v. 17, 18.

fact. "What think ye of Christ?" he inquired, "*Whose son is he?*" Matt. xxii. 14. Their views of Messiah rose no higher than that he was David's son. Even that the spiritual among the Israelites were aware of this, cannot be proved. Without, however, entering upon the enquiry here, I may just remind those who are disposed to consider the question, that the language used by the ancient prophets, was by no means so intelligible to themselves as it is to us who possess the New Testament. This is expressly affirmed by Peter, who represents them as "*searching what*" the Spirit did signify in his testimony regarding Messiah. Moreover the *sonship* of Christ was not so clearly revealed in the Old Testament as was the calling of the Gentiles, and yet of the latter fact the Jewish Christians, not excepting Peter himself, needed a direct revelation to inform them.

I should be happy, dear Sir, if any one interested in the subject discussed here, were to offer any remarks or objections in regard to my view of it.

Your's faithfully,

* * *

Religious Intelligence.

Home Record.

MEMORIAL OF THE BAPTISTS OF COLOMBO, AGAINST STATE INTERFERENCE WITH RELIGION; PRESENTED TO THE LEGISLATIVE COUNCIL OF CEYLON, ON WEDNESDAY, DECEMBER 14, 1854.

To the Hon'ble the President and the Members of the Legislative Council of the Island of Ceylon.

The Memorial of a Body of Protestant Dissenters forming a Church of Jesus Christ of the Baptist Denomination in Colombo;

Sheweth,—

That whilst Ecclesiastical Establishments and their existence in Ceylon form the subject of investigation and debate in the Legislative Council, we, Your Memorialists, feel that we should be wanting in our duty were we to refrain from approaching you at such a time with our respectful yet firm protest against all State endowments or support of Religion.

We would not willingly give offence to any members of Churches receiving such

support. We highly esteem many of them. But whilst frankly conceding that they have as full a right as ourselves to form their own opinions on this and all other subjects, we cannot discharge our duty to our conscience without protesting against all State support of one or many forms of faith.

As the position of those who think and act as we do is sometimes liable to misrepresentation by those who are familiar with our principles, we think it necessary to state that our disinterestedness in this matter cannot be questioned. Whatever Church receives or is deprived of State Aid it cannot be suspected that we wish to obtain for ourselves that which we protest against as extended to others. It is a settled principle with the large body of Non-conformists to reject State Aid in every shape; and a recent enquiry by the Baptist Missionary Society revealed the fact that for ten years to which the enquiry was directed, no Government grants, even for schools, had been accepted by any of the Missionaries.

We cherish no enmity against those who receive such support, but rather deplore the bondage to which they have given themselves, and would willingly help to free

them. Independence has been bartered and the native energies of the Churches have been paralyzed. This is an evil which is greatly felt in Ceylon, not only by Dissenters but by some of the best men in such State-connected churches, and we would help them to remedy it by breaking the chain that binds them and set them free to use their own energies and strength for the support and spread of the Gospel of Christ.

We avow our strong conviction that one of the brightest days in the History of the Church on Earth will be the day that shall witness and record the abolition of all state endowments for the support of Religion and leave Christianity in the hands of Him who sustained it under the arduous trials and conducted it onward through the splendid triumphs of the first three centuries; which degenerated first into bondage and then into intolerable tyranny from the unhappy period when Constantine, actuated perhaps by good but most mistaken motives, thought he was doing God service by unequally yoking the Church with the State. The records of history, especially that which details the ignorance and misery entailed on the world by one proud and overbearing Hierarchy, prove that by this act the distinct and beneficial exercise of the Civil power was as much embarrassed as the vivifying and enlightening influences of the Church were obscured and perverted. Called to legislate *de novo* on the subject we earnestly intreat the Hon'ble Council to take warning by the lessons of history and experience, and not to leave to posterity a legacy of ecclesiastical assumption and sectarian strife. At this moment the principal Colonies of Britain are arriving at the conclusion that the best service they can render to religion is to let it alone. The last Mail which reached Ceylon announced that even the *Conservative* party in Canada had completely changed their policy and were bent on secularizing the Clergy Reserves, of course respecting life interests as your Hon'ble Council is also bound to do. The Canadas have at their door the example of the United States of America; whose people, with an entire absence of State support, provide more amply for religious instruction than any other people on the face of the globe; meeting not only the wants of the settled population but also those of the thousands of Immigrants, often ignorant and vicious, constantly arriving from Europe; and sustaining missions in various parts of the world. In America, Religion is supported entirely by the voluntary aid of its adherents; while in England the Dissenters, (now one half of the Nation) not only support their own Churches and Missions to the Heathen, but are taxed for the support of a Church whom chiefly their example has lately roused from the torpor of for-

malism, the apparently inevitable result of State connection. Jesus Christ the Head of the Church which is his body has provided for the support and spread of Christianity in the voluntary efforts of His people under the influence of the Holy Spirit; and for human governments to interfere, and substitute legal enactments is to meddle with that which does not belong to them, and to impugn the wisdom and authority of the sole Legislator of the Church. The proper province of the Civil Power is to attend to matters Civil: the protection of life and property; the punishment of evil doers and the encouragement of them that do well.

We protest against the evil of civil governments taking to themselves the right to interfere with their subjects in matters of religion by selecting some form or forms for their patronage.

We maintain that human governments have no legitimate authority in such matters. Religion is voluntary in its nature. It is the result of personal conviction, the effect of instruction and persuasion, and consists in the firm and honest belief of certain truths revealed in the pages of the Bible. Our religion is not derived from human authority but Divine: not from acts of Parliament, but from the oracles of God. It is a matter between God and our own conscience, and comes not within the province of human legislation.

Government interference and State support are at variance with the very genius of Christianity. Jesus is King in Zion,—the sole legislator for His Church. He has laid down a fundamental principle in the Gospel, where He says:—"My Kingdom is not of this world." His Kingdom is spiritual and has nothing to do with human enactments. It does not profess to order the affairs of Government. It is neither servant nor lord of the state. It is not supported by tribute levied on the people. It may put forth all its power without infringing on the rights of Governments; and Governments may secure all their ends without touching the authority of Jesus. The two may locally co-exist, but they will not coalesce, any more than will oil and water. The Kingdom of Christ is a spiritual Kingdom. Its elements are all spiritual. They are righteousness, peace and joy in the Holy Ghost.—Its seat is the inner man. Its empire reason and conscience. Its throne the heart. Its sceptre truth, and its great aim is to renew man unto holiness and fit him for eternal felicity.

When Civil governments take religion under their patronage, it frequently happens that opposing forms of Faith and worship and corruptions of Christian doctrine are sanctioned, and perpetuated and supported by appropriations of the public Revenue. Against this we protest as mis-

chievous and productive of evil.—It is a fact patent to all that this is the case in Ceylon, but we would that it might come to an end. If we take for example the Episcopal Church, who is not aware of the varying shades of theology, the schisms, the collisions that are constantly occurring within her pale? Who can be blind to the errors of that reformed Popish system? who can be deaf to the controversy that is going on even now about the grand, master error of Baptismal Regeneration as a doctrine of the Church of England as by law established?

• We are not now protesting against Episcopalianism as voluntarily adopted and professed; but with Episcopalianism as proped up by State support. We grieve that such error as that we have alluded to should be sanctioned and supported as it is. Scarcely anything can be more mischievous than this. In Ceylon the evil is felt. Those who preach the doctrine have thrown obstacles in the way of Christianity that prove formidable to Missionaries and others who would spread New Testament Christianity. But this is only one among other errors that an untrammelled Church even of the Episcopal form would speedily erase from her system. But it is the ministration of this Episcopal Church, whose members and ministers hold the most opposite opinions on matters of doctrine and discipline, that the British Government has, according to the Despatch of the Duke of Newcastle, chosen to provide for its servants in this Colony. The Council, acquainted with local circumstances, are aware that a considerable proportion of the Civil Servants are not expatriated Englishmen but Natives of the Country, while those filling the subordinate offices almost entirely owe their birth to Ceylon and are few of them adherents of the Episcopal Church. Even were it just in principle to provide a Bishop and a large body of Chaplains for a few Civil Servants; better able than most other members of the community to support their own Pastors, experience at the Head Quarters of European society in Colombo has proved that such provision fails to meet the wishes and wants even of the Civil Servants.

It is bad policy and is moreover unjust to exalt one sect or more and bestow emoluments and honours upon them whilst others are left to their own resources, and are made besides either directly or indirectly to contribute to the endowed sect. In Christ Jesus no distinction is made. In His Churches all are brethren, all are on an equality; and for any civil government to take such a course as this is surely the way to irritate and exasperate those who are thus dealt with and to fill the land with heart-burnings and discontent. We protest most respectfully but firmly against such

distinction—against every thing like favoritism. We plead for equal rights and privileges to all and urge, as the best and only way of accomplishing this, the withdrawal, the entire abolition of State support.

There is great injustice done in thus supporting forms of religion.—Surely if any thing under the sun is plain it is plain that religion is altogether a voluntary affair. The Churches of the New Testament were sustained on the voluntary principle by the free will offerings of their members. Paul never dreamed of such a thing as State support or grants-in-aid from the Government. No directions concerning such a state of things are given in the New Testament. Had such a thing been proposed to the Tent-maker he would have recoiled as from something deadly and destructive. To take the money of conscientious dissenters who are left to sustain their own worship in addition—nay, as in Ceylon, to take besides the money of Buddhists, Mahomedans, Hindus and Parsee Fire-worshippers and give it to the more favoured systems of Episcopalianism, Scotch Presbyterianism and Dutch Reformed Churchism is manifestly unjust. We cannot pass this in silence. It is altogether opposed to the genius of Christianity.

We submit further that State support holds out a temptation, a bribe to men of opposite views of Religion and religious and moral deportment to embrace hypocritically or inconsistently the faith that is thus supported.

This evil has prevailed as is well known to a wide extent in connexion with the Church of England as established by law—and we are not altogether strangers to it in Ceylon, where it is said we have no establishment properly so called, though we have state-supported Churches of the Episcopalian and Presbyterian form of worship. The temporalities, the honours, the scope for love of worldly distinction in the scale of offices and dignities, the material for the gratification of what scripture calls the lusts of the eye and the pride of life, induce young men of education to enter the ministry.—Young men are trained for the ministry just as young men are trained for Law, or Medicine or any other profession, apart from higher qualifications. The tendency is in this direction even in this Island. The Native can no more withstand the temptation than the sturdier Saxon. Even now there are those occupying State-paid pulpits who not long ago were found amongst other sects. Why have they passed over? This is an evil that is felt by all who wish to see Christianity free from her bondage and relying on her own native energies, going forth to command the homage of mankind. This system of support throws immense obstacles in the way of Missionaries. They

have seen one after another educated by them and on whom they calculated as Agents to spread the Gospel among their countrymen pass over to the more dazzling and attractive system supported by the State. Enchanted and ensnared they have given themselves to an inglorious bondage. The moral principle is not over-strong in the Natives of the Island. It is weak to resist "the golden wedge and the goodly Babylonish garment." Missions are especially anxious to train the Churches gathered from among the heathen by the preaching of the Gospel, to the Gospel plan of self-support, but so long as Government will foster and cherish particular Sects this will prove a tedious work.

Another hinderance to the spread of Christianity among the people may be traced to the formalism that results from blending the secular and the spiritual.

In early days there was a separation, a broad and distinct line of demarcation between the Church and the World. The Church was what it is called in God's word—an enclosure, a garden of the Lord in the wilderness of this world, to which none were admitted but such as answered the requirements of Christ and his Apostles, by coming out of the world. But now, in one Church at least that receives State support, the barrier has been unceremoniously removed and the Garden of the Lord has been thrown open to a vast variety and has been trodden down by those who annihilate the distinction which Jesus made between the Church and the world, and as a consequence Christianity became a form, a dead letter. Formalism abounds where Government patronage obtains. The Ministry is often an unconverted Ministry, and formalism prevails among the people.

We submit further that Christians are alienated from one another by extravagant assumptions and encroachments on the one side, and discontent on the other. It would seem from the New Testament that all Ministers are equal and bound to regard each other as brethren. But the claim is denied by one State-supported Sect to all who have not borne the weight of a Lord Bishop's hands on their heads and whose ears have not listened to something that to us borders on the profane. We gladly concede that there are honorable exceptions to this bitter fruit of the system.—"The Episcopal Church is the only Church of Christ on earth," say some of her adherents even in Ceylon. Her Ministers are the only lawfully appointed. Her Ministerial acts are the only valid. Methodists and Baptists are Heretics—Schismatics—and their Ministers, (however qualified in a spiritual sense,) are unauthorized—intruders—self-appointed, and deserve only contempt. Whilst such extravagant and absurd as-

sumption obtains on the one hand, it is not wonderful that there should be dissatisfaction on the other. And so it is that State support, by fostering arrogance and presumption, tends to the destruction of that harmony and union which ought to be found among the followers of Jesus who profess to have but one end in view, and which actually prevail amongst the most widely-differing Sects where all are left to the operation of the Voluntary System. Surely it is time that the unseemly state of things prevailing here were at an end. We submit that there is no quicker way of ending it than by leaving Christianity to her own resources.

We wish we could close here: but there is one other circumstance to be mentioned only to be protested against. That is the connexion that still exists between Government and the Idolatry of the Natives of Ceylon. Unable to see as yet that Government has entirely ceased to interfere with Buddhism—we pray that Buddhism may be left to itself as well as Christianity. Had there been originally no connexion between Church and State in England the sin and the embarrassment of the Buddhist connexion would never have harassed the local Government here; and we see no possible and equitable course for getting rid of the burden but by placing all Religions on an equal footing:—leaving each to its own resources. That which has most Truth in its foundation and structure will then prevail, to the happiness of the people and the benefit of the Government.

Believing as we do that the interference of Civil Governments with Religion is, so far from being a benefit, a positive injury to the cause of TRUTH, we beg finally to offer our protest against it and to pray:—That all such interference (so far as this Colony is concerned) may cease. That State support be no longer given to any Religious Sect. That it shall be left to the judgment and conscience of every professing Christian to do what he will towards the support and spread of the Gospel of the blessed God, to whom alone he is responsible for his faith and his actions.

We believe that if this course is pursued Christians of all Denominations,—including our Episcopalian and Presbyterian Brethren,—will be roused to renewed exertions;—that liberal aid from abroad will flow in while it is required;—and that TRUE RELIGION, having fair play, will speedily over-spread the Land, bearing her legitimate fruits of *Purity and Peace*.

Signed on behalf of the Church,

JAMES ALLEN,—Pastor,
C. ELLIOTT,
P. SCHUMACHER. } Deacons.

Colombo, Dec. 5th, 1854.
—*Colombo Observer*.

THE CALCUTTA MISSIONARY HERALD.

AGRA.

FROM THE REV. R. WILLIAMS.

January 11th, 1855.—According to usual practice, I proceed to give you a brief account of my operations during the year which has just passed away from us, though I regret to say, that I have nothing very interesting or encouraging to record. The native Church under my charge has received no additions by baptism, and the number of members continues much the same as last year, namely, *fifteen*. We have *two* public services on the Sabbath, and a Prayer Meeting on Friday evenings. The attendance has been, upon the whole, pretty good, and I would fain hope that a few of the hearers have derived some spiritual benefit by uniting with us in the exercises of Divine worship, and also that some of the members are indeed growing in grace and in the knowledge of their Lord and Saviour Jesus Christ. I have had several inquirers during the year, *four* of whom were desirous of being baptized; but having had some ground to doubt the purity of their motives, I felt it my duty to decline complying with their wishes. Past experience has taught me the necessity of proceeding with great caution relative to the admission of members into the Church. If we cannot get converts from among the heathen to embrace the truth "as it is in Jesus" for its own sake, apart from all other considerations, we had much better be without them, and patiently, as well as prayerfully, wait the Lord's good time to favor us with his special blessing. I think that the success of the missionary enterprise, in these provinces at least, is not to be estimated merely by the number of converts obtained in any given period, but rather, by the change effected for the better in the views and feelings of the great mass, in reference to Christianity. Now, although a change has

taken place for the better within the last twenty years, yet it does seem to me, that the state of the public mind, and indeed of things in general here, is not of such a nature as to warrant the expectation of our gaining over many on the side of truth immediately. To all human appearance, much, very much remains to be accomplished, ere that glorious era can arrive when it shall be said, that converts to the faith of Christ are everywhere springing up as among the grass, and as willows by the water-courses. At the same time we are fully persuaded that it will ultimately come to pass, and until then "*labor is success*." Preaching among the heathen has been regularly attended to, both by myself and the native agents, as in former years in the adjacent villages, in the markets, in the bázárs, and in different parts of the city. In some places the people hear attentively, in others not so. For example, a little while ago I went to *Tújganj* and took my stand in the street opposite to an old shop. Two of the men sitting within, told me that I might go away; as they did not wish to hear the Gospel, or anything I had to communicate. I answered, "No, I shall not depart immediately, if you do not wish to hear, others may." With this a crowd gathered round me, and I preached to them for a considerable time; but one of the men, in question, finding himself quite unable to prevent my addressing the people, went to his shop on the opposite side of the narrow street, and began sweeping it out, thereby raising a great dust; he also shook his old dusty floor cloth with a view to annoy us. Still I stood my ground, and the hearers too remained to the last. But the next day after this I met with a much better reception at a village situated on the *Túj*

road. The headman of the place came out of his house and sat down with the rest of the company and listened very attentively. He twice asked the question, "What must I do to be saved?" and was so much pleased with the reply given him, that he would not allow me to depart without taking something from him. I at first remonstrated and respectfully begged to decline taking anything, but he would not hear. He ran up stairs and soon appeared with a considerable quantity of sweetmeats, and a rupee, which he gave me, with an invitation to visit him again, stating that he should be glad to see me at any time. We have, during the year, attended several melās in the immediate vicinity of Agra, and were also present at the *Bhūteswar* melā, in the month of November. There, many hundreds of people heard from us the glad tidings of salvation, and with much apparent attention, I most sincerely trust that some serious impression was made. Of this, I think there can be no doubt, that many of our hearers (at least for the time being) were really convinced of the folly of worshipping dumb idols, of the palpable absurdity of their own system of religion, and of the necessity of seeking after some other means by which they might be saved, and could such efforts be followed up, or had we the opportunity of bringing the same glorious truths before the same people more frequently, then, indeed, there would be some good ground to hope that many would rightly understand, would believe and be saved. But alas! such a thing, however desirable and necessary is utterly impracticable with the present paucity of laborers in the Mission field. We surely need many more to "*come over and help us.*" I may also add that I have lately hired a shop in the city, for the purpose of selling scriptures and tracts, for preaching the Gospel, and for holding conversation with any who may feel disposed to converse with us on the subject of religion, and I should say from the short trial we have had of the plan, that it is likely to answer very well, and through the divine blessing will be instrumental in effecting much good. In the department of English preaching, I have not done much. I have, however, rendered all the help that the pastor, Mr. Jackson, required, and have taken

his place when he has been from home at any time, and in return, he has assisted me in the school and taken charge of it in my absence. I am glad to say that the Institution is in a flourishing condition, as will appear from the minutes of the gentlemen who conducted the recent Examination.

The Rev. J. L. SCOTT of the American Presbyterian Mission writes thus:

"The classes of your School which I examined in the Hindī and Urdu Scriptures, read very well indeed; and the knowledge which they seemed to have of the subject was more than I have usually found among boys in this country, attending our Schools. I think you have much reason to be encouraged."

Mr. W. E. GORDON writes:

"I was sorry I could not devote more time to the examination of the classes assigned to me; but from what I observed during my visits on the 21st ultimo, and the two following days, at the Benevolent Institution, I considered that the lads had been well instructed. The senior lad in the 1st class is so far superior to the others that it is hardly fair to compare him with his class-fellows; but all evinced considerable aptitude in their lessons and appeared also to understand what had been imparted to them. The 2nd class evinced a good deal of intelligence; but was defective in English pronunciation. The 3rd and 4th classes are smart, and promise well, if the lads can be retained under instruction. I was on the whole very well pleased with the results of the Institution, and think a good deal of credit is due to the instructors for the pains they have bestowed in explaining the meanings of words, in the Urdu. The 3rd class which read portions of Scripture, rendered the verses into Urdu and seemed fully to understand the scope of the passages."

Mr J. F. McCONNELL writes:

"I examined the first class in Arithmetic as far as the Rule of Three, and in the 1st Book of Euclid to the 12th problem. I also heard them read and explain the 28th chapter of Matthew's Gospel. The class, I think is, in a satisfactory state; in Geometry, I was highly pleased with the progress made, and the alacrity with which the definitions were given, and the problems were solved. I was also very

much gratified at the progress made in their Scripture reading and the explanations given."

May a gracious God smile upon all

our poor efforts to advance the interests of his Kingdom, and may His Kingdom come, and His will be done on earth, even as it is in heaven. *Amen.*

VISIT TO THE DADRI MELA.

BY THE REV. W. SMITH.

24th October, 1854.—I left Benares in company with brother Jacob Pybah for Dadri fair. In the evening we arrived at Chaubepur and took our lodging in a serai, and preached to a number of people the way of salvation and gave them a few Hindi tracts.

25th.—Early in the morning we left Chaubepur, and came to Kythi, where brother Pybah read a Hindi tract to a number of Bráhmans. Gradually a crowd of people assembled, to whom I addressed the gospel. The people appeared very civil and attentive, and on application we gave them a few copies of Matthew's gospel with some tracts in Hindi. From thence we came to Sydepur and took our lodging in a serai. In the afternoon we went out and took our seat on an elevated spot. A crowd of people soon assembled to whom brother Pybah read a Hindi tract, and on his concluding, I addressed them; after which we distributed the scriptures and tracts in Urdu and Hindi to those who were able to read. I am thankful to say the people were very attentive. From thence went opposite a Hindu temple and declared the message of God to about fifty people: all apparently were civil, and those who were able to read thankfully accepted the scriptures in Persian, Urdu, and Hindi. A Bráhman asked brother Pybah: What is your object in giving away these books? He replied, To enlighten your minds that you might see the folly of idolatry, and forsake it, and turn to the true and living God. From thence we turned to another direction, where a number of respectable people applied for books, to whom we addressed the Gospel, and supplied them with many copies of the scriptures and tracts in Hindi.

26th.—Left Sydepur and came to Kyli, and spoke to a number of travellers who were going to Dadri fair; and gave them some Hindi tracts. A man on reading a portion of a tract, said, We follow the multitude to no purpose. From thence we proceeded on our jour-

ney and came to Mahárajganj, where we took our lodging. In the evening we went out and spoke to a number of attentive people opposite a Baniyá's shop: none of them were able to read, consequently we did not offer them any tracts.

27th.—Came to Mahárajganj and addressed the gospel to many people, and gave them some gospels and tracts in Urdu and Hindi, and proceeded on our journey. Reached Ghazepore where we took our lodging, and preached to a number of very attentive people.

28th.—Visited Gauspur and declared the message of God to a large congregation, and after distributing some Urdu and Hindi gospels and tracts came to Mahamdábád and took our lodging; the people on hearing of our arrival flocked to us for books, to whom I addressed the gospel, and distributed the scriptures and tracts to those who were able to read, among whom was a Tahsildár, who told me that he has received an order to establish twelve schools, and that he intends to introduce the scriptures in them; and on application, I supplied him with twelve copies of Matthew's gospel, with some Hindi tracts and a copy of the Urdu Testament.

29th.—Reached Pursa, and on reading a portion of Matthew's gospel to a few people opposite a Hindu temple, a crowd soon assembled and listened with attention, and those who were able to read thankfully accepted the scriptures in Hindi. One among them exclaimed, The English are highly favored with spiritual and temporal blessings. From thence came to Lattoodi, and took our lodging. In the evening went out and delivered the message of God to a number of attentive people; on my concluding I gave them a few Hindi tracts. A Bráhman said, We often hear that Rám and Krishna came to destroy sinners, but we seldom hear that Jesus came to save sinners: we annually hear from you the love of Jesus.

30th.—Early in the morning we left Lattoo-di, and addressed the gospel to a number of people at Baragown, and gave them a few Hindi tracts; from thence arrived safely at Bullia, and took our lodging in a serai. The Musalmáns on hearing of my arrival called on me for the scriptures, to whom I spoke of the depraved and ruined state of man, and salvation through Jesus Christ, and supplied them with two Testaments, five copies of the Four Gospels and Acts, and some tracts in Urdu. A maulavi among them objected to the prophets' being subject to sin, especially Mahammad, he said, was pure, and exempt from sin. I asked him, If a Musalmán were to take unlawful liberties with his adopted son's wife, and marry her, what would you think of him? I would consider him a miserable wretch. Now please to read a portion of the Qurán, Surai Ahzab, 37th verse. On reading this they were all much ashamed, seeing that Muhammad was addicted to the same crime mentioned above, and attributed this to the command of God. They no more attempted to speak in favor of Muhammad, but went away without showing their faces again.

31st.—The rain commenced and continued for four days, which hindered our labors among the poor heathens.

4th November.—I am sorry to say brother Pybah was attacked with fever and bowel-complaint, consequently I sent him back to Benares, and joined the German Missionaries, namely, Messrs. Zieman and Hoppner, and a native preacher by the name of Tnpsee, with whom I co-operated till the people were almost dispersed; they flocked to us by hundreds to hear the gospel, and would not leave us all day. I am thankful to say that we were enabled to declare the message of God alternately from sunrise to sunset. Mr. Zieman preached the most; he is a very laborious Missionary, and has strong lungs, he had two boxes of scriptures in Urdu and Hindi, which he sold, with the exception of a few copies. I am thankful to say the people were very attentive to the gospel. May the Lord bless our feeble efforts, and accompany the words of eternal life with power into the hearts of the heathen.

7th.—At 9 o'clock P. M. after pray-

ers, I left our dear brethren and came to Bullia serai, and the following morning, the 8th, I proceeded on my journey for Benares, and visited four villages, namely, Muldapore, Kharipukhar, Nusseerabad, and Saugurpali, where I declared the message of God, and distributed some Hindi tracts; from thence came to Lattoo-di, and took my lodging where a number of Musalmáns had put up, with whom I had a good deal of conversation on the plan of salvation. They said, By good works we shall be saved. I told them all our good works were mixed with sin; we are saved by believing in the Lord Jesus, who gave his life a ransom for sinners. After this they applied for the scriptures, which I supplied to them, Matthew's gospel with some tracts in Urdu.

9th.—Early in the morning left Lattoo-di, and visited three villages, namely, Sriramjipur, Rájápur, Pursa, and Mahamdábád. In the last I took my lodging. In the above villages the people were civil, and all heard the gospel without the least degree of opposition.

10th.—Addressed the gospel in two villages, namely, Gauspur, and Ferozepore; from thence came to Ghazepore, and delivered the message of God to a crowd of attentive people, and distributed some tracts in Urdu and Hindi. From thence took my lodging at Mr. Godfrey's, where I conducted worship.

11th.—Addressed the gospel at Maharájganj, and Anandganj, the people were very ignorant, none were able to read, but they listened with attention.

12th.—Came to Dewkally, and spoke to a number of travellers who were returning from the fair; they acknowledged that by bathing the corruptions of their hearts were not removed. From thence came to Sydepur, where I took my lodging. Went out in the evening and collected a crowd of people, to whom I read a portion of the scriptures and expounded. At the conclusion the people applied for scriptures, which I could not spare.

13th.—Delivered the message of God at Jawáhirganj, Kythi, Chandrawloy, and Chaubepur. In the last I took my lodging.

14th.—Through the blessing of God, reached home safely, and found all well.

NOTES OF A MISSIONARY TOUR.

BY THE REV. T. MORGAN.

November 6th, 1854.—Throughout the day, the weather had been threatening, but being ready and anxious not to waste any time, I determined to start, and after escaping some dangers in coming down the river, reached the Kupnārāyan the next day. While in the most exposed and dangerous part of the river, a storm came on. We got on the lee shore, but it was absolutely necessary to our safety to cross over. We made the attempt, but when we came to the middle of the river, the men were powerless at the oars. There was but one chance, and that was to get up the sail;—this we did, all holding on. We got over and into a small creek. Two boats loaded with straw stood between us and the wind, and we were sheltered. During the night it blew a gale, which kept us in a state of alarm.

8th.—Still blowing hard, but we are thankful to be where we are. In the afternoon it cleared up a little, and I went to see whether I could do a little work. Found a few houses, and people that could read. Endeavored to impress upon their minds, the evil of idolatry, in the general prostration of intellect, and the miseries consequent upon the want of mental and moral energy. The people in reply said, that they traced all their miseries to a foreign Government, adding that the Company take all their money; and that the Company's Paper is only a sham to dupe poor people out of their property. Of course to all this I had much to say in reply.

9th.—The weather had cleared up, and we moved up a short distance opposite to a place of the name of Nakol, situated about two miles inland. My first efforts were made with some farmers. I told them of the gospel, gave their children some books, and went next to the Brāhmins.

One of the number, a sensible old man, paid particular attention to my account of the incarnation and the atonement; I also read to them the Ten Commandments. Seeing the old man minute and serious in his inquiries, I asked him, what did he think of Christianity? He replied, that he had no doubt but that all I said was true, and, as far as he understood Christianity, it was much better than any thing

they had: but should he embrace the Christian religion, how was he to be supported? I said, "As you are now: is not this your house and land? Go on in the same way; and if your relations should not like to live in the same house with you, that will be no fault of yours. Speak to the people of the village, lead them in the same way, and form a strong party." As I was leaving, he came after me and asked quietly, "Must I give up the Gáyatri?"

About half a mile farther on is the residence of the Zemindār. Here I found a large quadrangle, a dilapidated mansion, great numbers of hangers-on, and a stout stupid-looking man reclining on the ground, undergoing the process of oiling and shampooing. He informed me that the Railway is nothing compared with the exploits of Rām. There is a spring of hot-water somewhere, that will ignite a leaf. Shiv does all this. We could produce nothing like that. The Missionaries are a bad set, employed by Government. Dr. Duff has a thousand rupees for every convert, and an *untold sum* by way of presents! I asked him the reason why the Company was so anxious to make converts? He replied, that they are afraid of the natives. On my way to the boat I learned, that the Bābu has spent his estate in feeding Brāhmins and the performance of pujās.

Came up with the tide to Kholāghāt. It being almost dusk, I preached a short time to the people assembled to hear a Brāhman reciting the Bhāgabat Gita. The Brāhmins persuade the ignorant that there is great merit in hearing, but they take care to get well paid for their work.

10th.—Had a walk of seven miles this morning to a village of the name of Pulistri, in the Midnapore district, inhabited by Brāhmins and Kūyasts. At the very first house I visited, a Brāhman brought to me a New Testament which had been given him many years before. It had been well kept. I could see at a glance that the Acts had been well read. There was a piece of card to mark the chapter that contains the account of the riot at Ephesus. From here I came to a silk-factory, I soon saw that I was not very welcome, for the Bābu sat in the *chair*, and gave me nothing to sit upon. There

is something very pleasing to a native in making himself big before a Sâhib, in the presence of his friends. A good many people collected, and were glad to have books, though they were strongly prejudiced against the system of religion they contain. They admitted at the same time, they knew nothing of Christianity, except that it is not Hinduism, and that is enough for them.

11th.—Arrived with previous evening tide, opposite Kâsi Gauri.

This place contains a good many Brâhman houses of apparent respectability. The people were eager enough for books, but little disposed to listen to me and to argue, because they had been up the greater part of the night to witness some theatrical performance in honor of Krishna. Little boys were waked out of their sleep to come and see Sâhib and to get books. I remarked to the headman of the place that he was committing two great evils by spending his money in that performance: the one was debauching the minds of those dear children, and the other, letting the poor rayats starve, whose corn had been destroyed by the flood. A wave of the hand to be off was the only reply.

Came up to Mankar, and very soon had a large audience. The fields had been inundated, and the corn destroyed. I asked them, "Where is the blessing Brâhman's promise? And is this the reward of all their pujâs?" Then they asked me, "What ought we to do?" I appealed to them whether they did not know as well as I did that there is one God the Creator and Preserver of all beings? They all said, "Yes, yes, we do." "Then, that is your great sin in not worshipping and honoring that Being." I explained to them the nature of Christianity. Some said, "We shall not honor Brâhman and give them our substance. And we shall worship the Creator *ourselves*." But there are always objectors. Some said that the poverty of the people is owing to a foreign Government, and that the English people take the money of the natives, by failures. Even the Company's papers are frauds to get money from the people. All this demanded much explanation. I pointed out some true causes of the poverty of the people: the great number of idle people under different religious guises consume the substance of the industrious portion of the community, the want

of personal exertions, trusting to the gods and Brâhman to do for them what they ought to do for themselves. I happened to mention, that an image is a Brâhman's shop. This expression tickled them very much, the word went round and made them laugh as heartily as Bengâlis can laugh.

12th.—Came up the Kâsar river to be present at a market.

Before the market began, I had long conversations with the people. From them I learnt, that, when the bunds broke, the people were celebrating the Durgâ pujâ. The water rushed so suddenly into the houses, that the images soon disappeared, and there was consequently but little pujâ. There were many persons present in the market from distant parts of the country. During a great part of the day, I was employed in distributing tracts and scriptures. There was a continuous stream of people to the boat all day.

When the press of business had subsided, I went to the market to preach. The people were earnest and minute in their inquiries. "How are we to worship God? Will he regard sudras?" Here a man spoke out, "We want neither Brâhman nor images. The Brâhman has cheated us long enough, every man has a right to worship God. And if any Brâhman comes to us we will tell them that we worship ourselves." I never saw the people so courageous before. Preaching is now beginning to tell upon the people. I was in this place before.

13th.—Came down the river a short distance to a respectable village. The inhabitants consist mostly of Brâhman and Kâyast. I spent three hours of the forenoon in conversing here and there with the people. The Brâhman complained of their poverty; I told them plainly, that so many idle people, contributing nothing by labor to the general good, must ultimately impoverish the inhabitants, and that now they must turn their attention to some work. They said, that it was all true, there is nothing left for Brâhman to subsist upon. In the afternoon I walked in another direction, preaching and distributing. When I was out in the morning I saw a poor man sitting in a very desponding mood at the door of his house, which the flood had damaged. I asked, "Why do you not elevate the ground about your house, and keep the water out?" "I

have no means." "But you have two hands and two nice boys: every day, clean a little of that tank; you will have clean water, and a dry house." In the afternoon he and his boys were hard at work, "Look, sâhib," he said, "we will keep the water out."

14th.—Early this morning crossed over the river to a village of the name of Jasar, inhabited by farmers. Pretty many of them assembled. In reply to my inquiries, they said, that all they understood of religion, was this. If they build a temple, give a few biggas of land rent-free, and cultivate it for the Brâhmans, it will be well with them hereafter. Of course the truths of Christianity were entirely new to them. I read the whole of the First Catechism, which they seem to understand pretty well. Found them willing and anxious hearers. But they said that the Brâhmans work upon their fears.

We had a run of three hours up Baxu Khâl, but found no inhabitants, nothing but desolation as far as the eye could reach. It appears that some thirty years ago the whole country about here was inundated, and has not been inhabited since. Returned to Mankar.

15th.—On going on shore this morning, found several Brâhman boys waiting for books. One of whom said to me, "Sâhib, come this way, there are lots of Brâhmans here performing a puja for a man who has no children: he has had many prayers, but all in vain. However the Brâhmans have told him to worship Kârtik the son of Shiv, and his wish will be granted." I came to the place, saw the owner, who seemed glad to see me. I said to him, "Why do you not worship God yourself, instead of wasting money?" "I have, but my prayer is not granted." There were Brâhmans present from all parts of the country: there were large piles of rice, and other good things, these were offerings to the gods; but in reality for the Brâhmans.

Spent the forenoon, in the weekly market, many people were present. From their conversation I could learn that they feel the pressure of idolatry in consuming their substance, and see that sin is followed by punishment. The Brâhmans said that man can do neither good nor evil, that God is the author of both, and that I was doing Brâhmans much harm in exhorting the

people to turn from idols. What were the Brâhmans to do then? I did my utmost to impress upon the minds of the people the evil of idolatry.

Came up in the afternoon to a place of the name of Dughdo Gomerâ. All is desolation about here, all the rice being destroyed by the flood. The poor people gave me a cordial welcome. I conversed with them till dusk about Christianity and Hinduism, and tried to direct them to the God of all comfort.

16th.—It was my intention on leaving home to visit a large melâ held a good way up the river Dâmundah, beginning on the 19th of November. It was now time to return, and through the men exerting themselves more than usual, we reached Tamluk on the morning of the 17th.

17th.—Having arrived at Tamluk went up the town. A Seikh cloth-merchant kindly invited me to sit at his shop and speak to the people there, and asked for a book, containing an account of the day of Judgment.

In the afternoon preached near the bridge. The excuse for every thing that is bad, is Kali-jug. A young lad present made a remark in my favor, for this he was rebuked,—What do boys know? The lad very gravely replied, this is the Kali, every thing is turned upside down: boys are wise, and old men are foolish. This was defeating them with their own weapon. At another place a crowd gathered around me, and I preached to them. A man who had received an English education opposed me, by remarking that Brâhmans are not worse than the Chaplains and Bishops, who draw large salaries, and especially the Bishops in England. Also that all the charity now so common among Christians is of modern date, and unknown to the first promulgators of Christianity. I put him to right on these points.

18th.—Early this morning visited some Mussalmâns, saw the remains of a well built Masjid, said by the people to have been built by a Sâhib who was Collector at Tamluk. The river has undermined it. The people, though otherwise poor and ignorant, seemed to regard idolatry as a great sin. Told them, that there are two defects in Muhammadanism, one is that we have no evidence of the divine mission of Muhammad, and the other, that the system provides no atonement for sin, which is like a debt which we cannot pay.

These remarks they clearly understood. I then directed them to the Saviour, who has paid our debt. Several of the young people could read, and I gave them books. Came down to the Ganges, and to the mouth of the Dāmudah.

19th.—Came up as far as Futtapur; preached in the bazar. An old gentleman told me quietly that he had been in the habit of praying to God, since he had heard that on my former visit, I had exhorted them to do so. "Well, what did you pray for?" "For a little money. I want to know the reason I am not answered." "Our Heavenly Father knows what is best for us."

20th.—Arrived this morning at Karab. There is an annual fair held here, which lasts fifteen days, and there is a great concourse of people from all parts of the country. The fair begins with a puja as a matter of course. The fair is held on the ground near the zemindar's house, and to give attraction to it, he had caused several figures as large as life to be fixed here, and these, without the slightest regard to decency and propriety. What is worse, the Babu's children and grandchildren have received an excellent English education. I remained here four days, and had an excellent opportunity for preaching and distributing. The people exhibited a good spirit, and many boldly repudiated idolatry, saying, We now worship the one true God. In private conversation with the people, I find that my labors about here in past years are not lost.

24th.—Finding that there is more water than usual in the Dāmudah, I determined to proceed upwards, and came about five miles, visiting two villages. The people having never seen a Missionary before, were afraid to take books: fearing they may have to pay for them.

25th.—Went early to a town of the name of Bhabanipur, situated according to report, two miles inland. But having to walk all the way through ploughed fields, it appeared double the distance. This is rather an important place, many of the inhabitants residing in pakká houses. The people said that no Missionary had been there before. Distributed a good many books. A respectable Bráhmaṇ invited me to take a seat, and asked many questions about the Saviour.

In the afternoon preached in Bago-

purtá, several people had come from distant villages to get books.

26th.—Came a little lower down to a village of the name of Pardá, found a school, and all the boys reading Grantas—books composed of single leaves. This is very unusual in pure native schools. I was soon introduced to a very learned and agreeable old Bráhmaṇ. He is as poor, as poor can be; but has a real love of learning. However, he made God the author of and the end of all, absorption in Brahma. I brought before him the eternal life of the Gospel through Christ,—the resurrection,—even to him there was something cheering in this doctrine. I gave him a whole New Testament, which made him jump for joy, and I feel assured that he will read it.

In the forenoon preached in another village to very poor people, many women being present, and they were far more intelligent than the men; or rather they possess quicker apprehension than the men.

In the afternoon crossed over the river to another village. Some Bráhmaṇs opened the Psalms and read the 19th. All said it was beautiful. That furnished me with a text to prove that there is no excuse for idolatry, and especially for worshipping images, as the works of God proclaimed his presence every where.

27th.—Preached in three places today, and singularly enough the name of the last is Caloutta. There is here rather a fine temple dedicated to Dharma.

28th.—The water was getting low, and we had much trouble in getting the boat down to Futtapur. It being market-day, I had a good opportunity to preach.

29th.—Went to Tálpur the residence of a rich Babu now dead. His widow resides here with two sons, and seven daughters. The girls are uneducated, but the boys are taught English by a Young Bengal. Both he and his scholars were singularly dressed,—English shoes and stockings, a dhoti, and, over all, a real English shirt with studs. Gave the lads some books, and they ran in to their mother to shew them, and, I hope, to read them also.

30th.—Went to a village called Rájpur. None of the people could read. Arrived at home the next day.

THE ORIENTAL BAPTIST.

MARCH, 1855.

Theology

NOTES OF SERMONS BY JOHN FOSTER.—No. VIII.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.—Prov. xxvii. 1.

THERE are few things we are less accustomed to dwell on as distinct objects of thought, than a day, contemplated as a great circumstance in the Divine order of the world; not once perhaps in the three hundred and sixty-five. They come and go, as nothing for observation. Each, however, is marked by great natural phenomena in the heavens and earth. There are prodigious operations of the divine hand to *make a day*. But distinctly from these invariable and essential things, it is worth while to consider a day with respect to what it may and will contain, the next twenty-four hours suppose. There will have taken place by the end of them an immense amount of things. What is the memory of God! in which there will be deposited infinitely more than in those of all his creatures! It is but little of them that *we* shall ever know, all the while they are going on in prodigious multitudes, insomuch that all of *one hour* would fill more than all the books in the world:—an infinity of ordinary things and events:—dreadful judgments on some spots and tracts of the earth:—perhaps earthquakes, fires, inundations, shipwrecks, mortal conflicts, explosions of dire conspiracy, perhaps the fall of some tyrant power.—And better things in each twenty-four hours: the first entrance of the gospel into some dark place,—special manifestations of the Spirit of God,—striking instances of conversion,—happy departure of holy souls beyond the dominion of the sun; beyond the sphere of day and night.

But to bear towards the admonition of the text,—“knowest not what a day,

&c.” There is indeed one kind of certainties of a *general nature*, which there can be no boasting about, for they are every day, every to-morrow, e. g. that many will be born and many die, that many will fall into calamities and some receive peculiar blessings. But then the things uncertain! Were we to begin to enumerate them, there would be an infinite crowd! And that not merely imaginary possibilities, but things that will be in one way or another, that are the subjects of interest, expectation, intention, conjecture! What we are to imagine is how men are thinking of and reckoning on particular things affecting themselves. And then reflect on the vast probable *difference* between how things are expected for the following day, and how they will actually be on that morrow. Taking the human race collectively. Put these two against each other in thought, and form a general conception of the sum of differences. Now you can well imagine what a multitude of persons will to-morrow feel the greatest surprise and disappointment. They have it fully settled in their expectation how things are to be in special matters. There is one that foresees otherwise; but to them the veil is not removed. They will appear among their friends with a total change of countenance to-morrow, before the evening of it, and with a change of language too. What different sort of words from this day’s boasting! Many will be sunk in bitter and astonished thoughts, recollecting their previous visions and looking at the reality, they will be hardly able to believe the change,—be as though

in a different world,—will have their schemes to form anew! Like men whose houses are burnt down, or shaken to ruins by an earthquake. But for a while they will hardly have spirit for any schemes. Some may actually lose their reason, and in that state dream still!

Such is the state of mortal man, but *what effect* has the knowledge of all this? Does it quell the boasting of to-morrow? i. e. the spirit, the feeling of boasting, whether there be language or not? Does the uncertainty make men humbly diffident? No:—the marvellous degree of confidence with which men anticipate to-morrow and future time beyond, the hearts of any large company at this hour would shew. But, look into the world. What a favorite is a future time in preference to the present and past! “Another day *will* be my friend: it will bring me a good which every day yet has refused to bring.” What should prevent it? Is it not all fair promise? What proportion of men do you think are fully expecting a future time shall be better than this? Better at least in some respect or other? Perhaps more than half mankind would feel their mind darkened with gloom and disappointment, if they could be assured, as with a voice from heaven, that there are not better days in reserve for them. There may be the same thoughtless confidence in a *less sanguine form*: the continuance of things, at any rate, as well as they are now. Many are not looking for any fine changes, wonderful new things in their favor, but seem to have a firm hold at least of what is possessed, and perhaps has been long possessed.

The things of which men are prone to boast, i. e. to indulge a presumptuous confidence are familiarly within observation, e. g. *Continued health*. Seldom the soul looks intently on its mortal companion as in *great peril*, (as a superior spirit might on a man) when it is now at ease. Seldom is there any such thought as that it may soon have it as a most distressing incumbrance. It rather reckons it to go forward with the same vigor and ease—as an immortal relative. “Why not years after years, as well as now and hitherto?” It does not image it as pale, emaciated, languid, pained, perhaps lacerated. It is well perhaps not to be haunted with the full

sense of the frailty and danger of it,—with all that physiology shews,—but it is well too to consider sometimes what will to-morrow be the condition of many in health to day. You may think of this in passing through a large city and meeting lively countenances;—or on beholding a large congregation, you do not know which will first or soon fall a prey. You do not descry a prophetic mark, but it is certain that it will not be long before some of these will lose this animated appearance, will be disordered and prostrated.

As another thing, confident of the continued life and *assistance of valued friends and relatives*, if tolerably in health and not sinking in age. A man undoubtedly foresees them to assist him in his employments and pursuits, interchange thoughts and kind offices, &c. But in this security of feeling how many are doomed within a few months, or weeks, or days, &c. to behold one on a sick bed, to follow another to the grave, to move in comparative desolateness and solitude, and to say, “I had, but as just now, a friend, &c.” Then, as to *schemes of pleasure and amusement*. How confident! It would seem as if there could be nothing in earth or heaven that could frustrate them.—“Let but time fly.” Well, time flies, the day comes, the longed for “to-morrow.” Imagination had pictured it much like a *flower garden*:—it proves like one after a *frost*! Sometimes there is a total disappointment, often it is vastly less gratifying. Now if a hundred such schemes were put on record, every bright gay point marked, and then the *fulfilment* as accurately recorded! What would be the comparison. One failed in one circumstance, another in another, another in several, another altogether! Yet multitudes of human hearts are full of such schemes at this hour! And not to be cooled by such a representation! They feel certain there is nothing in their way but *time*,—that slow and obstinate time! and not anything that time may bring meanwhile. A common object of this thoughtless confidence in the future is, *worldly prosperity*, possessed, or to be attained. *Possessed*, look at the confidence of the possessor! Not one admonitory thought of the instability, for a thousand ideas of *self-satisfaction*. He says of what he has,

"*Mine*," with an emphasis, as if the force of the word should extend through all time, as if he were pronouncing a charm or a spell. As if he had obtained an invincible guardian spirit to watch over it; and if proud of his consequence in society, as a tower or hill, thinks not that he may as soon fall! In humbler degrees of prosperity there are in a manner the same feelings. Yet *all the while*, there is a perfect commotion of change all around the boaster, especially in the times we live in. There is a like spirit of boasting in the *pursuit* of this prosperity. Its calculations, enterprises,—as if men never did fail in their projects, as if nobody had an interest to defeat them, and there were no such thing as accidents. As if even winds and waves might be solid rocks.

We shall specify but one thing more. Men's *confident self-assurances as to their own character and improvements*, i. e. such as think at all of their personal state. High attainments in wisdom *shall* be made; perhaps within such a time; rich treasures of knowledge; large, comprehensive, unerring judgment. There is a self-sufficient virtue that *will* not sin, (e. g. Peter.) "Temptation will come to-morrow." "Well, let it come; I defy it." The most miserable form of this vain confidence is: "They will to-morrow (some future time) become truly Christians!" They *should* be, therefore they *shall*! "There is a day to come when I will turn to God, come to Jesus Christ, apply my most serious attention to the one thing needful." Sometimes they almost fix the time. "When I am so old." And this when other sinners that *had* resolved so, are dying, perhaps suddenly, and others dying in despair! And while some miserable souls in the other world are perhaps aware and thinking that it is *now*, on *earth*, the time on which they had fixed that resolve! "This, this is the time to which I was to have lived, and *now* to have chosen the good part!" In these and many other such forms is displayed the spirit condemned in the text.

This wrong spirit, we see, consists and operates in, for one thing, and as the ground of all,—*assuming the certainty of our having a future time on earth*. We shall, or rather *will*, be living here a long time, or so long a time, or at such a time. As if we had

obtained a decree in heaven, or could decree ourselves, we *will* live *killing* life, the most uncertain of all things to be certain. Assuming then, that when the time reckoned on does come, it *must* bring what *we expect*: as if it had nothing else to do, as if we had procured it to be charged with its proper burden;—though that time has its appointment from a higher authority—has God's decrees to fulfil! And whose decrees will it fulfil, *ours*, or *God's*? In forming our schemes, as if all this were certain, so as to provide no resource for the event of things coming otherwise, so as to fall wholly down under the weight of the disappointment, have nothing but the disappointment. Indulging the self-flattering feelings appropriate to that certainty, unrestrained delight, all apprehension thrown away. Talking as if it were so; giving confident assurances to our fellow-mortals. Every thing, the reverse of the king of Israel's advice. "Let not him that putteth on the harness, boast himself against him that putteth it off." In taking all the allowance that might be supposed to be warranted by that certainty. Disregarding the admonition, "You should not act so, *unless* you were absolutely certain."

Now the flagrant absurdity of this spirit is manifest throughout the preceding representation, but we might illustrate the fatal mischief of it by a few additional representations. It is, or involves, an impious assumption of independence of the Almighty. Dislikes the very idea of the interference of a Sovereign Superior. Has a scheme of *means* including as little as possible of him. "We do not want him." Does this spirit lead to humble prayer? It prevents the due gratitude to him when to-morrow *does* bring good things. When the hopes did not rest on him, their accomplishment will not point to him. It is but the fulfilment of his own presumptions, the result of his own means, it becomes therefore a ground for still more presumption and boasting. "To-morrow shall be as to-day and much more abundant." By the same process it excites a murmuring feeling against God when disappointment comes; for that appears an intervention of controlling and hostile power. "Some one has been stronger than we." It is very remarkable that there

should be a recognition of God, as soon as impiety can find a cause of complaint against him. And thus evils cannot come alone: one form of impiety is certain to have its counterpart in another. Presumption leading to ingratitude, murmuring and rebellion. It gives scope for a pernicious *indulgence of the imagination*. Let each man's experience tell him how imagination works on anticipated objects, turns readily all into good.

A pernicious effect of this is, that it thus greatly lessens the value of such good things as do come. They come with a certain value in the form of sober reality, as bringing good to man, and at the same time admonishing him that perfect good is not of this world. But he has expected the good in a high imaginary degree, therefore discontentedly asks, *Is this all?* Specially unfits a man for the duty of to-morrow when it comes with disappointment. There is unchristian dejection: "I can make no use of this vexatious day: my soul has been flung flat on the earth;" or a rebellious dejection, that says: "I'll do nothing, if things are not to come according to my plans and wishes." "Am I to work as the slave of a power that delights to defeat and mortify me?" It favors *rashness of schemes*; if the thing is certain, no intermediate wisdom is necessary. It destroys the effect of cautionary or warning counsel. "Go forwards," is the word, "I have my hand on the object, all but actually grasp it, it is as good as attained. Go with your cautions, and warnings to the doubtful, fearful and endangered." It favors unfriendly, unchristian feelings of triumph over other human beings. Some cannot boast.—Contemptuous look on these.—"They have nothing to expect, let them submit to their fate and be content." Like men marching over the dead in the confidence of victory.

It mightily tends to falsify a man's estimate of his own mind in regard to the most important objects, i. e. when he is making himself confident that some time he will turn towards God and heaven. For, in referring his good intentions, religious intentions, to to-morrow he gives himself credit for willingness, a real willingness, only kept in reserve: yes, when his *unwillingness* is the very cause of the delay! He is no enemy, or indifferent, to God

and religion now, if he fancies that he will some time be a friend. This kind of presumption is little less than boasting that he can make the Almighty wait. It excludes the sense of the importance and right use of *the present time*. "When we have thus put our favorite object in a portion of time beyond, we shall little ask or care what God has put for us in this, or be disposed to learn. What signifies it that in this there might be communion with Him, and his Son Jesus Christ? That there might be faithful services to his cause? An important discipline of our souls? Useful exertions for the good of men? No: we are impatiently driving away over the space. It is but a space to be got over. Like men hastening over a barren tract to reach a garden at a distance. It raises up a mass of comparatively near interests, to shut out the view of the great future. Distends and elevates to-morrow. Striking consideration that a few days or years in prospect filled with our own hopes and schemes can rise up a broader object than all eternity! When the Divine Spirit reduces this to its true dimensions, how amazed the soul will be! Causes it to look not at things seen! It continually *lessens the space*, but *increases the indisposition* for the concerns of that awful future. It *lessens the space*. It is still taking its stand on a time a little farther off. All between is destroyed. As to disposition, it sometimes becomes still more desperate on the delusion,—like a gamester. At all events a fatal disposition and habit:—How plainly it involves the greatest danger that those concerns will *never* be attended to. It beguiles the sense of their augmenting urgency, augmenting by their nearer approach. "We have been still safe, practically so, thus long." The very sense of the *fact* of this approximation is beguiled. Look at many *old* persons, worldly-minded. And as if in revengeful compensation of this neglect, it tends to a fretful, miserable, mortified old age, should life last so long.

Whatever be the stage to which we have advanced in time, let us reflect how fast these to-morrows come and are gone! Astonishing how they can fly so fast away, composed of single moments, hours: how soon hundreds, thousands of them are gone!

For every human being there is one

to-morrow coming, which will be the disappointment of all previous boastings, except those of the dying Christian. *He* may rejoice, "To-morrow: Yes the great day for me! I shall see God! shall be out of this dark world, freed from all its sin and sorrow, be in the society of immortals, angels, of the Saviour of the world." But as to all others, that coming day will bring the overwhelming conviction of the folly of all their boastings.

The highest state of a mortal is not to need to-morrow! "If it come, welcome: God will have sent it, I shall have my use for it, I shall see that at least there is one more portion of duty for me, before I go into eternity. But if it do not come: well, I am ready to go, and instead of to-morrow have an eternity!"

A DISCOURSE TO CHILDREN ABOUT THE GOOD OLD WAY.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jeremiah, vi. 16.

DEAR YOUNG FRIENDS,—God in his goodness has spared us to the beginning of a new year. Yet we do not know who will live to see the close of it. And if we live through this year, we cannot tell what may happen to us. We may be well and healthy, and learn and work with comfort and pleasure. Or we may be ill, and grow weak and thin. Your dear parents, sisters, brothers, friends, and companions, may all live, or some may die. They may be with you, or some may go far away from you:—we cannot tell. It seems to me as if a man should be going on a long journey, by a road he never went before, and should come all at once to a thick forest, with high leafy trees meeting overhead, and making it quite dark, so that through the deep shade and thick bushes, he should be no more able to see the foot track he was going by. Would not the poor man be in great doubt about the way? Would he not be afraid of snakes and wild beasts and other dangers in such a dark, thick forest? What would he do? I think he would stand, and see if he could meet with any one who knew the place, and the road he had to go, and would ask which was the old

beaten track, which it would be best for him to follow; and would go that way. And with a new year before you this is just what, in our text, the Lord tells you to do. No one can tell all that will happen to you in this new year. But we can tell this, that you will have many dangers. I do not mean the danger of being cut, or thrown down, or hurt, or killed, but dangers worse than this. There will be the danger of your forgetting God,—of sinning against him,—of imitating bad examples,—of being provoked to be angry, and quarrel, and say bad words,—of spending weeks and months of this new year without repenting of sin and believing in Christ, that you may be saved. These dangers are worse than any thing that could happen to your bodies. And what shall I advise you to do? What would all your pious friends and parents advise you to do, but to hearken to what God says to you in these words of Jeremiah?

Stand and look, and you will see a great many bad ways before you, that you must take care not to walk in. The prophet Isaiah says, "All we like sheep have gone astray; we have turned every one to his own way." So that there are a great many ways of sinning against God. But every sinful way is a bad way, and a dangerous way, though people may like it very much now; for so it is written in the Proverbs, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." There is the way of Cain, who was angry at his brother's goodness, and quarrelled with him, and in the end killed him. There is the way of those wicked children of Bethel, who mocked the good old prophet Elisha, and bears from the wood tore forty-two of them to pieces. There is the way of good Eli's wicked sons, Hophni and Phinehas, who would not listen to their father's warning, and so they were killed in battle, and their wickedness led to their poor old father's death too. There is the way of that wicked boy, the son of Shelomith, that was with the Israelites in the wilderness: he cursed and took God's name in vain, and God ordered him to be stoned to death.

But I am sorry to say, you need not look so far to see bad ways: you may see them in those who are around you and near you. And besides, dear

young friends, you have only to look in your own conduct, and your own hearts, and you will there see the bad ways you are most liable to walk in. Often, perhaps, you have tried to do wrong, and hide it from your dear parents and kind teachers. That is a bad way. O turn away from it. Often, perhaps, have you felt vexed at the lessons you have had to learn, or the reproofs that have been given you. That is a bad way, strive to avoid it. Sometimes, perhaps, you have amused yourselves by teasing and provoking your playfellows. That is a bad way, which you must beware of. Sometimes, perhaps, you have been playing or sleeping while the minister has been preaching to you of Jesus, that died to save you. That is a bad way. Remember Eutychus, that slept while Paul was preaching, and fell down, and was taken up dead. O have you ever told an untruth? That is a dreadfully bad way, a most wicked habit to indulge in. I entreat you to leave the way of falsehood and deceit. All these are bad ways, as well as others I could name, and when you know they are bad, it is very foolish, as well as wicked, to walk in them. Suppose that poor man, who was going from Jerusalem to Jericho, had known beforehand that he would have fallen among thieves, who would have robbed, and beaten him, and left him half-dead. Would he not have been foolish to have gone? Or suppose Pharaoh had known beforehand that, by following the Israelites, he and all his army would have been drowned in the Red Sea. Would he not have been very foolish to go after them? And so it is very foolish to sin, because God says sin will bring sorrow, and if we keep on sinning, will bring us at last to death and hell. What can be more foolish than to do what we know will make us miserable?

But now again, stand and look, and ask for the good old way. And whom will you ask? Ask Moses, whom God talked with, as a man talks with his friend. He says, (Deut. v. 33.) "Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you." Ask David, the man after God's own heart. He says, (Ps. xxxiv. 11.) "Come, ye children, hearken unto me: I will teach you the fear of the Lord." Ask Solomon, that

very wise man. He says, (Prov. iii. 17.) Wisdom's "ways are ways of pleasantness, and all her paths of peace." Ask Isaiah, that great and holy prophet. He says, (Isa. xxxv. 8.) "A highway shall be there, and a way, and it shall be called the way of holiness?" Ask the great Apostle Paul. He says, (Ephes. v. 1, 2.) "Be ye followers of God, as dear children; and walk in love." Ask Jesus' beloved disciple, John. He says, (3 John 4.) "I have no greater joy, than to hear that my children walk in truth." If you think all these have given different answers, that is a mistake. They all recommend the same way, only they give it different names. And that you may know where this good way, the way of obedience to God, of wisdom, of holiness, of love and truth, is, come and ask one that is greater, wiser, kinder, than all, that rules angels, and yet calls children to his arms. The blessed Jesus says, "I am the way, the truth, and the life." "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." No doubt this is the way Jeremiah speaks of, for the same promise is made to those who walk in it. "Ye shall find rest unto your souls."

Do you ask, can children walk in this way? Yes: did not David answer you, "Come, ye children, hearken unto me?" Did not the blessed Jesus say, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven?" Samuel was a little child, when he served Eli in the temple. David was but a ruddy boy, when Samuel anointed him to be king. Josiah was but a boy, when his heart was tender, and he feared God. The maid of the land of Israel was but a girl, when she directed her master, Naaman, to the prophet Elisha. Timothy, when but a child, knew the scripture. And the blessed Jesus himself was a child once, and then he was so good, and paid so much attention to what his mother taught him, that at twelve years of age old men wondered at his knowledge. This good old way of holiness is like a road, that people of all kinds may travel on. The strong may go quickly, and the weak and young more slowly, but all that persevere will reach the same happy home at last. So the great thing is to get on this way. There

is a door that you must go through to get on this way, and Jesus says, "I am the door." The meaning of this is that the way to begin to be good, is, to ask Jesus Christ, for the sake of his death, that he died out of love to us, to forgive all your faults, all your bad words, and naughty conduct, that God may love you; and to make you good, that you may take a pleasure in doing good, and not in wicked things, because if Jesus Christ should not do this, you have such wicked hearts, that though you know you should do good, you will not like to do it, and if you are persuaded or punished ever so much, it will not make you willing to do good. But if Jesus changes your hearts, then it will be pleasant and easy to do good, and then, though you are young, you will be able to please God. If a man has many trees in his garden, some old and large and some small and young, he does not expect the little trees to bear as much fruit as the large ones: yet he is particularly pleased, when he gathers the first ripe fruit from a young tree. And so we believe God is particularly pleased when he gathers the first fruit of holi-

ness from a child's or young person's heart.

Oh what should please you more than the thought of thus pleasing God! Make choice of Jesus as your Saviour, and his service as your way, from this time. And see what he promises to you,—“rest to your souls.” This is what few kings have ever had, and what all the gold in the world could not buy, and what the wisest of men cannot find the way to, by their own wisdom. Christ, and Christ only, can give it; and he does give it to those that love and trust him. And, my dear young friends, you, as well as all people, are every day and week, going on, growing older; you cannot stop; but unless you confess your sin, and trust in Christ, and walk in his ways, you must be walking in the way of sin and offending God. Therefore, dear young friends, at the beginning of a new year, consider, and listen to the voice of Christ, and you will find Him the best, the wisest, richest, strongest, kindest Friend, and a Friend to all eternity.

J. P. M.

January, 1855.

Original Poetry.

THE PROTESTANT'S "KYRIE ELEESON."

God, whose throne of living light
Burns beyond the starry sky,
Where the hosts of Seraphs bright
Avert the dazzled eye;
By a Father's tender name!
By thine own unchanging word;
By the Saviour's holiest claim,
"Have mercy on us, Lord."

Thou, in equal majesty
Seated on the Father's throne,
Far withdrawn from human eye,
Yet still the "Incarnate Son;"—
By the scourge, the shame, the scorn,
By the blood of ransom poured,
By the curse for sinners borne,
"Have mercy on us, Lord."

Thou who shar'st the Father's throne
Spirit holy, pure, divine!
Thou who with the "Incarnate Son,"
Once dwell'dst in mortal shrine!
By the strength to sinners given!
By the Book, thy victor sword!
By the panoply of Heaven,
"Have mercy on us, Lord."

Holy, holy, holy, Three!
 Pure and undivided One!
 God in perfect Trinity,
 We pray to thee alone!
 Saviour! by the Father given!
 Father, by the Son restored!
 Spirit! Guide from earth to heaven,
 "Have mercy on us, Lord."

A——s."

Agra, 10th Jan. 1855.

Narratives and Anecdotes.

THE COBBLER OF HAMBURGH.

ON a fine summer's evening, as crowds of artisans were passing along the streets of Hamburgh, to drink coffee and hear the music at the Elb-Erholung, or Altona, a shoemaker was busy cobbling his shoe beneath an awning near his door. Above his head was a starling, which sang, and chattered, and seemed to keep up a busy talk with its kind-hearted possessor,—now turning his head, and looking down upon his bald pate with a most curious eye, as a master would watch and examine an apprentice at his work; and then, as if quite satisfied, would ruffle his feathers, fly up to his perch, and pour forth every note and bit of song and witty saying which he had learned, to the great delight of old Hans the cobbler. "*Ach! du lieber Vögel!*" Hans would say, half aloud—"Thou art a happy bird, and well provided for; and why should not I be a happy Christian, with such mercies!" and so he would begin to sing one of the fine old German psalm tunes.

While thus engaged on the said evening, hardly looking up from the sole of the large shoe before him, and heedless of the crowded street, a young man who was passing by stopped and addressed him saying, "Well, friend—beg pardon—but you seem a merry fellow!" The person who thus spoke had the look and dress of a student. His features were dark and sombre, with the full black eye, the high nose, and rather sallow skin, which marked the descendant of Abraham. Hans looked up to him, and replied with a cheerful voice, "Merry! to be sure I am right merry, my brother; and why should not I be so?" "All are not so," replied the student, with a sigh, and shrug of his shoulders—"Why should you not? you asked," continued the student: "I would reply that your own poverty might afford a sufficient cause for sadness in you. But you have no living thing, I suppose, to take care of but the bird up there; who seems, by the way, to be as jolly as yourself." "And why should he

not be merry, my little speckled breast?" said Hans, chirruping to his starling. "But he is not all my family, young man; for I have a wife and seven children to provide for with these hands; but yet you see I can sing at my work."

The student was silent; and he began to think of all the sorrow he had experienced in the midst of books and literature; and in spite of having youth and health on his side, with fair prospects of success in the world; yet, he knew not why or how, a sadness like the pall of the dead often rested on his spirit; and questionings from the endless future and from beyond the grave came to him in his solitary hours, to which he could give no answer; and he had no peace from thoughts of God, when he had any thoughts of him at all, and he knew not Jesus Christ. *He was a Jew!* and felt that for his soul all old things had passed away; but nothing had as yet become new. And so, while in one of these gloomy moods, and when on his way to seek some repose from the music, and enjoyment from the company, in the public gardens, he was arrested by the busy and happy cobbler, and by a sudden impulse was induced to address him, in order to discover from what source one so poor, and yet so contented, drew his happiness.

Again resuming the conversation, he said, "I confess, friend, I am surprised to see a poor artisan like you so cheerful." "Poor!" exclaimed Hans, "How knowest thou, friend, how my account stands with the bank? Poor! I am richer than thou knowest." "It may be; it may be," said the student, with a smile; "I must have heard of, though I have forgot, thy name in the Exchange, or heard of the sailings of thy ships, or when in the bank—" "Enough," said Hans, "thou hast confessed thy ignorance of me!" and then, stopping his work, laying his hand on the student's arm, and looking at him with an expression of countenance from which all fun was banished, he said, calmly and

solemnly, "Stranger, I am not poor. Don't pity me—envy me; for be it known to you that I am a king's son!"

The student started—made a low bow—and departed. "Poor fellow, poor fellow!" he muttered to himself, "And art thou happy only because thou art, mad? and art thou able to rejoice only because all realities are to thee dreams, and all dreams to thee realities? I have sought strength and comfort at thy mouth in vain."

A week passed; and again the student traversed the same street: and there, in the old place, was Hans, busy as ever in his stall, and the starling as happy as ever in his cage. The student, as he passed him, took off his cap, and said, "Good evening to your royal highness." "Halt, friend," cried Hans, with a cheerful but firm voice, "and come here to me for a few minutes. I am glad I have seen you again. You left me abruptly the other evening. I suppose you thought me mad. But I am not so; but in sober earnest, I tell you again that I am a king's son; and when you interrupted me, I was singing a song about my kingdom. Would you like to hear it?" "Surely, if it please your royal highness," replied the Jew, with a benevolent smile, and anxious to gratify his strange acquaintance, whose insanity he never doubted. Hans, having provided a seat for the young Jew, began to sing a hymn on "*Thy kingdom come*;" and when it was finished, perceiving that it was listened to with apparently deep interest, he asked if he understood its meaning. The Jew shook his head. Upon which Hans proceeded to explain all he knew—and it was much—about the kingdom of Jesus Christ, and the glory of its king. Beginning with the promise uttered in Eden of One who should be a conqueror, and bruise the serpent's head, he pointed out the growth of prophecy, from age to age, regarding the kingdom of the Redeemer—showing how "all things must be fulfilled which were written in the law of Moses, and the Prophets, and the Psalms, concerning Christ;" how "it behoved the Messiah to suffer these things, and to enter into His glory;" how all power was now given Him; how He was now establishing on earth a universal kingdom, "never to be moved," which embraced Jew and Gentile in one citizenship; and how every subject in His kingdom was a son and heir, "yes, a joint heir" with Christ the king, and would "reign with Him for ever!" As old Hans expatiated on these promises, his work was laid aside, his eye beamed with love and hope, and deep feeling gave eloquence and grace to his language. The Jew sat as a child at his feet, gazing up to him with his full black eye, and so absorbed by

all he heard, for the first time in his life, of the promise made of old unto his fathers, that he was roused from his waking dream only by Hans taking him by the hand, and saying, "Now thou seest how I am a king's son, and why I am so happy; for I know and love this Jesus, and all things are mine, whether life or death, things present or things to come: and, young man," he asked with emphasis, "believest thou the prophets? I know that thou believest. For, unless I mistake thy countenance greatly, thy fathers did; and thou, my son, believing in them, must also believe in Him whom they have foretold, and whom God hath sent to perform the mercy promised to thy fathers, and to remember His holy covenant, the oath which he sware to thy father Abraham." The Jew was silent. Unutterable thoughts passed through his mind. "Where," he asked meekly, "can I learn more of this? for I see that thou believest, and hast peace." "From this book," said Hans, handing him a Bible. "Go home, and read there about the kingdom, and return to me when thou hast studied the passages I shall point out to thee; and whilst thou art doing battle with the enemies of thy soul—for Satan will stir up a host to destroy thee—I shall, like Moses, pray for thee on the mount, and ask (One to pray for thee whom as yet thou knowest not, but who knoweth thee, and who is greater than Moses)." The young Jew grasped Hans by the hand; and taking off his cap, made a respectful bow, and departed. "May the Lord engraft him into His own olive tree!" said Hans, looking upwards, and resuming his work when the form of the Jew was lost to him as he turned into a neighbouring street.

My story is ended. The substance of it was told me by a distinguished Christian Jew as we walked together in the streets of Hamburg. What became of Hans, I could not learn. But the young Jew is now Mr. N—, for many years an eminent and successful missionary to his brethren in Silesia.

Reader! let us divide one lesson before we part. It is this: If the seed of truth is in thine hand, sow it in any field which God provides for thee in his providence; and the least seed may become a great tree, whose fruit may feed many souls, and make glad thine own, here or hereafter, with exceeding joy.—*Bible Class Magazine.*

HELP ONE ANOTHER.

A TRAVELLER, who was crossing the Alps, was overtaken by a snow-storm at the top of a high mountain. The cold became intense; the air was thick with sleet; and the piercing wind seemed to penetrate his

bones. Still the traveller, for a time, struggled on. But at last his limbs were benumbed, a heavy drowsiness began to creep over him, his feet almost refused to move, and he lay down on the snow to give way to that fatal sleep which is the last stage of extreme cold, and from which he would never have waked again in this world. Just at that moment he saw another poor traveller coming along the road. The unhappy man seemed to be, if possible, even in a worse condition than himself, for he, too, could scarcely move; all his powers were frozen, and he appeared to be just on the point to die. When he saw this poor man, the traveller, who was just going to lie down to sleep, made a great effort. He roused himself up, and he crawled, for he was scarcely able to walk, to his dying fellow-sufferer. He took his hands into his own and tried to warm them. He chafed his temples; he rubbed his feet; he moved about his body. And all the time he spoke cheering words into his ear, and tried to comfort him. As he did thus the dying man began to revive; his powers were restored; and he felt able to go forward. But this was not all; for his kind benefactor, too, was recovered by the efforts which he had made to save his friend. The exertion of rubbing made the blood circulate again in his own body. He grew warm by trying to warm the other. His drowsiness went off: he no longer wished to sleep; his limbs returned again to their proper force; and the two travellers went on their way together, happy, and congratulating one another on their escape. Soon the snow-storm passed away; the mountain was crossed, and they reached their home in safety.

If you feel your heart cold towards God, and your soul almost ready to perish, try to do something which may help another, and make his heart glad; and you will often find it the best way to warm, and restore, and gladden your own.—*Christian Pioneer.*

HOW MUCH OWEST THOU?

AN Indian, who heard a sermon in a Christian settlement, was much moved by the claim that he must give up all to God. The duty pressed upon his heart; he returned to his wigwam; he meditated much upon it, and at length solemnly resolved to do what God required. First he took his rifle and set it apart for the Lord; then his fishing apparatus; then his scanty furniture; then his blanket—repeating as he set apart each article, "Here, Lord, take that." Finding himself utterly destitute, having given up all, yet he felt as if he was forsaken of God, and was in great distress.

The darkness of despair came over him. In this last extremity, he laid himself upon the altar, saying—"Here, Lord, take a poor Indian!"

'AN IDIOT'S FAITH.

THE following fact occurred at the farm of Abingdon, in the parish of Crawford-John, Scotland, at the distance of well nigh a century from the present day. It was then, as it is in a greater or less degree still, the practice among the farmers to lodge wayfaring poor; and as the farmer's room is often but small, and the characters of such random guests are sometimes doubtful, they are furnished with blankets and straw in some of the out-houses, where, however, they are comfortably sheltered. It was in the practice of this generous hospitality, that the character of the humble subject of it was revealed to view.

Says the narrator to his brother: "I remember an anecdote of my mother's, which Sir Walter Scott would have valued. A poor wandering simpleton, or idiot, came to her father's house one winter evening, and sat by the fire. It was soon noticed that he was unwell. On being asked what ailed him, his reply was, 'Am unco' cauld.'

"After giving him warm gruel, he was put to a comfortable bed in the kiln. At a late hour one of the maid servants came saying 'that the poor thing in the kiln was aye muttering and speaking to himself.'

"My mother and others went to listen, when they distinctly overheard him repeating over and over again the following bits of rhyme:

'Three o' Ane,
And Ane o' Three;
• And Ane o' Three
Will save me.'

"The next morning dawned, but the soul of the poor wanderer had gone to the bosom of that 'Ane o' Three,' on whose mercy he relied. My mother," the narrator adds, "could not relate the anecdote with dry eyes."

Is there not, in the simple language of this poor wanderer, the distinct recognition of the doctrine of the Trinity, and of the mediatorial work of the Saviour, together with his Divinity, as that "Ane o' Three," to whom the simple soul committed itself in full confidence that, in his own appropriate language, he "will save me?" It reminds us of the Saviour's striking language: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."

Baptist Missionary Society.

A BRIEF HISTORY OF SOME OF THE STATIONS FORMED BY THE BAPTIST MISSIONARIES AT SERAMPORE.

NAGPORE.

THE first volumes of the Serampore Circular Letters contain many very interesting communications from various parts of the world. The earnest attention of evangelical Christians of all denominations was directed to the men who were striving to disseminate the truths of the gospel in Bengal. Many did not hesitate to acknowledge that their own zeal had been kindled or increased by the influence of their example, and delighted to cheer them with accounts of what the God of Missions was accomplishing, by various instruments, in other lands. Amongst these miscellaneous letters the reader may notice several "from an Officer," whose name and residence were for a time withheld from publication, but whose epistles all bear satisfactory evidence to his fervent piety and his deep concern for the salvation of the people around him, who spoke the Mahratta language. It is chiefly of the benevolent efforts of this individual that we are now about to write,—efforts which were finally so affiliated to the Serampore Mission that a short notice of them will not be out of place here. We shall commence by a brief account of the officer, whose name soon appeared in the monthly Missionary reports, and a number of whose unpublished letters we have been permitted to peruse.

William Moxon was the son of highly respectable and truly pious parents in England. Having been carefully educated, he was permitted to enter the army, in the East India Company's service, and came out to India about the beginning of the present century. Up to the time of his departure from England, though thoughtless and impenitent, he was restrained from bold impiety by the influence of his early religious training; but on his arrival in India all fear of God was for a time cast off. At length his conscience was roused, and so great a change took place in his conduct that he was regarded as "a Methodist" and encountered the

mockery and contempt of his ungodly fellow-officers. This was a trial too severe for him. He did not withstand their opposition long, and after he was stationed at Barrackpore, in 1805, his religious impressions were almost effaced; he again abandoned himself to open sin, and even endeavored to regain the approval of his companions by proficiency in vice. Still during his sojourn at Barrackpore his mind was not unfrequently disquieted by terrible convictions of the folly and danger of his ways, and we can easily believe that at such moments he contrasted his own character and pursuits with those of the pious and active missionaries on the other side of the river, who, amidst the scorn and hatred of ungodly Europeans and all the other discouragements attending their great enterprise, were hopefully and joyfully "serving God in the gospel of his Son." At the beginning of 1806, he was stationed at Nagpore, in the Escort of Mr., afterwards Sir Richard Jenkins, the British Resident at the court of the Raja Ragojee Bhoonsla. Here for nearly two years Mr. Moxon lived in the service of sin, but towards the close of 1807, when he was about twenty six years of age, it pleased God, in the absence of all external means of grace, to lead him to hearty repentance and reliance on the atonement of Jesus Christ, and henceforth his conduct was marked by close watchfulness against sin, by a lively hope in the Redeemer, and by an ardent desire to bring his fellow-men to partake of the blessedness he had himself found. No one who has a sincere wish to be useful need despair of finding the way, and Mr. Moxon was soon actively employed in doing good. He also opened a correspondence with the missionaries at Serampore; and in view of the vast extent of the harvest field around him and the fewness of the laborers, longed to be himself wholly employed as a Missionary. With this desire he

wrote to ask the counsel of his parents in England, and fully laid his case before the Serampore brethren, earnestly soliciting their advice and prayers. "If," wrote he to Dr. Carey, "after being persuaded in my own mind, I become a Missionary, I shall be very desirous of connecting myself with your Society; and indeed, even now, if esteemed worthy, I should be glad that the gentlemen at Serampore would consider me in the light of a brother member. And if deemed necessary and expedient, I shall be happy to take the first favorable opportunity of giving public testimony to my being such, by the impressive and solemn duty of immersion; for I am persuaded that many beneficial effects must arise from baptism being so administered, and it must be a strong incitement to the sincere and honest soul of a real believer to a more close communion with the Holy Spirit, devoted humility, faith and love, in and to our Lord Jesus Christ." Whilst his mind was yet undecided as to the path of duty, Lieutenant Moxon devoted his leisure to the study of the Mahratta language which he had not before learned, and endeavored to enlarge and perfect his professional knowledge of Hindustani and Persian. These studies were the more difficult to him, owing to a defect in his hearing, which hindered the attainment of a correct pronunciation. But they were undertaken for Jesus' sake, and love to Christ made them pleasant. Nor did he delay attempting to do good to the heathen until he should have overcome all the difficulties of their languages. He at once began, as he had opportunity and ability, to converse with the natives, and was soon cheered by finding that in more than a single instance he had succeeded in producing in the minds of those who came under his influence a strong interest in the facts and doctrines of Christianity.

The advice of Lieutenant Moxon's family was decidedly unfavorable to his relinquishing his profession and becoming a missionary. They urged him to remain in his present position, and to endeavor, like Cornelius, to glorify God in it; and upon a mature consideration of the matter, though perfectly willing to give up all his worldly prospects for Christ, he decided to comply with their wishes; but resolved, in accordance with the

passage we quoted from his letter, to labor as a missionary as far as it was possible for him to do so,—a resolution which he appears to have faithfully observed throughout his residence in India. Until he had gained a sufficient knowledge of the language to understand the translation, he had hesitated to distribute copies of the Mahratta Scriptures in Nagpore, and the Resident had more than once hinted to him that it would be highly improper for him to have any thing to do with the rajá's subjects in religious matters. But these difficulties did not long hinder him. He soon began to disperse Scriptures and tracts amongst the natives, who resorted to his bungalow for them, and though fully aware that he ran the risk of encountering a storm of disapprobation from his superiors, resolved to be at any cost faithful to his allegiance to Christ, and continued, unostentatiously but fearlessly, "warning every man and teaching every man," as he had opportunity.

Lieutenant Moxon also collected a few children, the neglected offspring of European and East Indian parents, and endeavored to have them taught both English and the vernacular language, while he spent a considerable portion of time each day with them himself, instructing them in the knowledge of the word of God. Amongst these little ones was a boy who became in an especial manner his *protégé*. Not long after his arrival at Nagpore an old invalid soldier who had been a Sergeant in the service of the Nizám, came there from Ellichpore with his family in great distress. He was put under the treatment of the Residency surgeon and allowed a pension by the Resident, while Lieutenant Moxon visited him frequently and did all he could to enlighten his mind and alleviate his sufferings. Finding that in regard to religion this poor family was little better instructed than were the heathen, the pious officer had them removed to a vacant house on his own compound, and devoted much time to reading to them, besides holding family worship with them every morning and evening. In this poor man's family was a little child, named Henry Antone, whom he had purchased in a time of great scarcity from some Mahrattas for a Rupee. The old soldier's consent was soon gained that the

child should be taken under Lieutenant Moxon's roof, where his excellent disposition and rapid progress in learning afforded high satisfaction to his kind patron : indeed the lad soon became serviceable to him in carrying out his benevolent plans, by feeding the Mahratta and Hindustáni Testaments and tracts to the natives who daily came to the house to be instructed in them. Many others of the school children were similarly active in making known what they had learned of Christianity. The lads were themselves interested in the Scriptures they were taught to read, and they were encouraged to carry them to their homes. Lieutenant Moxon frequently saw people in little groups on the road sides, listening while the boys read from the Bible. Many gospels and tracts were thus carried into heathen families and attentively read.

There was no place of Christian worship then in Nagpore, and Lieutenant Moxon resolved to open his house every Lord's-day for the purpose. There were several Native or Portuguese Roman Catholics in the place ; and the service was specially intended for these, with the school children and as many Hindu and Musalman servants and others as chose to attend. On these occasions the scriptures and portions of the Liturgy were read in Hindustáni, and an attempt was made to instruct the poor people in the way of salvation. This service was commenced about the end of 1810, and the attention and apparent pleasure of the people were very satisfactory. Two or three natives who appeared heartily to believe the gospel were also employed to go about from place to place and read the Scriptures to all who were willing to hear them.

As the result of these various efforts to do good, Lieutenant Moxon was permitted to see several persons actively engaged in searching the Scriptures, and comparing the gospel with the religion they had been taught to profess, while some showed a serious concern for salvation by the Lord Jesus Christ. One poor Hindu, a bairági, when in the immediate prospect of death avowed his belief in the Saviour, and evinced great peace and joy in believing. He was carried to Lieutenant Moxon's house before he died, and there strongly testified to his renunciation of idolatry and his simple confidence in Christ

Jesus. Some of the native officers in the Escort and in the Rájá's service also were greatly impressed with the value of the Scriptures and even read them to the sipáhis. Of some of these strong hopes were entertained that they would publicly avow their faith in the Redeemer. Many Bráhmans too, occasionally came to the pious officer professing to feel a deep interest in the truth he endeavored to disseminate, but it was painfully evident in the majority of such cases that they came not for spiritual but temporal aid, and used religion as a cloak to their covetousness. There were many disappointments in the instability and worldliness of some concerning whom the best hopes were cherished ; but Lieutenant Moxon persevered, and had the happiness to disperse a large number of portions of the word of God, in various languages, both printed and in MS., in places which could not otherwise have been reached, while he was often permitted to see that a striking effect was produced by them upon the minds of the readers. It appears that the Mahratta version of the Scriptures published at Serampore was far better understood in the Nagpore territory than in other parts, the pandit by whose assistance it was prepared probably being a native of that country. The reports sent by Lieutenant Moxon of the intelligibility of the translation and the eagerness with which copies of it were often received by the natives, were exceedingly encouraging to Dr. Carey.

In April, 1812, a long anticipated journey to Serampore was commenced, and throughout the tedious way the pious officer did what he could to make the way of life known to the natives. On his arrival at Bancurah he was suddenly attacked by alarming illness, but was soon restored, and reached Serampore towards the end of June. He now greatly enjoyed the society of the men whom he had so frequently corresponded with from Nagpore, and to whom he felt himself united by warm Christian affection and kindred zeal. At the beginning of August he joyfully submitted to the ordinance of believers' baptism, and thus fulfilled a duty, of the obligation of which upon himself he had long been convinced. He set out on his return to Nagpore towards the end of September, greatly cheered by the Christian

fellowship he had enjoyed at Serampore, and reached his station towards the end of December, having improved many opportunities of speaking of the gospel to the natives he met upon the way.

On his return to Nagpore, Lieutenant Moxon was grieved to find that some who had given him most hope had ceased to seek after the truth in his absence. A few of those who had been accustomed to inquire of him concerning the way of life still professed to be ready to embrace Christianity, but in a short time some of these also became estranged from him, and shunned his faithful admonitions. He did not remit his efforts to do good on this account, however, but appears to have endeavored to extend them. He held an English service in his bungalow for the benefit of the Artillery men and East Indian clerks connected with the Residency. His school was soon so much enlarged that it contained upwards of fifty boys, and new inquirers after the truth encouraged his hope that in a short time a church would be gathered in Nagpore. With a view to more constant and acceptable efforts for the conversion of the people he applied to the Serampore brethren to send one of their best native preachers to his assistance, engaging to provide all that was necessary for his comfortable support. They selected a brother named Rām Mohan, "a converted Brāhman of the highest caste, who, when a heathen, had set fire to the funeral pile in which his living mother was consumed to ashes." As a preacher in Bengālī he possessed excellent abilities: he had been blessed as the instrument of the conversion of several of his countrymen, and spoke with so much persuasive power that Mr. Ward says he has frequently seen his congregation bathed in tears. Arrangements were made by Lieutenant Moxon that Rām Mohan should travel in company with an escort of sipahis from Hāzārībāg, and he arrived at Nagpore in the beginning of June, 1814. He applied himself vigorously to the study of the Mahratta language, and was soon able to speak intelligibly to the natives around him. Soon after his arrival Lieutenant Moxon and his wife—for during his stay in Bengal he had married a niece of Dr. Carey—applied to be dismissed from the

Church at Serampore, that they with Rām Mohan might form themselves into a new Church at Nagpore. There is something truly admirable, we think, in the humility displayed by this pious officer in his letter to Serampore on this occasion. "We propose," he wrote, "if you approve of it, that brother Rām Mohan should act as pastor over the Church; as we conceive that the length of time he has been a sincere follower of Christ, his tried experience, knowledge, and firm zeal peculiarly fit him for so important a situation; and also that those natives, who through a sincere belief in our Saviour are desirous of being baptized, will thereby be the more willing and encouraged to join us."

In the beginning of 1814 an attempt was made by Lieutenant Moxon to obtain a translation of the New Testament in the language of the Gonds. Gondwana being contiguous to Nagpore, and to a considerable extent tributary to the rājā of that country, there was no difficulty in obtaining a man who had a good knowledge both of the Gondi and Mahratta tongues. Venaek Row, a Residency Munshi, who understood Gondi, and a Gond named Pykoo were employed by Lieutenant Moxon to execute this work in their intervals of leisure from Government employ. They translated from the Serampore Mahratta version and the work was carefully inspected by Lieutenant Moxon who tested its correctness by getting another Gond to translate back again into Mahratta. Portions of the translation were often read to the Gonds in their villages, by Henry Antone, and the people appeared to understand it, and greatly to admire that which they heard. The translation must, however, have been very imperfect, executed in such a manner, and we cannot find that any further use was made of it. It was, however, a monument of Lieutenant Moxon's Christian zeal. He did what he could,—and we doubt not that his work was regarded with approval by Him whose glory it was designed to promote. The version appears to have been carried on to the middle of the Gospel by Luke. A catechism and several tracts were also similarly translated and written copies were distributed in many of the Gond villages. The Gonds have no written language; but a few who had learned to read the

Mahratta character read the tracts to their fellow-villagers.

Accompanied by Henry Antone, Rām Mohan preached actively in the neighborhood of the city of Nagpore. Much attention was excited by his preaching, and numerous copies of the Mahratta Scriptures and tracts were put into circulation. In October, 1814, he visited Ellichpore in company with Lieutenant Moxon, and boldly preached the gospel there, both in the streets of the city, and in the palace of the Nawáb. The effect was not, however, what was so anxiously expected. A few appeared to take some interest in the gospel, but the people at large evinced the most imperturbable indifference, to the great discouragement of the native preacher. It was well known that the rájá was bitterly opposed to the spread of Christianity, and none dared to incur his displeasure. Another cause of the indifference of the people to the gospel was the very unsettled state of the country. A large body of Pindarries plundered the wretched inhabitants, even in the neighborhood of the city, and general consternation prevailed. Still all was not discouragement. Rām Mohan was very favorably received by a tribe of outcastes called Dhers, and for a time even expected that some of them would put on Christ by baptism. He was also successful in his attempts to distribute copies of the Arabic New Testament amongst the Arabs who bore arms in the service of the rájá, and was treated by them with great civility and kindness. Disturbances being, however, apprehended, the Resident prohibited preaching to the Arabs, or in the centre of the city, fearing lest occasion should be taken by the turbulent troops to rise against the British, owing to such attempts to spread Christianity amongst the rájá's subjects.

Towards the end of 1816, Lieutenant Moxon again visited Bengal for a few months, taking with him Rām Mohan, who was in very poor health, and his family. On his return, without his native co-adjutor, he found Nagpore in a very unsettled state. The rájá had died in March 1816, and was succeeded by his son, an infirm and greatly afflicted prince, whose affairs were managed by Appa Sáhib, his unprincipled cousin, by whom there is every reason to believe he was cruelly strangled

in the beginning of 1817. Appa Sáhib having ascended the throne, acted with the same perfidy which had marked his conduct while regent. He sought to beguile the British by professions of friendship, and at the same time was busily intriguing with the Peshwa to effect their overthrow, and designed to take the life of the excellent Resident, Mr. Jenkins. On the 26th November, 1817, his army, 'estimated at about 10,000 infantry, with as many horse, attacked the British detachment, consisting of 1,350 men, encamped on the Sitabáldi hills. In the obstinate engagement which followed, the Escort to which Lieutenant Moxon was attached bore a conspicuous part. This pious officer displayed exemplary courage in the battle, and while exposed during a great part of the action in the thickest of the fire, "enjoyed a firm faith and much spiritual comfort." The triumph of the British arms over the masses opposed to them was signal, and the faithless rájá sued for peace on the day after he commenced his unprovoked attack. He was soon detected in a new conspiracy and was in consequence shorn of many of his possessions, while by treaty he surrendered to Mr. Jenkins the Resident, full civil and military power throughout the Nagpore dominions, with the regulation of the finances, &c. The infatuated prince again attempted the overthrow of the power to which he had twice succumbed, and his deposition necessarily followed. He soon escaped from his guards, and succeeded in finding a refuge in Gondwana, where he gave considerable trouble to his conquerors. In order to put down the insurrection raised in Gondwana, Lieutenant Moxon was sent from Nagpore in April, 1818, to the district of Choteesghur, and for nearly a year was employed in active service. So long as any of the adherents of Appa Sáhib remained, peace could not be established in the district, and Lieutenant Moxon witnessed many scenes of danger and bloodshed there. God, however, "covered his head" and protected him from all harm. He had also the satisfaction of knowing that the conflict in which he was engaged was not only necessary for the establishment of the British Government, but for the defence of the poor natives of the district; numbers of armed men under different leaders having taken

advantage of the name of the ex-rájá to plunder and lay waste the country, committing horrible cruelties. Before the close of the year, however, all the rebellious zemindárs and sirdars were put down, and peace was restored to the country, which was at length brought into a comparatively prosperous state under the able management of Colonel Vans Agnew. For some months Lieutenant—now Captain Moxon had to conduct both the civil and military duties in Choteesghur and was temporarily stationed at Ryepore, the capital of the district. After peace was established, another officer was stationed at Ryepore in charge of the civil duties, while Captain Moxon, who had been appointed to the command of the Choteesghur Provincial Battalion, had his Head Quarters at Belaspore, a very healthy station about fifteen miles south of Rottunpore.

Nor did the pious Captain here forget his intention to promote the spiritual benefit of his fellow-creatures wherever he might be. Having heard that Dr. Johns had a second time come out to Bengal and was in uncertainty as to where he should settle, he applied on his behalf to Mr. Jenkins and obtained for him the offer of the appointment of surgeon in his own corps, hoping thus to place him in a position in which he might both turn all his scientific pursuits to excellent account and become eminently useful as a missionary of the cross. The proposed arrangement did not, however, approve itself to Dr. Johns, and so came to nothing. Captain Moxon's own efforts to do good were continued as at his former station. As soon as he was settled at Belaspore he wrote for his old school-master from Nagpore, and established schools under his own superintendence. On the Sabbath-days his house was resorted to by several natives who came to hear the Hindi Scriptures read and expounded, and a native was employed by him to read the word of God daily in the surrounding villages. These efforts were attended with various success. The schools generally resulted in disappointment; but many were found to listen to the gospel with apparent pleasure. At the end of 1822, in order the better to carry out his plans for the conversion of the people, he wrote to Serampore, requesting that

Rám Mohan, who had suffered much from ill-health and had been in Bengal since 1816, might be sent to join him. This wish was complied with; but after reaching Belaspore, Rám Mohan was unable to leave his house, and in a fortnight died. Captain Moxon wrote of him:—"His conversations with the natives, and the happy and peaceful way in which he departed, impressed them very deeply. I buried him in my own garden, and a great many attended, to whom I read a portion of Scripture and spoke to them; and I have seldom seen more attention and feeling than they showed. It was as if they said, 'Let my last end be like his.'"

In the beginning of the following year, Captain Moxon was promoted to the rank of Major, and immediately after received orders to join his Battalion, which was then at Nagpore. Strong interest was made by the Resident to obtain the sanction of the military authorities to his continuance at Belaspore, but without avail. He therefore finally left it in the beginning of March, leaving behind him a name much beloved by the natives, who notwithstanding the efficiency of his military services in settling the country, all spoke of him more commonly as "the Pátri Sahib," than as the commanding officer. We have no account of Major Moxon's movements on his return to Nagpore. In a few months he again left it, having obtained permission to go home on furlough, and reached England in the beginning of 1824. His promotion to the rank of Lieutenant-Colonel soon followed, and he then retired from the army, and devoted himself to the education of his children, and to various efforts to do good to his country-men at home. We are happy to add that the excellent man, of whose Indian labors we have presented this brief summary, yet lives, and still feels an interest in the evangelization of India as active as ever. May God crown his declining years with peace.

To return again to Nagpore. When Colonel Moxon, who was apparently the first to care for the spiritual state of its inhabitants was removed from it, it was not left without some to take up his work, and to walk in his steps. And it is encouraging to see that the person who appears to have been most zealous in efforts to enlighten the peo-

ple was one who was indebted to Colonel Moxon, both for temporal and spiritual benefits,—Henry Antone, of whom we have made repeated mention before. He had been carefully instructed in the truths of the Bible by his generous friend, who had often prayed earnestly for his conversion, and who seems to have been somewhat discouraged for some years, on account of his lack of that decision for God which he desired to witness. Nevertheless the young man had all his sympathies enlisted in behalf of the gospel, was accustomed to make it known as well as he could to the natives, and in time appears to have been wholly brought under its influence. Having been appointed a writer by the Resident, he did not leave Nagpore with Colonel Moxon, but shortly after his departure re-opened the school, and on the Sabbath-days read the Scriptures to the boys, their parents, and as many others as chose to attend, and many heard of the way of life gladly. English troops were now stationed at Nagpore, and in 1823 the Company's European Regiment, in which a little Baptist Church had been constituted, removed thither. To the good men thus brought to Nagpore Mr. Antone joined himself, and in June of the same year he was publicly baptized by their pastor. A Mission School was now established by this regimental Church on Mr. Antone's compound and under his superintendence, and many employed in the Residency were induced to subscribe to its support. As Mr. Antone had to accompany the Resident on his yearly tours, he was often absent from Nagpore; but on such occasions the school was cared for by a pious friend, Captain Hyslop, of the Ordnance Department, and thus even after the departure of the Regiment, the school and prayer-meetings among a few well disposed Europeans and East Indians were sustained for several years.

In his travels in the Nagpore country, and to Bombay, Mr. Antone enjoyed many excellent opportunities of preaching the gospel, and distributing tracts among the heathen, and he appears to have improved them diligently, so that persons in different parts whom he repeatedly saw in his journeys, were strongly and permanently interested in the tidings he had announced to them.

On his final removal from Nagpore, in 1835, Captain Hyslop took charge of the school and his other plans for doing good; and there is not wanting evidence that some of the children derived great benefit from the instructions imparted to them. Since February, 1845, the Free Church of Scotland have had a Mission in Nagpore, and Kámpti, about ten miles distant, which has already been productive of much good, and which probably will prove, now that Nagpore has happily become British territory, yet more abundantly successful.

For some of the facts contained in this paper we are indebted to a sketch drawn up at our request by Mr. Antone, and we cannot better conclude the account than by placing before our readers his statement of the attempts he has made to do good since he removed from Nagpore. As the writer was one of the first fruits of Colonel Moxon's labors, this account may be regarded as striking evidence of the good which has resulted from his earnest single-minded attempts to serve Christ.

Mr. Antone writes, "On coming to Bombay in 1835, I did not long remain there, but in the beginning of the next year was appointed to Ahmedábád in Guzerat; where I was enabled to establish a school, and to hold prayer-meetings amongst the clerks and others. I received great encouragement from the Rev. G. Piggot, the Chaplain, who helped me to obtain subscriptions in support of the school.

"In Sept. 1838, I was transferred from the Ahmedábád Collector's office to the British Resident's office at Baroda, the capital town of the Gaikowar. On my leaving Ahmedábád, Dr. Johnstone undertook the charge of the School—which was afterwards formed into a Government School, and is now in a flourishing condition, having Government School Masters and Teachers, but no religious instruction is given in any Government schools.

"At Baroda, I continued from September, 1838, to May, 1845, during which period, the Lord was pleased to bless my humble labors amongst the poor natives. They used to come to my house from great distances, from seven or eight coos, or a day's march, particularly on Saturdays, and return to their homes on Monday mornings. Sometimes between twenty and thirty would come together from different

villages. Frequently I visited them in the mornings; and after preaching to them they would not let me go, without breakfasting with them in their own way. For upwards of seven years, the Lord was pleased to assist me to work thus in His vineyard—it was ripe for harvest—there were no Missionaries there at that time.—I invited the Surat Missionaries to help me, and the Rev. Wm. Clarkson came to Baroda, and immediately received into the visible Church of Christ by public baptism six Hindu converts, in 1844, and now a thriving church is formed of these converts, on the Mahi Kantha; a Mission house is built, schools are opened. Three or four stations are now occupied by three of the London Missionaries and their families. The number of converts amounts to about one hundred, inclusive of families, who are formed into a village, distinct from the heathen. The converts have lands given them to cultivate, maintain themselves and families and pay the Government dues, as any other cultivator would do. The Mission is now in a very prosperous state, and the Missionaries and their families receive great encouragement to go forward in this delightful work. The men work and preach among men, and women among women.

“I often receive very pleasing and gratifying letters from some of the

first converts who were with me while at Baroda. May the Lord greatly bless them, and make them grow strong in faith and in grace, and may many more be added to them.”

We must not enlarge upon any of these statements. Let them teach us all the importance of Christian effort. The land is before us now, and all the vexatious hindrances which once stood in the way of those who wished to make known the gospel to the heathen exist no more. They are among “the former things” which “are done away.” Nor are Christians now as rare in India as they were when Colonel Moxon began to think what he could do for the gospel at Nagpore. In almost every place in India where Europeans are found there are a few who have yielded themselves unto God, while in some there are many. If all these were laborers in the vineyard of the Lord to the full extent of their ability, they would constitute what would be comparatively speaking, an exceeding great army; and how blessed would be the results of their prayers and endeavors to bring the land to Christ! Christian reader, resolve to do your part. “Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.”

C. B. L.

Correspondence.

BAPTIST ANGLO-INDIAN MISSION OF SOUTHERN INDIA.

To the Editor of the Oriental Baptist.

DEAR SIR,—Two years having elapsed, since it was decided that the Baptist Missionary Society would not undertake a Native Mission in Southern India, and that the work which had been commenced among the Anglo-Indians must, if continued, be sustained by funds raised specifically for it; the time has come when an acknowledgment of the contributions received on its behalf is due to the kind friends who have rendered assistance. I beg, therefore, in the first place, that you will allow me to make the cover of your periodical, the medium of publishing the enclosed accounts for the years

1853 and 1854, and I shall be obliged by your posting, at my expense, a copy of the number in which they are inserted, to every individual in my list of contributors who is not among the regular subscribers to your Magazine.

Having thus disposed of the matter of accounts, perhaps a few words on the progress of the work in which I am engaged, may not be unacceptable to your readers.

The Mission originated with a few pious officers and soldiers in the year 1847, one of whom provided a fund to meet preliminary expenses, and to supply whatever deficiency there might be in the current income during the first years of the Mission.

The object these brethren had in view, in the first instance, was to

secure a pastor for themselves; and the idea they appear to have entertained was, that a Baptist Church might be formed at Madras, of which they, and other soldiers in different regiments, might become members;—the minister acting as pastor of the whole, devoting his chief efforts to the members at Madras, but visiting the brethren at the out-stations, as time and means would allow.

Instead, however, of endeavoring to form one Church having its headquarters at Madras, and its minister in the position of pastor—a plan which it would have been difficult to carry out without violating some of the principles of Church-government laid down in the New Testament—it has been determined to aim to gather into distinct Churches the several brethren at each of the principal Military stations; devolving, as far as possible, the strictly pastoral duties on the older and more experienced members in each, and giving to my work a more directly evangelistic character. It is not, however, among the heathen that I am called to labor, though opportunities of doing good to these are not neglected; but the specific field marked out for me, embraces our own countrymen, and their descendants settled in India, and is therefore properly an Anglo-Indian Mission.

Since the commencement of the work, three Churches have been formed:—one at Madras, to which sixty-five members have been added; one at Trichinopoly, which numbered thirteen; and one, recently gathered at Bangalore, of eleven. These give a total of eighty-nine names, but as there have been dismissions from one to the other, and some of these occur twice over, allowing for these, there have been quite eighty individuals gathered into Church-fellowship. They, of course, do not all remain. Some have died in the faith, some returned to England, several have emigrated, and others have been excluded. The Church at Trichinopoly has altogether passed away, owing to circumstances, which, amongst soldiers liable to continual change, will, in this country, cause no surprise. English Churches in India must be like Indian rivers, one day full and the next empty, except at those stations where a few European or East Indians reside who are mostly in Government employ—stations scarcely to be found.

There have been altogether thirty-eight baptisms, eight of which have occurred during the last two years.

The present number of members at Madras is thirty-seven, and at Bangalore eleven. Besides contributing to my support, the Madras Church does a little towards sustaining a Native preacher, in which it is assisted by a few gentlemen at Madras. I am anxious to have established in connexion with that Church a School for East Indian lads. There is one part of Madras occupied very extensively by East Indians of the poorer class, and I desire to have the Church with all suitable appliances of schools, tract distribution, &c. planted in the midst of it. But to do this, we need an income much larger than has hitherto been received. May I not ask the readers of the *ORIENTAL BAPTIST* to render some help?

It will be seen, by the accounts, that the ordinary income has never yet equalled the expenditure, and that the original fund, which we have had to fall back upon, is nearly all gone. We are now very near a crisis, in which either the current income must, in some way, be increased, or the Mission must be given up. Which of these alternatives will have to be adopted, must depend mainly upon the Anglo-Indian Baptists themselves, the Mission is emphatically their own, it originated with men of their own class, and aims at the good of their own countrymen. It has no wealthy Home Society to maintain it, but is committed solely to their own liberality,—to which, in closing this brief statement, I would earnestly commend it, with one inquiry, which is, In what way could they become more efficient auxiliaries to the great Missionary enterprise, than by setting an example to the Native Churches, of a Mission for their own countrymen, and by training up their children with a view to their taking a part in the education and evangelization of the people of this country, which is to many, the land of their adoption?—With Christian regards,

I am, very truly yours,
Madras, Jan. 22, 1855. T. C. PAGE.

AN ANIMADVERSION.

To the Editor of the *Oriental Baptist*:
MY DEAR SIR,—In the *MISSIONARY HERALD* for January last, page 30, you

have published an account of the proceedings of the Thirteenth Annual Meetings of the Bengal Baptist Association, in which I was sorry to observe the following mis-statement,—“And even for this small increase, we are indebted to the fact that the Native Christians at Sâtbariâ, in the Jessore district, who had not for some years been included in the Association returns, have this year been numbered with the other Churches in Jessore.”—The Church above alluded to, has always been numbered with the other Churches of Jessore, and up to 1851, I believe, they were all comprised in the Association returns. If the Secretary intends to say, that the Sâtbariâ Church consists of eight members, this is also a mistake. There were, I believe, at the end of last year, thirty members in communion with the Sâtbariâ Church.

Your's truly,
J. PARRY.

Jessore, 2d Feb., 1855.

NOTE BY THE EDITOR.—If the quotation from the HERALD contains a mis-statement, it is one undesignedly made and of exceedingly small importance. The Baptist Churches in Jessore were

withdrawn from the Association by Mr. Parry, in January, 1852. In 1853, Mr. Sale became pastor of them all except that at Sâtbariâ, and before the next annual meetings of the Association, he wrote requesting that they might be reunited with it. Thus in the table for 1853, the statistics of all the other churches in Jessore were published, but those of the Sâtbariâ church were not numbered with them. In 1854, Sâtbariâ also passed under Mr. Sale's pastoral care, and the result was, of course, an augmentation of the numbers reported to the Association as in connexion with the Jessore churches. How many members belonged to Sâtbariâ, or to any other individual church, was not stated in the HERALD, but only the humiliating fact that even the small increase of eight in the aggregate of membership in a whole Association was due to the readmission to it of a church not reported in the years immediately preceding. If this explanation is felt to be tedious, it will be remembered that Mr. Parry has made it necessary by calling upon us to publish his animadversion.

Notices of Books.

I.—DAILY TEXT BOOK.

II.—LIFE OF MUHAMMAD.

III.—ANECDOTES ON PROVIDENCE.

IV.—AN INVESTIGATION OF THE TRUE RELIGION. VOL. I. EXAMINATION OF HINDUISM AND CHRISTIANITY.

ALL the above Bengali Books have lately been published by the Calcutta Christian Tract and Book Society, and we gladly call attention to them, in the hope that those of our readers who can exert an influence upon Native Christians and others will endeavor to promote their circulation.

The first book mentioned above is printed in 16mo. and contains a passage of Scripture for every day in the year, like numerous little books with similar titles in English. We have seen a little Bengali work like this printed many years ago at Serampore, and compiled, if we remember rightly, by one of Dr. Marshman's daughters; but it is now out of print, and the book lately published by the Tract Society is the only one of the kind

which can now be procured by our Native Christians, who understand only the Bengali language. Like its predecessor just mentioned, it is the compilation of a lady, who generously defrayed the cost of its publication, and presented the whole impression to the Society under whose auspices it is published. It is sold in paper covers, for one anna a copy; or in cloth, one anna and six pie.

The next work on the list is a new sketch of the life of the Arabian prophet, by the Rev. J. Long of the Church Missionary Society. We believe an English version of the same work was published by the author some months since, in one of the hebdomadal literary papers in Calcutta. The preparation of the book

has cost Mr. Long much trouble. He has freely availed himself of the learned researches of the German biographers of Muhammad, and of the recent interesting discoveries of Dr. Sprenger, whose valuable advice has been taken in reference to all points of difficulty. The book, as now published, closes with the death of Muhammad. Only a small number of copies are for sale, as the greater portion of the impression is to be completed by a sketch of the progress of Muhammadanism under the early Caliphs. We trust that good will result from this attempt to diffuse accurate information concerning the founder of one of the vast systems of error by which India is held in bondage. The price of this book is three annas.

The third book is a translation of one of the volumes in the well known series of Anecdotes published by the Religious Tract Society of Great Britain. The translation was the work of the late Rev. G. Mundy, of the London Missionary Society. It is pleasant to think that a beloved old friend of many of our readers is, though dead, yet speaking to the people for whose benefit his life was chiefly expended, words of encouragement to trust in God. The price of this book has been fixed at four annas.

The book whose title stands last on the list is a translation of the first and third sections of a work known as the Benares Prize Essay, which was pub-

lished some years ago. It was written by the Church Missionaries at Benares, and though published in English, is far better known in the North Western Provinces than in Bengal.

The fact that this book is called Vol. I. involves a promise of the publication of the remaining section, which is devoted to an examination of Muhammadanism. This with the Christian portion, or third section, will make the second volume, which, as it is designed for the use of Musalmáns, will be printed in the dialect of Bengálí peculiar to them. We understand that the late Mr. Paterson was employed upon the first sheets of the second volume when called away from his labors by death. It will probably be long therefore, before the work will be published, but in due time we hope to have the pleasure of announcing it to our readers. The volume now published has been priced at six annas, or four copies for a Rupee.

In the publication of all these books the Tract Society has done good service to the cause of Christianity. We trust that the works, all which are exceedingly cheap, will not be permitted long to encumber the shelves of the Depository, but will meet with a ready sale. Vernacular books, many of which are of a very vile description, are most extensively sold and read in Bengal. How important that the Christian literature of the country should be more widely extended.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Nowgong—Assam.—Mr. Stoddard writes,—"I enjoyed the unspeakable pleasure, on the 7th of January, of baptizing *six* happy converts:—three young men and three young women, most of whom are members of our school at Nowgong."

Dum-Dum.—On the evening of the 30th of January, Mr. Lewis had the pleasure to baptize *five* men of Her Majesty's 35th Regiment.

Dacca.—Under date of February 12th, Mr. Bion writes:—"Yesterday *four* persons were baptized here,—two of them women, of whom one was

trained up by Mrs. Page of Barisal, and has since for a considerable time been in our service as an Ayah. As very few natives venture into the Chapel yard, we had the baptism this time in the river, hoping thereby to attract more attention to it. Accordingly the native brethren and our families assembled at the Ghát near my house, and soon a good crowd of Hindus and Musalmáns gathered around us, wishing to see what we were about. After we had sung a hymn, Chánd addressed the spectators from Mark xvi. 16, and I baptized the candidates. A prayer was then offered, and another hymn sung; after which the crowd, which had greatly

increased, quietly dispersed. I did not expect so quiet and numerous an audience, and we shall probably again baptize native converts in the same manner. I am happy to add that we have some more candidates."

In a later letter Mr. Bion says that, on the 18th of February, he had the pleasure to baptize one of the daughters of our late aged brother Robinson.

JAVA.

FROM THE REV. G. BRUCKNER.

Samarang, Dec. 4th, 1854.—I AM anxious to write you some thing which is worth writing about, for my strength is very little. You perceive the shaking of my weak hand from the crooked letters which it puts on the paper; and you will not expect a long letter from me. The subject which concerns me nearest, is the spread of Christianity among the natives of Java, for which I have lived and labored so long. And now, as the Lord of the harvest is pleased to lay me aside, and send other laborers into the harvest, I am a mere spectator of what is going on, and can but pray for the success of the gospel among the natives. The laborers are still few in such a large field, even fewer proportionally than in Bengal. This Island contains 20,000,000 of Javanese, and there are four Missionaries for them all. Two new ones have lately arrived at Batavia who are destined to labor in Java, and they have next to go to Surabuya. In that eastern part the gospel has been much blessed to the nation. I hear that persons are daily coming forward who desire to enter into church communion. Here in this place it is different; here is no such a special desire for the gospel, as the people are more under the control of the priests; these fetters the people are not yet strong enough to break, and we have to wait and to pray until the Lord pleases to strengthen them to free themselves. Yet the little church here has been doing well; only one member has been excluded from it for improper conduct since its existence. On the other hand five or six converts have been added to it during this year. True, the progress is not much among a dense population like this is, there being upwards of 40,000 Javans alone, besides thousands of Chinese and Malays

in this place. The gospel is preached regularly on Sundays in the chapel, and during the week several times by the European missionary, an excellent pious man, and by a native assistant. Besides they go about visiting the natives in their villages and compounds, to preach the gospel; but it seems as if the people harden themselves more and more against the invitations of the gospel. The little chapel in which the church came together for worship, stood for some time in the midst of a populous village, but no one of the villagers chose to attend worship, either on Sundays or week-days. On Sundays they used to carry on their work even to the disturbance of the worship in the chapel. When I went to the chapel to attend the preaching of the gospel in the native language, and saw the people leisurely sitting or standing before their houses, I invited them to come with me to attend at the chapel, but they usually laughed at me, and let me go alone. It is really hard work to get the natural blinded man to attend on the means of grace, if there is no hunger for them in the heart; and this hunger can only be raised in man by the Lord himself. These poor people are so satisfied with themselves that they do not feel the least want of spiritual things, though they live without God and without hope in the world, and a great many have been spoken to very frequently about their spiritual interests.

The little church here will now soon be bereaved of its Pastor, as he intends to remove from this farther to the east about fifty miles from here, where a prospect seems to be opened for greater usefulness. The church here will be left to the care principally of a native teacher, and the Missionary intends to visit it occasionally. This native teacher appears to be a really converted man. I have known him now several years, always steady in his Christian walk and zealously laboring for the conversion of his countrymen. If one sees such a man as this, one is led to admire the divine grace which alone is able to form such men. The difference is almost incomprehensible between such a man and another Javanese who still is in his natural state. The image of Christ appears in a very prominent manner in the first, whilst in the other the animal appears as clearly, yet the image of Satan, who goes about to do

mischievous where he can, by following his carnal desires and evil propensities. I am sorry that this Dutch Missionary is about to leave such a populous place as this is, where eight or ten diligent men might find plenty of work among these masses of people. It is certainly not very inviting for a man to remain in a place among a population where a long trial has gone before to move the people for the reception of the gospel, of which so little fruit has appeared: yet all has not been lost labor; a church has been collected.

The labor, if steadily pursued might in time, with the Lord's blessing, produce more abundant fruit. I fear if no missionary is stationed here, the good cause will suffer greatly, and that which has been gained be lost. My young friend the Dutch missionary here, has an inviting prospect before him to the interior, where a church of natives of twenty members exists and thirty persons or upwards are waiting to be taken into church communion, but there the population is not so great and dense as in this place, and he may be disappointed after all. It is the intention of the Dutch Mission Society to send their missionaries rather to the interior than to leave them in the principal places or towns, because they imagine that the people in the country will sooner receive the gospel than those in towns. In some cases their idea has been verified, but it will not prove good in all instances. The Dutch Bible Society in Holland is now printing the whole Bible in Javanese. Some people there are proposing that thirty thousand Bibles should be sent out to Java, but I do not think that such a large number of them will soon be sent to this Island. I think it would even be difficult to find readers for them, for the knowledge of reading is rather scarce among the Javans. I recollect visiting formerly many a village, in which not a single person was met with who was able to read a line; because there exist no schools yet, in which the people are taught to read their language.

Foreign Record.

MARIOLATRY IN FRANCE.

THE Virgin Mary occupies a very much more prominent position than the Father, the Son, and the Holy Spirit, in the prayers, sermons, and actions of the Popish

clergy. A Romanist preacher lately said: "The very Holy Virgin, my brethren, is the *fourth* person of the Trinity!" This was saying too little; to a great number of Popish bigots the Virgin is the *first* person of the Trinity. Pre-eminently they call upon Mary. It is to Mary that they continually present their prayers and their homage. It is to the heart of Mary that they confide their complaints, their griefs, and their hopes. It is from Mary that they expect the pardon of their sins, and the mitigation of their sufferings. Mary, in a word, is the substance of their faith, the summary of their religion, the beginning and end of their worship; and Jesus Christ, the Saviour of the world, stands merely as an accessory in this strange Christianity.

I will give you a very curious example of it. You know that the terrible epidemic, the *cholera*, has been committing its ravages through a great part of France, and that our population have been very much alarmed by it. What was it the priests thought of to calm the fears of the people? They invited the inhabitants, especially in the southern provinces, to place on the door of their houses, a *little paper image of the Holy Virgin*, with a prayer addressed to Mary, promising that their families would be thereby preserved from the disease of cholera. The poor and credulous Romanists followed this advice. If you walk along the streets of our towns and villages, you will see on almost every door a coarsely-painted image of the Virgin. Some individuals, richer than their neighbors, replaced the paper image by a statue either of plaster or of marble. This is Romanism in its rudest form! God, the Father of mercies, is set aside, as a being indifferent or insensible to human misery! Jesus Christ, who died on the cross for the salvation of men, has ceased to be the source of all grace; he appears rather as the *Son of Mary*, as the *Child Jesus*, *Il Bambino*, as the Italians call Him! Mary has gained all that the true God has lost. This idolatrous and sensual worship apparently pleases the priests and the monks; whose imagination is exalted by the law of celibacy; it is equally pleasing to the women, who seek in the deification of Mary an apotheosis of their own sex.

This *Mariolatry*, or *Mariomania* has reached such a pitch that it has become very dangerous to express an opinion openly on the subject. A humble Bible colporteur very recently had a melancholy experience of it. He was at *Montendre*, in the department of *Charente Inférieure*, on a fair-day; and in the midst of a conversation with some peasants, he declared that Mary, the mother of Jesus Christ, had probably had *other children besides Him*. Immediately there was a great murmur in the

multitude. The colporteur was accused of having *outraged the august Mother of God!* A bystander—who had not assuredly acquired through the worship of Mary any large amount of patience and lenity—threw himself upon the poor seller of Bibles, addressed him in the most violent terms, struck him on the face, and delivered him to the police authorities. This is not all. The colporteur was taken to the tribunal of *Touzac*, and condemned to pay a fine of 300 francs, and the costs of the law-suit, because he had committed a grave offence against a religion recognised by law! Thus it is no longer allowable to say in France that Mary may have had several children! That opinion, which eminent Protestant controversialists have maintained, is now, amongst us, a legal crime! You may judge by this fact of the progress of *Mariomania* among the Papists.

I mentioned to you, in a preceding letter, the great sensation produced by the project of Pius IX., to proclaim the dogma of the Immaculate Conception. Of this I must give you some fresh details. Generally the most influential political journals have disapproved this innovation of the Romish Church. The *Presse* and the *Siècle*,—the two daily papers which have the largest circulation in our country—have published, after the *Journals des Débats*, articles very hostile to the doctrine of the immaculate conception. They reproach the cardinals and bishops, now assembled at Rome, with ridiculously wasting their time in the examination of an unfruitful and injurious question, with attacking the opinions of the ancient doctors, and with giving to the Virgin Mary honors which have never belonged to her. I think I may affirm that the more enlightened of the Romanist laity—even those who are sincerely pious—are most of them grieved at what is now going on in the city of the Vatican.

But the Popish prelates are not the less diligent in issuing pastoral letters, in which they promise in the most emphatic terms, that the proclamation of the immaculate conception will be a source of incomparable and unheard-of blessings to the whole world. Thus the bishop of *St. Cloud* said: "The decision that Mary was *conceived without sin* is necessarily linked to providential and merciful views. . . . It is a commencement of those things which will form one of the most important pages in the history of religion and humanity." The bishop of *Nantes* said in his turn: "In that day (when the immaculate conception shall be proclaimed), mercy will take the place of justice, and a new and overflowing life will circulate through the veins of Christians; innumerable joys will replace their present griefs, and all these blessings will

be still more precious to us, because they will come through the maternal hands of Mary." The bishop of *Marseilles* pretends that it will move heaven and hell. "In this day," says he, "something will happen here below which will have an echo in the highest heaven, as in the lowest hell. . . . This will be a great rejoicing for the Church triumphant, an abundant blessing for the Church militant, and profound confusion in hell." The bishop of *Rodez* believes and affirms that the immaculate conception will *sensibly weaken the empire of sin and death*. "With this glorious decree" writes he, "will come a new era of regeneration and sanctification in the Christian States. . . . It is to be hoped that the wars begun in all parts will cease, that conspiracies will be suppressed, contagious maladies will disappear, that harvests will be abundant, &c." Lastly (for I must abridge these extracts), the bishop of *Rochelle* repeats the song of Simeon, assimilating, by a profane comparison, the immaculate conception to the birth of Jesus. "In their ardent devotion to Mary," says he, in an apostrophe to Pius IX., "a multitude of pious souls are waiting Thy decision, to bid with Simeon their farewell to the world, and to bless Thee, most Holy Father, saying that their eyes have seen the light which shines for the instruction of the nations, and for the glory of the people."

Is it possible to push error, folly, contempt of the things revealed in the Word of God much further? What! this extravagant dogma, so contrary to the Bible doctrine, that Mary was exempt from original sin;—this dogma, condemned long ago by the most illustrious Fathers of the Church, will be the signal of a general renovation of humanity; will bring to the world all the spiritual graces, and all the temporal blessings which can be imagined! Certainly, if in a few weeks the town of Sebastopol is taken, if the Russians are beaten, and constrained to sue for peace, if the Exhibition of Universal Industry at Paris in 1855 reanimates commercial transactions, if the cholera leaves France, if our corn and wine harvests are plentiful, the bishops will not fail to maintain that these precious advantages are from the Virgin Mary, who has given evidence to men of her acknowledgment of their having honored her immaculate conception! If, on the contrary, the war should last, and its carnage be redoubled, if the plagues of cholera and famine continue, still the bishops will not be at all embarrassed; they will pretend that it is a *châtiment from God*, because the Majority of the French have not meekly admitted the doctrine that Mary was conceived without sin!—*Evangelical Christendom*.

THE CALCUTTA MISSIONARY HERALD.

AGRA.

FROM THE REV. R. WILLIAMS.

February 10th, 1855.—Since my communication to the MISSIONARY HERALD in November last, things have progressed with us much in the same way as usual. The glorious gospel of the blessed God has been preached almost every day among the people residing in the city and its immediate vicinity. Perhaps the following extracts from my journal will not be unacceptable.

January 15th.—This morning early I addressed two small congregations in the neighbourhood of the European bazar. Some few of the hearers listened attentively to what was advanced, particularly one elderly man appeared to be deeply impressed. In the evening I attended the market and had crowds of hearers, some of whom were very noisy and troublesome, speaking much against those things which they understood not. I was reminded of these words of the Prophet Isaiah, "By hearing ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed." Nor could I forbear uttering the mournful complaint, "Who hath believed our report? and to whom is the arm of the Lord revealed?"

16th.—I preached to two large congregations near the Trepolia. All the poor, or "common" people, were attentive, some few others were not so. An old man said, "You tell us many good things, and it would be well for us to act in accordance with them, but we are waiting for your Christians to set us the example. Many of the *Sāhib log* do many bad things." I said, "Truly there are many who bear the Christian name whose conduct or behaviour is not what it ought to be: but still there are others among us of a very different character, and it is

the grace of God in Christ Jesus that has made them to differ." I also endeavored to impress upon his mind the importance of attending to the concerns of his own soul, especially at his time of life.

17th.—This morning early Sukdās and I went into the city, and addressed several groups of poor people, both Hindus and Muhanmadans in the neighborhood of the corn market. The majority of them had come from different parts of the surrounding country, and perhaps, had never heard much, if any thing of the gospel before. They seemed to be much pleased with the way of salvation as therein revealed. During the forenoon I went for a while to the shop, which I have recently opened in the city for the purpose of selling scriptures and tracts, for preaching, and for holding conversation with any who might feel disposed to converse with us on the subject of religion. On taking my seat outside of the door, several people stopped in passing to see this new thing. I began by explaining to them what books we thus offered for sale, and why we sold them at all, and at so low a price; in short I preached to them as long as I was able, when Silas, who was with me, also addressed them, making some pertinent remarks in reply to a Brāhman who seemed to be not well pleased with our proceedings.

18th.—In the morning I visited two villages on the Gwālior road. In the first I had a pretty good congregation of men, women and children, but some of them were not very attentive. Two poor ignorant men, pleaded hard, in their way, for their own system of religion, affirming that Rām and Śrī Krishna are to be worshipped, and adored, as well as the one true and living God; but on my pointing out to them what their own Śāstras say

in reference to the vile conduct, and behaviour of these monsters, they appeared to be somewhat taken aback. One of the most attentive hearers followed me out of the place, and walked with me some distance, as if desirous of hearing more. He told me he could read, and asked me to bring him a book the next time I go that way, which I promised to do. In the other village I found only a few aged men and women, who listened with marked attention to all I said, and seemed well pleased with my visit. I may therefore hope that they will derive some profit from the word spoken to them.

19th.—Preached in the morning to a good congregation of Muhammadans and Hindus near the Fort, on the river side. I began my discourse by asking them to tell me how a sinful man can be just with God. They readily acknowledged this to be a very difficult question. One young man, however, ventured a reply, saying that we must all become Musalmáns. I said that there is only one way in which we can be justified in the sight of a pure, and holy God,—by faith in the merits and righteousness of Jesus Christ, who is the divinely appointed Saviour. I dwelt on this topic for a long time, and they listened very attentively. On leaving them I went to visit a kind Hindu friend residing in a village on the Taj road. He seemed very glad to see me, and sat down with several others to hear the word

of God. I gave him three books—the four gospels and Acts bound in one volume, and two tracts, for which he appeared to be very thankful, and promised to call on me. In the afternoon I walked out to Chipitulá, a short distance, and sat down in a cloth printer's shop near the door way. Here I got but few hearers, and two or three of these were rather troublesome, more especially the shop-keeper. He argued strongly against me for a considerable time, saying many strange and absurd things; at length, however, finding himself unable to prolong the contest, he remained quiet, and I addressed the rest with some good effect. Two of the hearers, one an elderly man, seemed to be highly gratified.

20th.—This evening I preached to a small congregation at *Dhūpúrá* village. The poor people were all very much pleased with what they heard. I could not help feeling interested in a very aged man among them, and put many questions to him respecting the way in which he hoped to be saved from the wrath to come. His answers showed that he was altogether ignorant of such matters, as might have been anticipated. I then made known unto him the only way of salvation as revealed in the gospel, and urged him to attend to it without delay. I thought he evinced some degree of interest and concern in what I said to him.

(To be continued.)

BRIEF NOTES OF A JOURNEY FROM CALCUTTA TO DINAJPUR.

BY THE REV. H. SMYLIE.

Dec. 19th, 1854.—We left Chin-surah at 4 P. M. with the tide, and by evening had reached Bandel. I went on shore and preached to a number of very attentive fishermen. When I concluded they requested me to continue or give them another discourse. None of them could read.

20th.—To-day about 10 A. M. we reached the *Mátábhāngá*. We passed on to a large village called *Sirkúrpur*. Here I preached twice, the people were attentive. When I concluded, they begged me to give them books, because, though they could not read, they could get some one to read for them.

There was no village where we stopped in the evening; I, however, went on shore, and met a solitary youth to whom I spoke. He expressed much pleasure at hearing the word of God.

21st.—About 11 A. M. our boatmen stopped near a fishing village. I immediately entered it and had a very good audience. All were very attentive and were evidently pleased with what was said to them about the way of salvation. In the whole of this village there was but one man who could read.

I would remark, that on those days in which nothing is said about preach-

ing, our boat anchored at night near some desolate bank; and that during the day there were no villages or men where the boatmen cooked.

24th.—At the usual time of cooking there were no villages near. In the evening, when it was too dark to walk with safety along the banks of the river, our men put up for the night. I went on shore and immediately met a man and entered into conversation with him. Others soon joined and I made known to them the way of salvation and the exceeding love of Jesus Christ in dying for sinners.

25th.—To-day we came to a place named Kistopur. When I entered the place I could only find one man. With him I entered into conversation; very soon others joined, one of whom invited me to a house, "where" said he, "you will find a seat; and you can sit and tell us all." I followed and very soon a number of men and women gathered round me and listened with much attention. By the time I concluded, the boatmen had eaten their meal and were ready to start. In this way I could only remain a very short time in several places, seldom more than half an hour. To-day, on the river, our difficulties have been many and our dangers great, but God preserved and delivered us.

26th.—To-day we may sing of the loving kindness and mercies of our God, who saved us from being run down and carried away. While passing a very rapid narrow stream a great up-country boat coming down the river ran foul of us and carried away our boat, and, to add to our distress, some one cut the rope by which our boat was pulled. Those who are experienced in river-travelling can well imagine the danger we were in.

About 11 A. M. our boat stopped near a place not far from the mouth of the Mitábhángú called Beaules. Here I preached twice and as in all other places I have called at, the people were very attentive.

28th.—At the usual cooking time our men put to near a large village, where I had the pleasure of preaching twice to attentive people. One man who had heard throughout requested me to preach again.

In much danger from heavy winds from the north-west, and wicked boatmen who kept us in constant alarm.

30th.—Being now in the great river

we have not many villages, while our men cooked their food I went into a very large village, I think it was called Shíbpur. In the whole of this great place I could find only one man, and he was blind. When I addressed him, he asked me who I was. In reply, I said I was a pilgrim. "Oh," he answered, "going to Mecca?" "No, I am not going to that place." "Well, where are you going?" "Why I am going home;" "Where is that?" "In eternity" was there reply; "Yes," said the blind man, "we are all going there;" "True," it was answered; "but not all to the same place." The old man appeared greatly interested with the way of salvation. Every now and then he would raise his head, from the constantly hanging posture in which it was, and stretch open his blind eyes, as if anxious to see who spoke with him. I told him of One who would give him eyes, and urged him to pray. I left him in a state of evident wonder: there he stood as far as I could see him. On my way to my boat I entered into conversation with another man I met. A number of others soon joined, and I preached to them all.

31st.—To-day in constant danger, strong winds and a great current to oppose; eventually, we were obliged to stop near a large boat from Calcutta full of Bráhmans and Bráhmání pilgrims. Six or seven of the women were cooking for their masters. When these had taken their meal they cast the fragments to the hungry, quarrelsome dogs. One of the women ventured to scold, and tried to drive them away. An aged Bráhman gently reproved her, telling her that Judhístir had called them sons of God; they were therefore not to be molested. On hearing the poor old man talking such nonsense, I hastily stepped forward, had a little conversation with him, and gave him several books.

Jan. 1st, 1855.—Few and evil have the days of my years been. I now enter on my fortieth year in India. I desire to praise the Lord for all his goodness to me.

2nd.—As our boatmen were engaged in preparing and taking their food, I wandered through several villages in hope of finding some one to whom I might make known the truth; no one could be seen, or heard, but a few females. They told me the men were

all from home, and that they were all cowherds; from that I concluded they were with their cows in the jungles.

I continued my search, and at last came to a solitary indigo-factory. I was told the conductor, a Musalmán, was in the field with the workmen. I left a gospel and a tract for him.

3rd.—To-day about 11 A. M. we came to Sultárganj. In this place I preached twice to Hindus and Musalmáns. One of my hearers told me I had given him a book, and that he had read it with profit.

4th.—Our boatmen have lingered and idled to-day, with the hope of being allowed to enjoy their families and homes to-morrow, and although we were two miles from any place but their houses, they begged me to allow them to go for the night to see their children.

5th, 6th, 7th and 8th, came to Nawárganj about 8 A. M. on the first mentioned date. Our men every one of them immediately left the boat; they all got drunk; and in their drunkenness, detained us from the 5th to the 8th, once they came on board, but it was to fight. They got together in the forepart of the boat, mauled and scratched, roared and abused each other, just as drunken Bengali boatmen do. When spoken to, they would say; "Sáhib can do nothing to us here, we will do as we please." They determined among themselves to spend one month on the passage to Dinájpur, and from all their conduct hitherto I am inclined to say they will not be much short of the time mentioned. To such beings we have been compelled to entrust our lives: we have often been in much danger, particularly in the great river and in the rapids of the Matábhanga, no cry, or petition could cause them to change their course, nevertheless the Lord was with us.

In the midst of all our troubles, here at Nawárganj, I had the pleasure of preaching twice. Numbers appeared to be attentive, and when I had concluded in one place, followed me to another.

9th.—Pulling along in the Jhil, with high grassy banks on each side. The grass is often from ten to sixteen feet high, and extends for many miles inland. In many places the eye looks in vain for a bound or termination to this swamp of mud, water and grass: villages, if at all to be seen, are gener-

ally miles away, and cannot be approached by the water.

11th.—We were till near 11 A. M. to-day in the Jhil. At about that time we came to a village, I went on shore immediately and conversed some time with a poor man who appeared willing to be taught. He was the only being to be found here.

High winds and shallow water have troubled us not a little to-day.

I have been obliged to change my boatmen and get others to work our boat. It is now forty years since I began to travel on the rivers of India. I have had my boat swamped, and at another time carried away altogether by a storm; once my boat sank. But compared with my former trials, this time excels them all. Such boatmen I never saw. On our way down the river, with few exceptions, they did very well. On our way up, they have done much to alarm and trouble us.

12th.—We are now fastened hard in shallow water near Dum-dumah. I sent out two men for flats, a kind of boats which draw very little water. They are frail uncomfortable barks, but they are the best we can get and the cheapest for travelling in this river. As we are detained here till the flats arrive, we have more time to go abroad.

I have been to several villages to-day. I was met by the people here as an old friend. They listened with marked interest. I preached twice.

13th.—To-day I visited several villages, where I met with some very attentive people. I preached twice. It is remarkable, that the people not only listen attentively everywhere, but they praise the clear truth of the gospel. They own freely the falsity of caste, but cling to it because it was the practice of their forefathers.

All day, with the exception of two hours, confined to a small boat; with seven feet by six, for our bed and dining and sitting room. From the roof to the floor four feet. Such is the scarcity of water in Dinájpur river, that boats which draw more than sixteen inches of water cannot be pulled along without clearing away the sand in many places.

14th.—To-day I have had the pleasure of preaching in three different villages, all the people approving of what they heard, none opposing.

15th.—We are now at home. It is the Lord's doing; and we praise His holy name.

JESSORE. FROM THE REV. J. PARRY.

Jun. 11th, 1855.—If you can kindly spare a column in the *MISSIONARY HERALD* for the following brief account of Missionary labors in this, and the Baraset district, I shall feel obliged. Since September to December last, we have disseminated the gospel in seventy-four villages, forty-five markets and two large fairs. Probably twenty-three thousand Hindus and Muhammadans were our auditors in the places above alluded to.

We spent eleven days at Sâtghariyâ and Debhata, where the Râs melâ took place. They are both situated in the district of Baraset. The latter fair is near Tâki, which is not very far from Calcutta. I believe no missionary ever preached in the Debhata fair; many persons there told us so. We found the people eager to listen to our message, and anxious to obtain the scriptures and tracts from us. We distributed nearly one thousand of both descriptions, and gave them with few exceptions, to such as could read. Our daily congregations ranged from one thousand to fifteen hundred, I suppose. The people in general behaved becomingly. We had no foolish disputers and cavillers to contend with; we were permitted to prosecute our grand design of preaching the Cross to Hindus and Muhammadans, without any interruption. The wealthy zemindars of Sâtghariyâ encouraged Ali Muhammad, the native preacher, when he was engaged alone in the blessed work of proclaiming salvation through Jesus Christ, by listening to his message and then saying, "preach well." They also gave strict orders to their servants and dependants not to molest us in any way. The head zemindâr visited me and showed me much kindness. He asked me to examine the youths of his splendid school in Bengâlî and Urdu. I complied with his request; which afforded mutual gratification. This excellent native gentleman has greatly improved the country by making splendid roads about one hundred miles in length, and excavating canals. He has also invented and constructed a Wire Telegraph on a new principle. He showed me how it is worked, and I was much pleased with the display of his ingeni-

ous machine. He and some of his relatives are not strangers to the Bible.

February 2nd.—A brief statement of evangelistic labors in the Jessore and Baraset districts in the month of January, 1855, extracted from our journals for the said month.

We have preached the gospel in thirty-six villages and eighteen markets. In these places we had in the aggregate about six thousand auditors. In the accomplishment of our itinerant labors we travelled by water and land about four hundred miles.

We have distributed judiciously, having bestowed books only on such as could read: about two hundred gospels, about fifty New and Old Testaments, and about five hundred Tracts.

In the markets of Moradangâ and Kolara in the Baraset district, which we visited in September last, Ali Muhammad preached to large audiences, probably from six hundred to two thousand.

A respectable Brâhman and Tâlukdâr, sent a servant from Samtâ about sixteen miles from hence, in the Baraset district, for a copy of the New Testament in English, which with several English tracts I sent to the said enquirer. In September I visited him twice, and preached on both occasions to about two hundred persons who had assembled in his house. We also sung hymns and prayed with them.

About two years ago we introduced the gospel in the village of Bara, to the small band of weavers residing there, and many have since been thinking, reading, and enquiring about the respective claims of Christianity and Muhammadanism, from which God grant that good may result. Some of them told Ali Muhammad lately, that their Khondkâr called a short time ago, with whom they had a warm discussion on several important points of their faith. Their priest expressed his indignation at their betraying a leaning towards Christianity, and he told them that they were more like Nasranîs than Islamists, therefore he would have nothing to say to them in future.

Since we have been preaching in Bhâghor on the banks of the Kaba-tak, the Muhammadan house of

prayer, which used to be frequented every Friday, by about forty or fifty orthodox Musalmáns, is now visited only by five or six persons.

NOTES OF A MISSIONARY TOUR.

BY THREE NATIVE PREACHERS.

ON the 20th of December we set out to preach and distribute tracts, and were employed thus for about twenty days, in various parts between Baidyabáti and the Padmanadi river. We had resolved that we would not bestow much labor on the markets near the banks of the river, but would rather first travel five or six miles inland and then endeavor to make known the gospel from house to house, and, if time permitted, in the public markets there. We bless God that we were able to fulfil this intention. Leaving our boat early every morning we, viz., Kailás Chandra Mittra, Moti Lal, and Padma Lochan Ray,—the two last being agents of the Native Baptist Missionary Society,—visited two or three villages, and then returned. Then, after taking food, Padma Lochan and Mádháb Chandra Mallik, another brother who accompanied us, took tracts and gospels with them and visited the neighboring villages preaching and conversing with the people as they had opportunity, and returning about 3 o'clock P. M. Afterwards Kailás and Moti Lal in like manner preached to the people in their houses or to the laborers in the fields until the night drew on. Wherever we went nearly all the people, men and women, heard us with attention and treated us with great civility, many of them showing us hospitality. A few interesting incidents we now proceed to relate.

At Kátálpuli, in Cháгда, we separated in the morning, as the place was very large, and that we might the better make known the glad tidings, we preached as systematically as possible. Afterwards two of us going to another part, met with several respectable people, and had a conversation with them concerning the Christian religion; and afterwards gave them some books. Going from this part we saw a few pandits engaged together in studying their Shástras. Coming up to them we requested permission to explain our object in visiting

that part. They consented, and we endeavored to prove the insufficiency of Hinduism and to convey a knowledge of Christianity. They shewed us respect, giving us seats, and we explained to them the Sermon on the Mount and gave them a few books. An old pandit reading part of the tract called the Two Great Commandments, said, "This book contains the essence of the worship of God." They then began to discourse together concerning it. Near this place was a zemindár's catcheri, and there being many people there we went to it, when the gomáshta called us and inquired whence we came and what was our caste? Being told that we were Christians and were going about for the purpose of preaching our religion, they had much to say. One asked us what were the fundamental doctrines of Christianity and what was the object of the incarnation? Explaining these things, we found out that this man had read some books on the subject. However we explained what was asked of us; and when we had done, some of the people admitted the truth of all we had said and took books, while the gomáshta invited us to come again at some other time, when he would have some particular conversation with us.

At Kúnághát we preached from house to house, and at two places we had some specially good opportunities of speaking of the divinity of Christ, and the salvation of those who believe in his name and devote themselves to his service. The people listened to us with very great attention, and approved of all we said. While we were talking with them, a noisy fellow came up and endeavored to make a disturbance, but the others put him down, and he went off ashamed. Afterwards a young man accompanied us to the boat for a Testament, and told us that he had read the scriptures in a school at Midnapore. He knew much about our religion, but was undecided as to whether he should become a Christian. We

gave him a Testament with some good advice, and he departed well pleased.

We afterwards went along the bank of the Boshpur river, hoping to find people, and met with a good number who were waiting to cross the stream. We asked them where they had been, and they told us they were poor people who had been for alms to the zemindár's house. We spoke to them of the "unsearchable riches of Christ," and of the freedom with which they are bestowed on all who seek them. An old man among them said, he had never before heard of such mercy to sinners. He added that none there could read, but that he would send to us from his village some one who could. The poor people then got into their boat.

Afterwards at Házipur and Mám-ján, two very great villages, we preached in seven or eight places, and the people heard us very attentively. No one obstructed us in any way. We then went to a Musalmán's house and many, both men and women, came out to hear us. They told us that they were in great distress owing to the recent death by cholera of three or four of the family. Hearing this we endeavored to comfort them and at the same time took occasion to urge upon them the consideration of the uncertainty of their own lives and the importance of preparing for eternity. All listened with great attention. When we were going, the women called out after us, "Then what ought we to do? tell us carefully once more, before you go away; that we may remember and do it." We stayed and again set before them the way of salvation, and then departed. We also preached at the house of another person in this village, but they could not well understand us and said, "If you would instruct us in these things for a few days, we should comprehend them; and if they appeared right, we would act according to your advice." They took some books. In these villages the greater part of our hearers were women.

At Shihnibásh we heard that there was a rájá, named Gangeshwar Ráy, the descendant of the celebrated Rájá Krishna Chandra Ráy. We accordingly went to his palace and sent to inform him that three Christians from Calcutta were desirous of having an interview with him. He sent to tell us that he was sick, and therefore

could not see us; but directed the messenger to take us where we might see all his attendants. We sent a Bible to the rájá, and held a discussion on the comparative merits of Christianity and Hinduism for about two hours with his people. We also distributed several books amongst them.

At Krishnaganj we preached at a hát and many men and women heard us with much attention; but when we came to distribute books there was great confusion. Afterwards we went to Bholádangá and finding some men sitting idle, we talked with them on the value of time. They took us to a neighboring rich man's house, saying that they would hear us there, and that we should find there many other respectable people. We were received at this house with great respect, seats were placed for us and we were requested to say what we wished. We then spoke of many things from the Bible, explaining them. Afterwards a good deal of discussion took place, but we silenced all objections by the word of the Lord, and having given away some books we left them. From this place we went to Kodálikátá and Taltálá where we preached to many Hindus and Musalmáns, who came out of their houses in numbers, and heard us attentively. Many of them declared their belief that what we preached was the truth; but no one would take a book, because they could not read.

Afterwards we went to preach at Májerpára and Kúntapur. Here a person took us to his house and asked us to explain what our religion was. Many persons were assembled there, and we declared to them the way of salvation by the atoning death of Jesus Christ, using as many illustrations as possible. They said that what we told them was excellent, but that people now, in the Kaliyug, could not act according to it; for that all were going in an evil way. Some said, "What power have we to become holy and to serve God? We could not get on in our affairs without lying and deceit." We pointed them to the Saviour, telling them that He gives strength to do all the will of God, warning them that their sins would be brought into judgment, and urging them to flee from the wrath to come. We then left the place.

At Anupur a man asked us who

we were and whither we were going. Having explained to him the object of our coming there, he asked us to go to his house. We went and he called together some of his neighbors, saying to them that we had come from Calcutta to tell them of the way of salvation, and adding, "Let us hear what they have to say." We asked if they had never heard of the gospel before, and they said they had not. "Then," said we, "hear, understand, believe, and remember;" and, beginning with an account of the fall of man, we explained how God had provided a sufficient Saviour for all who believe on him, repenting of and forsaking their sins. All, both men and women, listened earnestly, and one said, "The Thákúr, or idol, has given you an excellent understanding." After telling them that we owed nothing to idols, but all to the Lord Jesus, we took occasion from this to declare to them the folly and wickedness of all idolatry, exhorting them to worship the Lord only. Seeing books in our hands, they enquired if their contents were in accordance with what we had been saying, and when we told them that they were and offered to give them some, they accepted them with great pleasure and began to read them. We then preached in another place in the same village, and having distributed books, left.

We afterwards preached in three or four places at Rámnagar. The people here also heard us with much attention. One woman exclaimed to her husband and others who stood by: "What excellent words are these! Never have we heard such from our gurus!" We explained to them that what we said was taken from the word of God, and urged them to abandon their false guides and idolatry, and to believe in the only Saviour.

Leaving this village we went along the bank of the river, hoping to find

people. We saw some laborers who were resting, and going up to them we spoke a little concerning religion. They were very ignorant, and said they could not understand, telling us to go and preach to the pandits. While we were talking to them, a man came up with whom we had some very pleasant conversation. He told us that he had heard of Christianity about ten years ago, and that he had a book called *The True Refuge*, which he very often read, but that he was very sorry he could not thoroughly understand it, nor was there any one near him who could explain it. Hearing this, we tried to teach him several important truths, and instructed him concerning prayer, exhorting him to pray to the Lord constantly, and assuring him that He would certainly hear and bless him, enlightening his mind by the Holy Spirit. He begged for a Bible, which we gave him, and he left us.

Afterwards we went to Musaipur, a village inhabited by Musalmáns only. We went into a house and preached. The people heard, but without much attention. We preached, however, in four or five places in the village; and some heard us with attention, though the greater part were indifferent. We then went to Bagáde and preached there. People came from all sides and heard with great attention. We kept our stand in one place and preached three or four times; and many said that what they heard was without exception most excellent. Numbers followed us to the boat for books.

Thus in whatever villages we went preaching the gospel of our Lord Jesus Christ, we were well treated by the people and they heard us with attention. We bless God for it. We could write much more; but forbear, lest the letter should extend itself to too great a length.

THE ORIENTAL BAPTIST.

APRIL, 1855.

Theology.

THE GOSPEL INVITATION.

Come; for all things are now ready.—Luke xiv. 17.

THESE words stand in the parable as an invitation addressed by a certain man to persons whom he had bidden to supper, but who had neglected to be present at the appointed hour. Thus it is suitable to represent the language of God to the Jews. He had invited them by Moses and the prophets to partake of the joys of his friendship, and had thus treated them as his favored people above the rest of mankind. But they were neglectful: and when they should have been gathering together to God, had gone wandering in the ways of sin. When Christ came therefore, and was slain as a sacrifice for our sins, that his flesh might be our spiritual meat, and his blood our spiritual drink, the apostles were first sent to all the villages and towns of Judea, to summon the forgetful guests; saying, "Come; for all things are now ready."

The parable goes on to describe how the fall of Israel was the rise of the Gentiles. When the former, through a sinful attachment to earthly things, turned a deaf ear to the blessed invitation, apostles and ministers were sent to all nations of the earth. They have gone out to the streets and lanes of civilized irreligion and learned error, and to the highways and hedges of barbarian ignorance and superstition with the same affectionate call, even compelling men by their reiterated importunity to come to the life-giving feast of salvation.

"Come; for all things are ready," is, then, an ancient message. Ages have elapsed since it was first delivered. Thousands and tens of thousands from

every quarter of the globe have partaken of the feast. Yet it is not in the nature of the gospel provisions to decay, to fall short, or to become out of season. Nor has the invitation been withdrawn, or limited in its extent.

What are the things made ready to which this invitation calls us? This hospitable man sent word that all things were ready, that is, all things requisite for the entertainment of his guests;—food to supply them; a place to receive them: attendants to minister to them; and a heart to welcome them. In applying the parable, we must understand it of all things needful for the salvation of men. By nature, we are all involved in guilt and sunk in sin. What a change must be wrought in our relation to God, ere we can be heirs of glory! What a revolution in our character, ere we can be fit for that inheritance! But whatever is necessary to effect these is provided in the gospel. The great thing, the spring head of the river of grace is, that pardon should be granted for guilty rebels, who by their sins have deserved the fiery indignation of God. And, through the wondrous humiliation, the unexampled sufferings, the sacrificial death of the Son of God, a pardon is ready, sealed and ratified by Jesus' blood and the Father's oath, and acknowledged in the court of heaven. Of what deep importance, dear fellow-sinner, that you should immediately accept it! Further, is grace needful to arouse you from the sleep of sin, that you may flee to Christ, and lay hold on him with saving faith? It is ready. The

Holy Spirit has been bestowed to convince the world of sin, of righteousness, and of judgment, and millions thus convinced have been saved from the lethargic influence of sin, and have awoke to righteousness and life through the Lord Jesus Christ. Is enlightenment needed, to disperse the errors, by which thousands are deluded to their destruction? It is ready. The Holy Scriptures have been given by inspiration, and contain all things that pertain to life and godliness: and the Holy Spirit is ready to afford his aid, and to open your eyes to behold therein the wondrous, saving truths of the gospel. Is protection needed in a world of innumerable dangers,—strength to resist temptation, and security from Satan's malice? It is ready. "God giveth power to the faint, and to them that have no might he increaseth strength." He is as "a wall of fire" round about those that trust in him. Is consolation requisite amid the dreariness and afflictions of this waste wilderness? It is ready. In the promises of God's word, there is enough to alleviate every sorrow, to remove every apprehension, and to supply comfort and hope in every variety of circumstances. Is a purifying influence needful, to heal the disorders of the heart, and nourish in it the principles of holiness? It is ready. In the means of grace, in the privilege of prayer, in filial intercourse with God, in meditation and Christian converse, when all these are accompanied by the Holy Spirit's aid, and in the sanctified use of affliction, there is that which has availed to the sanctification of unnumbered believers, and can never fail those who, by grace, duly improve them. And to crown all, there is an everlasting home ready for the reception of those who embrace Christ, and accept all these blessings through him.

Thus, dear reader, "all things are ready" to raise you from the condition of famishing outcasts to that of not occasional guests, but perpetual heirs, beloved children of the King of kings. "All things are ready;" prepared without your cost or concern, ready to be bestowed in their proper order: and you are only required to receive them by consenting to be saved, all-guilty as you are, through the death and resurrection of Jesus. But acknowledge your sins and, relinquishing every other

prospect of salvation, lodge your hope and trust in Christ, and confide in him as the divinely appointed and all-sufficient Saviour; and the feast is yours.

"Come then, for all things are ready."

Do you not need this invitation, and do not your circumstances require that you should accept it? Are you not far from God? He created, keeps, and will judge you, and yet you act without regard to his will, and enjoy the blessings of his Providence without tracing them to him as your Father. This is to be far from him. It does not now appear how dreadful this distance is, because the world, which is in reality but a passing show, is so unduly magnified in your esteem as to divert your thoughts from the fact, that God is really every thing to you, his favor heaven, and his displeasure hell. And should you (which may grace prevent) live and die in this state, how awful will be your dismay, on entering the eternal world, to find yourself treated as a rebel against God, who claims to be your Sovereign now, and who will then manifest his irresistible power and sovereignty in rewarding his servants, and miserably destroying his foes. Come, then; draw nigh to God in the appointed way. Be reconciled to him through Jesus, who "made peace by the blood of his cross," and "preached peace to them that are afar off."

Come, out of gratitude for Jesus' love. While you have been thoughtlessly treading the downward road to destruction, a sin-destroying, soul-recovering feast has been spread for you, and oh, in what a wonderful manner! The Son of God took a human form, bore in his own mind and body the lamentable consequences of sin, and gave his life a ransom. He shed bitter tears; he spent whole nights in wrestling prayer; he endured severest temptation; he sweat, as it were, great drops of blood; he was delivered into the hands of cruel sinners; he drained out the cup of divine indignation; he did all this, and much more, that he might bring you to glory. And is such love to be despised? Is it enough that you should simply be present and listen, while this love is spoken of; or that you should coldly admit in conversation the fact of this love being exercised? No, such love demands your heart. You must cor-

dially receive Jesus as your Saviour, and treasure him in your affections as your best friend, or else this love will rise up against you to your greater condemnation.

Come, for how easy is your access made! No burdensome rites retard your entrance. No vengeful voice forbids your approach. In tenderest tones of love the Lord addresses you, "Come, for all things are ready." If God demanded of you one holy thought, one faultless act, it would be an effectual bar to your possession of Divine favor. But he has done the utmost that the honor of his government, or your real welfare would allow. You must relinquish the love of sin. You must quit all self-righteous confidence. You must subscribe to the decisions of Divine justice. You must be willing to be saved through the sacrifice God has ordained. And then, without the least merit on your part, without the extenuation of a single crime, or satisfaction made by you for a single sin, all the blessings of salvation shall be your's.

Come now, for "now is the accepted time;" "all things are ready." Whatever delay you may make, things will never be in a greater state of preparation. The provisions of the feast will never be richer, nor the welcome warmer. Christ will never be more willing to pardon and bless you. His invitation will never be freer, nor his promise more comprehensive. And there is no need that you should wait to be more necessitous; for truly, although you may not realize it, you are guilty and condemned, and "there is but a step between you and death." Your life is but a vapor, and if you miss the present opportunity of coming, no other may be granted you.

O come, then, dear reader, whoever you be, that have not yet committed the interests of your soul to Jesus, and made choice of his service. Come, heir of immortality to Jesus, who alone can make your immortality a blessing to you. Come, possessor of a soul that is gifted with capacity for endless happiness or woe, to Jesus, who can fill that soul with perfect, unalloyed satisfaction. Come, poor sinner, to the sinner's Friend. Come, favored object of the Redeemer's compassion, of his bleeding, dying love; and by now accepting of his mercy, secure his friendship for ever. J. P. M.

DEFECTS AND PRIVILEGES OF BELIEVERS.

Is not this a brand plucked out of the fire?
—Zechariah iii. 2.

In the vision related in the chapter from which these words are taken, the invisible world was in some measure laid open to the view of the prophet of God. The Almighty showed unto him *the Angel of the Lord*, not one of the myriads of ministering spirits that surround the throne of Heaven, but the Angel of the covenant, him who was the Word, who was with God in the beginning, and who is God over all, blessed for ever. Before the covenant God of Israel, Joshua the high-priest appeared, intending to minister before him in holy things: but instead of the garments that had been given unto Aaron for glory and for beauty, Joshua was clothed with filthy garments when he stood before the Angel. Satan, the adversary of God's people, espied the polluted dress in which the high priest had ventured to enter into the sanctuary, and placing himself at his right hand, to hinder him in the discharge of his office, he accused the high priest of disobedience and irreverence. But the Angel, here expressly called Jehovah, said unto him, "The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" The mighty rebuke of the Lord of Hosts silenced the malignant adversary: and, filled with shame and confusion, he was compelled to allow the Lord to confer upon Joshua the forgiveness of sins, and to clothe him with a change of spotless garments.

As this scene was shewn to the prophet in a vision, it is important that we should inquire into the meaning of it.

The high priest appears there not in the character of a private individual, but in his official capacity. Whilst on the one hand he was a type of Christ,—he was on the other hand the representative of the whole people of Israel. When the high priest in the discharge of his office transgressed the commandment of the Lord, the whole congregation of the people of Israel was considered guilty; the sacrifice for the sin of the high priest was the same as that offered up when the whole congregation had sinned against the Lord.

When therefore Joshua appeared before the Lord in filthy raiment, contrary to the law of God, he was a fit emblem of the condition in which at that time the people of Israel were found. They had just returned from the Babylonian captivity, in which they had groaned for seventy years. There, dwelling amidst their idolatrous enemies, they had been deprived of the ordinances of the Lord's house, and no doubt had learnt many of the evil ways of the people that surrounded them. Among those that returned, there were found but few who were sincerely attached to the Lord their God. By far the greater part resembled the seed sown in the rocky ground: they rejoiced at the prospect of returning to the land of their fathers: but when upon their arrival they had to struggle with numerous unexpected difficulties, the hypocrisy of some and the unbelief of others were speedily unmasked: anxious to secure their individual safety and comfort, they entirely neglected what should have been their first and most important concern, the restoration of the temple and worship of the Lord. Still there was a small remnant of sincere, though weak believers; and for their sakes, God continued to give to the people renewed assurances of his loving-kindness, whilst he exhorted all to repent and to be zealous in the promotion of the work of the Lord.

Ezra and Nehemiah, together with the prophets Haggai, Zechariah and Malachi, were the instruments whom the Lord employed in reviving the hopes, and renewing the zeal, and reforming the manners of his people. In the writings of all of these men of God we find consolation mingled with severe reproof, and promises intermixed with awful threatenings.

Satan, the unwearied enemy of the people of God, raised many obstacles which seemed to render the attempts of the pious Israelites unavailing. Ho whose rebellion has been so severely punished by his divine Creator, is constantly endeavoring to find fault with the government of God, and with the objects of his love. Seeing the people of God polluted with sin, amalgamated with idolaters, unwilling to rebuild the temple, he imagined he possessed a good right to thwart their feeble efforts, and even to accuse the sovereign and holy Lord of the universe of rendering himself guilty of injus-

tice by conferring his distinguishing favor upon a people so despicable and so forgetful of their duty.

After having thus considered the original import of the words of our text, we shall now proceed to consider them as describing the *condition of the people of God generally*. Viewed in this light, they imply—

I. An *admission* concerning the character of believers.

1. They are persons that have narrowly escaped being consumed in the flames of hell.

We are repeatedly informed by the infallible authority of the word of God that there is such a place as Hell. The inspired writers describe it as a lake burning with fire and brimstone, whose smoke ascendeth for ever and ever. The wrath of a just and holy God kindled its consuming flames, and the wicked, who have forsaken their Creator, and revolted from him, are the fuel by which they are constantly fed, without being ever quenched. When the fire from heaven descended upon the plain in which Sodom and Gomorrah stood, it found abundant aliment in the combustible nature of the soil,—and a conflagration ensued, in which those and several other cities together with their inhabitants were utterly consumed. But the immortal beings, who inhabit the regions of hell, are a combustible soil never to be finally consumed. Dreadful as we may imagine the catastrophe to have been in which the cities of the plain were involved: awful as the conflagration will be, *when the elements shall melt with fervent heat, and when the earth and the works that are therein shall be burned up*, both convey but a faint idea of the sea of ire, into which the enemies of God are cast, and whose fiery billows continue to roll throughout the ages of eternity.

Now all the people of God are persons who have narrowly escaped being consumed by these never-dying flames. All men are by nature children of wrath: and the brief life of man is but as the steep shore by which the ocean of divine wrath is bounded. A few moments longer, a few steps more, a few fleeting years or days or hours, would have hurled them into the bottomless abyss, and for ever consigned them to its unmeasurable torments.

2. A second admission implied in

our text, is that before their conversion true Christians have led a life of sin.

If they are brands plucked from the burning, it is clear that at the time they were rescued, the fire had commenced to burn in them.

In a great and extensive conflagration the effect of the burning heat is felt far beyond the actual limits of the flames; and objects separated from them even by a considerable interval of space are frequently set on fire by the glowing medium between. The apostle James seems to have had this simile in view, when, speaking of the tongue, he called it a fire, a world of iniquity, that setteth on fire the course of nature and is set on fire of hell. And what is true of that little member, may be equally applied to the whole bodily and mental frame of our nature. Our desires and passions naturally are not inflamed with the pure and bright fire that descends from the Lord of heaven, but with the livid flames of the region of death. The immortal spirit, created after the image of God, is confined in a tenement, whose every part is more or less manifestly pervaded with the destructive element.

If therefore Christians are brands plucked from the burning, it must be admitted that before their conversion sin had dominion over them, and that their members were weapons of unrighteousness. Their lives may even have been branded with sinful habits of various kinds; and they may with justice have been considered by all who knew them, as persons set on fire of hell.

3. A third admission that must be made is, that even in their present state the character of true Christians exhibits many unpleasant and humiliating features.

A brand just plucked from the burning may naturally be supposed not to be wholly extinguished at once; there may be fire and smoke still—and the unsightly marks of the flames are sure to be manifest.

Thus, although the power of sin must be broken, when the grace of God takes possession of the heart, yet it may continue to linger in various parts of our mental frame. Evil desires and sinful passions do not become extinct at once: and most true Christians bear the degrading marks of sin permanent-

ly. The most advanced Christians find that the infernal flame, though mightily checked, continues to be at work within them. They are often elated with vanity and pride: they easily become attached to the world afresh; the love of gain is not sufficiently subdued: they are not careful in watching over their tempers: evil desires arise in their hearts; envy, jealousy, malice, hatred are occasionally felt; impure passions threaten to burst forth into flames: in short, every Christian must know that there are certain sins which easily beset him, and which can only be kept under by the powerful grace of the Holy Spirit.

And as these may be compared to the smoke emitted by a brand just plucked from the burning:—so the character and history of many sincere and eminent Christians may exhibit unsightly marks. A career of vice pursued before conversion will in most cases leave a mark for life—and when the Christian has not warded off the fiery darts of temptation, he will long afterwards exhibit the humiliating marks of his fall, even though the flame which caused it, be quenched in the stream of divine mercy.

In themselves, therefore, true Christians have no ground of boasting: they are brands plucked from the burning, unseemly, half consumed by the flames, and narrowly rescued from total and eternal destruction.

II. Let us now, in the second place, consider *the privileges of the people of God.*

And here it is important that we should bear in mind who it is that pronounced these words. It is the Angel of the Lord, the covenant God of Israel, even our Lord Jesus Christ. He it is who calls his people *brands plucked from the burning*; and if he who is the true and faithful witness, declares that they are plucked out of the flames, then, notwithstanding their unseemly condition, their safety is certain. Was it not he himself that left the seat of bliss and glory and visited this world of sin, to save his people from the everlasting fire? It is in this we recognize the first privilege they enjoy:

1. That our Lord Jesus Christ, who is God over all blessed for ever, *has himself plucked them as brands from the burning.* Moved with compassion he resolved to rescue them from their terrible doom. He viewed the flames

ready to envelop them, but he shrunk not back from his purpose. Well might the Holy One and the Just have turned away with horror from a scene of sin and woe: but his love far outweighed the horror he felt, and he, who knew no sin, became sin for us, that we might be made the righteousness of God in him. He counted not his own life dear to himself, so that he might save perishing sinners. He foresaw that to accomplish his purpose he must expose himself to the just wrath of his heavenly Father. But the design which love had formed, love prompted him to execute.

2. The second privilege enjoyed by the people of God, which is implied in our text, is *the constancy of his mercy*. Suppose a man to have rescued several persons from a destructive conflagration at the risk of his own life; will he content himself with bringing them out of the reach of the flames? will he leave them to perish in their wretched and painful and helpless condition? He may do so, if he acted from mercenary motives or with a view to obtain the empty name of a philanthropist: but if genuine benevolence prompted him to save them, then he will look upon what he has done as being only the commencement of what he has to do. To leave them to themselves would be acting in a merciless spirit: it would be undoing the whole benefit conferred upon them. His object must be to see that they are taken care of, that their wounds are healed, their necessities supplied, and their feelings calmed and quieted. He will not, he cannot rest, until he knows that they are in safe hands, enjoying the careful attentions of kind friends.

Oh how consolatory is this train of reasoning to the Christian, when the consciousness of indwelling sin overwhelms his spirit? Should any such be found among our number, we would say to him: Be of good cheer: when your divine Saviour stooped so low as to rescue you from eternal destruction, he knew beforehand that you would afterwards be in his sight as a brand plucked from the burning, unseemly and disfigured by the ravages of sin. But has he saved you in order to let you perish? Can he look upon your present condition with feelings of indifference? Will he, whose mercy stooped to the depths of hell and saved you from them, give up his

work now that it has become so infinitely more easy? Can he have delivered you merely with a view to overwhelm you with the feeling of your misery? No, your Saviour is not so unreasonable as to undo his own work: he is not so merciless as to forsake you: he is not so fickle as to change now. He is the same yesterday, to-day, and for ever; willing as well as able to save to the uttermost those that come unto God by him. The more helpless you are, the more you stand in need of his assistance: and having vouchsafed to be your Redeemer, he will love you unto the end.

3. The third privilege of the people of God is, that in Christ they possess an *almighty Advocate and Protector*.

The words of our text are addressed by Christ to the adversary of his people. The enemy goeth about as a roaring lion, seeking whom he may devour: but Christ, the captain of our salvation, watches his movements, and spreads over his own people the impenetrable shield of his divine protection. When the adversary stood at the right hand of the high priest to resist him; Christ took up the cause of his servant, and rebuked Satan. Joshua himself might have been intimidated at the sight of his unbecoming garments; but Satan's mouth was stopped by the word of the Lord.

Christ's protection is more than commensurate with our necessities. Whatever our dangers may be, he is able to rescue us. *The Lord knoweth how to deliver the godly out of temptation.* Let us therefore make him our hiding-place, our refuge in the storm. When Satan sifts us like wheat, let us trust in him who prays for us that our faith fail not. He will effectually rebuke the adversary and fill him with shame and confusion.

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." "What shall we then say to these things? If God be for us, who can be against us? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."

4. In the fourth place, Christ will

eventually glorify his people. Here below, they may be despised and rejected, but immortal honor shall be given unto them. Now they may groan under a sense of indwelling sin; but when they shall be gathered into the heavenly Jerusalem, none of her inhabitants shall say, "I am sick;" the people that dwell therein shall be forgiven their iniquity. And as the filthy garments were taken away from the High Priest, and fair garments and a fair mitre put upon him, that he might serve the Lord in his holy temple; so the time will come when beauty for ashes shall be given unto them that mourn in Zion, the oil of joy for mourning, the garment of praise for the spirit of heaviness. Then shall his people be clothed with the garments of salvation and be covered with the robe of righteousness, made white in the blood of the Lamb. Then shall they stand before the throne of God and serve him day and night in his holy temple.

J. W.

THE SHINING PATH.

The path of the just is as the shining light, that shineth more and more unto the perfect day.—Proverbs iv. 18.

THESE are not only the words of the wisest man the world ever saw, but such as were given by inspiration of God.

THE PATH. This is a figurative expression, and means a course of conduct, the Christian life. By the word JUST is not meant what the world so often embraces under it, a mere outward appearance of uprightness: but it is equivalent to the word as used by Paul when he says, "the just shall live by faith." Taking it in this sense, we do not understand it to mean those who are wrapped up in the mantle of their own self-righteousness, who think they have sufficient strength within themselves to do all that God requires of them. On the contrary, we believe the inspired writer means by it those who have been redeemed by the precious blood of Christ, and who stand accepted on account of his righteousness imputed to them.

THE PATH OF THE JUST SHINES. Christians are lights. Jesus said to his disciples, "Ye are the light of the world." Not that they are such by nature, for they have been called out "of darkness into his (God's) marvellous light." The light they possess is borrowed from Christ the "Sun of Righteousness," the source of all light, both natural, and spiritual; who said of

himself, "I am the Light of the World, he that followeth me shall not walk in darkness, but shall have the light of life."

Again, they reflect this light. It is just as impossible for a person to be a true disciple of Christ, a child of God, and conceal the fact from the world, as it is for any natural luminary to shine upon it, without conveying to the eye of the beholder the rays of light. The path of the just shines MORE AND MORE. There are two reasons for this. First, because the very nature of religion in the soul is progressive. It is compared to a grain of mustard seed, "which is the least of all seeds; but when it is grown, it becometh a tree, so that the fowls of the air come and lodge in the branches thereof." It is like the all-pervading heaven, that ceaseth not to work until the whole lump is affected. It is like the growth of corn, in the progress of which we see, first the blade, then the ear, after that the full corn in the ear. Here it is compared to the influx of morning light, of which, at first, but a few feeble rays are visible above the horizon, but which increase both in number and strength, as the king of day rises majestically to his zenith. Secondly, it shines MORE AND MORE, because as the natural sun shines upon the world, and chases away darkness and the morning mists, and imparts warmth, life, and vigor to the animal and vegetable part of creation, so Christ, the "Sun of Righteousness," sends his illuminating, life-giving, and soul-cheering rays of spiritual light to the minds of his people, and chases away their mental and moral darkness, warms their affections and enables them to run with alacrity the path of his commandments. Solomon's doctrine is not such as the world, and even Christians teach in our day. They would have us to believe that a man may be in the path of the just, born again, in the narrow way that leadeth to life, and after all go to perdition. They would have us to believe that the light of life placed in the soul by the hand of omnipotence, may be extinguished by the first puff that comes from the unwholesome atmosphere of this world.

But Solomon is not inconsistent with the other inspired writers. David says, "They go from strength to strength; every one of them in Zion appeareth before God." Job says, "The righteous shall hold on his way, and he that hath clean hands shall renew his strength." Paul is "confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." John speaks the language of the Saviour, and says, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." It is true, however, that this increase of light, this

Christian progress, is in proportion to the use of means. Where they are neglected, the graces languish, the heart grows cold, zeal abates, and the path is no longer like the shining light. Indeed it often seems to be darkness. Indeed it would become such if it were not for the love of Christ.

But this path SHINES NOT MERELY TO CHRISTIANS THEMSELVES. It may appear to them to be very dim. But as they use diligently the appointed means and imitate Christ their pattern, they grow in his image. Just as they seek the light of life, do they become the more emphatically the children of light, and the more conspicuous as such to the world. The world will take knowledge of them that they have been with Christ, and learned of him. Their vicious or immoral life will be reformed; they will be constrained to acknowledge that there is reality in the

religion of Jesus, and God will be glorified.

But if we would have our path like that of the just to shine to ourselves and to the world around us, we must study prayerfully the word of God, be attentive to prayer and meditation, as well as to the ministration and ordinances of God's house. Let not the Christian who neglects these, expect to make progress in the divine life.

As reasonably might he expect to live and increase in health and strength, while he neglects to eat the food which God has given for the preservation and growth of the body. Assimilation to the image of Christ, is in proportion to the use of means, as before stated. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you." "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."—"Foreign and Home Record."

Poetry.

"LOVEST THOU ME?"

"LOVEST thou me?" I hear my Saviour say;
Would that my heart had power to answer, "*Yea*,
Thou knowest all things, Lord, in heaven above
And earth beneath; Thou knowest that I love."

But 'tis not so; in word, in deed, in thought,
I do not, cannot love Thee as I ought;
Thy love must give that power, *Thy* love alone;
There's nothing worthy of Thee but thine own.

Lord, with the love wherewith Thou lovest me,
Reflected on Thyself, I *would* love Thee;
Thence on my brethren shed, might it be seen
By all around, that I with Thee had been.—*The Church.*

Narratives and Anecdotes.

THE GLOW-WORM.

TRIFLES make up, we are told, the sum of human affairs;—why not add, of human thought? Perhaps this may be true in the sense in which moments make up the long year, or run on into eternity; grains of sand constitute old ocean's shores; or drops united fill up the vast cavity of the deep.

Now, who may not sentimentalize, moralize, or, if you like, philosophize over a second stolen from time, or a grain separated from its companions, or a drop abstracted from the bosom of the great waters. Each in its way

in a portion of a mighty whole; and, as a portion, suggests a thought conducting to, or inseparable from, that whole. The smallest thing, as well as the least event, is alike instructive.

For years past, mine has been a wandering life. The little cabin of my little boat is my second home. Many a day have I leaped over rising waves on broad, broad rivers, with a flying jib and spanking driver. Many a day, too, have I glided quietly over vast fields of verdant, yielding crops,—or pushed through narrow, woody

passages such as yourself would call impassable. And many nights, too, has my light burned long, my men slept on, though my eyelids cast off the leaden weight of slumber.

Even so was it with me once when, restless yet wearied, sleepless yet tired, thought chased thought, in endless course through my worried brain, far into the hours of night. All was still above and around me. I alone was wakeful,—and as my lamp burned on, so subject after subject, and object after object passed before me. Days and years came under review, and—shall I be ashamed to add?—the scene was dreary and dismal. My soul was cast down within me; and I crept on, as it were through a land of clouds and gloom. Suddenly, a little glow-worm entered my cabin, as though it compassionated the lonely; and it hovered about with its tiny lantern, as though it pitied the benighted.

Now, as my lamp was placed far back in the boat, each rafter of the roof was edged by a long and dark shadow, while the smooth plank elsewhere continued white and clear. What more natural than that that little thing of light and beauty should move about above my head,—and I, whose thoughts could find no resting place, should follow all its flickering motions? Or, that I should watch its devious course with, may be, greater curiosity than his who gazes on the solitary star which peeps out from the beclouded firmament? But surprised indeed was I to observe that, conscious of its peculiar nature, it trod and dallied, as it were, only on a field of light. If I remember rightly, full nine times did the glow-worm hasten along the edge of the shadows, as though seeking to penetrate, or explore, or be delivered from them. Backwards and forwards it sped,—hither and thither it lit,—but always shunned the darkness. It seemed to me that the little creature was afraid to enter the dreary territory of shade, and yet that it would prolong its efforts to discover how far this territory extended. And thus it persevered; but truly it was wonderfully cautious and strangely timid. Only once it seemed to take a daring leap, and for a single second it was in the shade,—but in that second its lamp shot out a brighter ray, and then it sped away as though alarmed at the

boldness of its adventure, and fearful of its result.

I lost my companion, but it appeared as though that little creature were a messenger from the stars, and had come to lead my thoughts away into some such course as this:—

Where, but in heaven, is there light, and not accompanying darkness? Does not every thing earthly cast a long shadow before it? And Oh! how deep, and interminable and even impenetrable, are some of those shadows which surround us!

There are “the deep things of God,” —“the mysteries of the kingdom.” There are, to my mind, unfathomable depths in the history of providence, which, when I, an insignificant worm, would try to sound them,—drive me away terrified by the mere darkness in which they dwell. The dealings of the Almighty,—not with one’s self so much, for here *mercy* generally dispels all doubt and gloom,—but with nations and people, with kindred and friends, with children and parents, with saints and sinners,—all are to me at times enveloped in night. The Divine administration seems to be so far removed from that intelligence with which human nature in this life is endowed, that I dare not do more than my little companion did,—border on the darkness, try to explore, try again, and then, alarmed and overwhelmed, “cease from man.”

So with the mysteries even of grace. Few of the doctrines even of the New Testament can I understand so far as to explain their consistency with, and accordance to, our notions of the possible or the just. If I am asked *how* and *why* such things are, my only satisfactory reply is “*confessedly great is the mystery of godliness.*” Election, faith, perseverance, prayer, prophecy, promise, are words suggestive of vast difficulties—perhaps incomprehensibilities. But yet the very fact that the revelations of God only open the way to the perceptions of still darker mysteries, is to my mind a proof, that these revelations are from heaven. Man’s folly would account most methodically for all the ways of God. God’s wisdom shews those ways, but, at the same time, leaves us in wonderment that they are yet so strangely invisible. Did the religion of Jesus originate on earth with man, *all* those doctrines which embody, or rather

which are embodied in it would be intelligible to the human mind. Man would understand man. But when God speaks, it is natural that, while truths affecting salvation be readable even to the blind and the fool, yet that other verities, inviting and challenging search and thought, be placed beyond our reach. Else why, as my late companion, do I skirt the border of the shadows so often?

There are, however, still darker things than mysteries.—Would that it were not so; for then I myself had been ignorant of an aching heart and sorrowing soul. But when that monster sin stood up between high heaven and earth, he intercepted with his vile self that flood of light and love and joy which, in the day of earth's youth and spring-tide, gushed forth from the portals of the world above and beautified all below. And Oh! such a shadow as was then cast upon us all! Who knows not of "the dark places of the earth?" And who, in this land, does not acknowledge that there exists now "even darkness which may be felt?" a darkness brooding over every place, enshrouding every creature, and blackening the fairest traces of the Hand which beautified the world: a darkness into which one shudders to look, yet from the midst of which proceed the sounds of mirth and revelling, commingled with groans and moans, alternate blasphemies and wailings; and alas! a darkness, too, which, though it has reigned so long, something tells us must be but the prelude to "the blackness of darkness for ever."—And can I, a "child of the light," do nothing to dispel or diminish this awful gloom? Though feebly my light may burn, yet let it glimmer on, in the time and place of night. Let me turn away from the shadows of mystery which I dare not invade, and take me where the glow-worm twinkles midst surrounding darkness. Perhaps a ray of light, through me, may attract some benighted one,—perhaps, as to me, suggest a *thought*, and that thought save a soul. And though I only twinkle on, perhaps, so doing, I may some day be transformed into the brightness of those who "shine as the sun in the firmament of heaven."

And, then, there are "works of darkness," imagings of that unholly one who darkened all. And what mind is

ignorant of these? Why have I ever wept? Did unkindness, anger, or contempt,—did severity, enmity, or ingratitude,—did want, sickness, or pain,—ever wring from my eye a tear as big and round, and warm, as that which innate sin has forced from me? Verily I too have trod those darkened paths, and transgressed against my God. And I myself was once that ugly blackened thing which unforgiven sin alone can make. And am I, O Father of lights, am I now honored to be one of those whom thy Word calls "children of the light?" Shall I then besoul myself so greatly, and dishonor thee so impiously, as to "walk in darkness," or sport with sin, the world and Satan? Let me for ever shun the thought and word and deed which cannot brook the sight of day. Mine ~~is~~ the happy lot to roam over fields of light, brightened by the revelations of God's word, and the beamings of his approbation. Even as a little child, let me, with cheerful soul, sport in the sunshine or bask in its rays. Oh let it warm my cold, cold heart,—sparkle in my sunken dimmed eye,—and kindle brighter still till it lead me to that distant land where there is no shade nor shadow; to that city where there is "no night," where "they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever."

But, perchance, some day, it may be my lot to tread still darker paths of sorrow or trial than I've yet known. Who can say what lies in the future between earth and heaven? My folly may need to be chastised, my soul may require to be humbled, my aspirations heaven-ward to be quickened. So may it be, if the Lord willeth it. Yet, in that season of gloom, may the light which Jesus bestoweth flash forth in more marked contrast with the darkened scene. Surely many waters shall not quench it. Surely the shadows of the valley of death itself shall not prevail against it. More clearly, more steadily may it burn, the deeper the clouds are which enshroud it;—until at last, even as the glow-worm's faint sparkles are lost in the broad blaze of day, so may my light and life and glory be all absorbed in the ineffable beauty and splendor of Jesus' face!

Edwin.

A HALF-DESTROYED BIBLE.

A FATHER in South Carolina was about sending his son to college. Fearing lest the principles of Christian faith, which he had endeavored to instil into his mind, would be rudely assailed, but trusting in the efficacy of that word which is quick and powerful, he purchased, unknown to his son, an elegant copy of the bible, and deposited it at the bottom of his trunk. The young man entered upon his college career. The restraints of a pious education were soon broken off, and he proceeded from speculation to doubts, and from doubts to a denial of the reality of religion. After having become, in his own estimation, wiser than his father, he discovered one day, while rummaging his trunk, with great surprise and indignation, the sacred deposit. He took it out, and while deliberating on the manner in which he should treat it, he determined that he would use it, as he should need it, to wipe his razor on while shaving. Accordingly, whenever he went to shave, he tore out a leaf or two of the holy book, and thus used it till nearly half the volume was destroyed. But while he was committing this outrage, a text now and then met his eye, and was carried like a barbed arrow to his heart. At length he heard a sermon which discovered to him his own character, and his exposure to the wrath of God, and riveted upon his mind the impression which he had received from the last torn leaf of the blessed yet insulted volume. Had worlds been at his disposal, he would freely have given them all, could they have availed him, to undo what he had done. At length he found forgiveness at the foot of the cross. The torn leaves of that sacred volume brought healing to his soul, for they led him to repose on the mercy of

God in Christ, which is sufficient for the chief of sinners.—*Leisure Hour.*

A SOFT ANSWER TURNETH AWAY WRATH.

THE horse of a pious man in Massachusetts happening to stray into the road, a neighbor of the man who owned the horse put him into the pound. Meeting the owner soon after, he told him what he had done, and added, "If I ever catch him in the road hereafter, I'll do so again." "Neighbor," replied the other, "not long since I looked out of my window in the night, and saw your cattle in my mowing ground. I drove them out and shut them in your yard; I'll do it again." Struck with the reply, the man liberated the horse from the pound, and paid the charges.—*Ibid.*

PROVIDENCE.

TWO celebrated African chiefs, Africamer and Berend, were once fighting, with their respective followers, each trying to retain possession of a drove of cattle. While skulking among some bushes to do each other mischief, the two chiefs suddenly came in full view of each other, and but a few yards apart. Each was an excellent marksman. Both levelled and fired the same moment, but a cow on full gallop that instant passed between them and received both bullets in her body. Now had not the God of providence so ordered this event, there is much reason to suppose that both of them would have died on the spot. Both lived, however, to bless the hand that saved them, and bowed together in the worship of Jehovah as brethren, and we hope they are now before the throne of God in heaven.—*Moffat's Journal.*

Baptist Missionary Society.**MEMOIR OF MR. W. BUCKINGHAM.**

THE humble missionary whose history we shall now endeavor to lay before the reader, was little known beyond the circle of the Serampore missionaries and their associates. There was indeed nothing in his appearance and little apparently in his capabilities and attainments which could attract more attention than is usually accorded to the too much neglected class of the Indian community to which he belonged. Yet those who best understood his character and pursuits accounted him a remarkable man, whilst

the Lord of the harvest graciously acknowledged his labors, and will, we doubt not, distinguish him in the great day as one of his beloved and faithful servants. We have put together the following facts, in the hope that they may prove as interesting to others, as they have been to ourselves.

We copy from the Supplement to the Periodical Accounts of the Serampore Mission, the following sketch of Mr. Buckingham's life, up to the period when he was set apart to the work of a Missionary.—"Although Mr.

Buckingham became so superior as a Missionary, there scarcely could have been a person originally more unlikely to attain such a character. He was born in November, 1799; and being the son of a European soldier, was received at an early age into the Lower Orphan School in Calcutta. There he remained until the year 1813, when he was appointed a drummer in the Calcutta Native Militia. In this service he continued more than seven years; and his conduct during the whole of that time was an almost uninterrupted course of profligacy; for the unbounded temptations to which they are exposed, and the altogether unguarded exposure in which they are generally left, render the circumstances of the poor youths who are thus disposed of, most pitiable. In 1818, he was visited with a dangerous illness, in which he was given up by the European surgeon; and serious thoughts of death forced themselves upon him, and constrained him to resolve, that on his recovery he would abandon the dishonest and ungodly manner of living into which he had sunk. His resolutions, however, were soon forgotten; he married a young woman for whom he had no regard, for the strange purpose of concealing an illicit attachment to the wife of one of his comrades; and after some time, his comrade dying, he abandoned his own wife and deserted from his regiment in company with the widow. Now began the serious conflicts of his mind, they proceeded together to the Upper Provinces, and wandered from place to place in destitution, fear of detection, and guilty horror. To appease their consciences, they began to read the Scriptures together at the close of every evening, and then to retire for secret prayer. But referring to this, he himself writes in a fragment of a narrative of his life, 'We lived in a state of sin, and religion could make no friendship with us: the doctrine of Scripture spoke much against our conduct, and still more aggravated the torments of my mind.' He then resolved to send back his unhappy companion to her friends in Calcutta; and for his own part, to go on pilgrimage to some solitary place, to seek the pardon of his sins by submitting to the heaviest burdens of religious austerities; for, through a disordered mind, the doctrines of Hindu devotees,

Bunyan's Pilgrim's Progress, and portions of Scripture, were brought curiously to coalesce in leading him to such a means of reconciliation with God. But the poor woman so clung to him, that he could not accomplish his purpose. At length she was suddenly taken from him by death, a week after the birth of a child, in January, 1822, when they were at Dinapore. The circumstances of her death threw him into the utmost horror of mind, and renewed his deepest convictions of guilt. He therefore immediately sold almost every thing he had; and distributing the proceeds amongst the poor, he assumed the native dress, and set out upon his pilgrimage. He was soon deterred, however, by the difficulties attending the execution of his scheme; and after returning for a time to Dinapore, he wandered through Berhampore and Birbhum, down to Calcutta, where he arrived in the beginning of July in the same year. He then attempted to support himself by some sort of trafficking in the auctions; but being unsuccessful, his purposes of pilgrimage were renewed, and he hired a boat and proceeded as far as Diamond Harbour, with the intention of taking up his abode as a devotee in the jungles of Saugor Island. During the night his purpose changed; and he determined to repair to Serampore, and seek counsel of Dr. Carey. 'Dr. Carey,' he says in his narrative, 'kindly listened to what I had to say, and then sent me to that dear servant of Christ, Mr. Ward, who very willingly received and lodged me in the Mission premises, and took much pains to instruct me in the ways of God, and with great patience put up with all the follies of my troubled mind.' Delighted with the first view which he thus received of the grace of the Lord Jesus Christ to sinners, he was in a few weeks all eagerness to set out on a new sort of pilgrimage, as a preacher of the gospel; for which, poor man, he possessed no other qualification scarcely, than a readiness to endure all hardships. He actually proceeded as far as Chinsurah; but there meeting with the late Mr. Pearson, he yielded to his advice kindly given, to return to Serampore. Under the affectionate instruction of Mr. Ward, who devoted a stated portion of almost every day to him, he grew rapidly in the under-

standing of divine truth; and connected with his amiable disposition and honesty of heart, the fruits of godliness began to display themselves in a most interesting manner in him, as he became unquestionably the subject of repentance towards God and faith in our Lord Jesus Christ. The death of Mr. Ward in March, 1823, again unsettled him a little; and we had some difficulty in restraining his visionary propensities. But by engaging him in the superintendence of the workmen employed in various ways upon the Mission premises, and by putting the expenditure of the materials of their work under his charge, we at length brought him to feel that he was of use in a fixed employment, and then his concern for the interests of the Mission, and his attachment to those under whose care he had been brought out of darkness into the light of the gospel, effectually put an end to his wandering dispositions, and bound him to a service in which he knew he was needed. As a servant, he manifested the most scrupulous integrity: but a servant he could scarcely be called, for he would receive no wages. His food was sent him from Dr. Marshman's cook-room; and his clothes he received from his friends as they happened to perceive his need of them; and when their ideas of his need exceeded his own, he used to give away what he considered the excess of their bounty, to those who were still poorer than himself. Two or three Rupees a month were sufficient for all his other expenses.

"Having been baptized and admitted a member of the church, Mr. Buckingham continued to grow in desire for knowledge, and soon became very useful amongst the native members. His leisure time was devoted to the careful reading of the best religious works in English, and in part to the grammatical study of Bengali under the tuition of the first pandit in the College. By degrees he began to accompany and assist the other brethren in their excursions for preaching the gospel; and in a few years his character was completely established as an intelligent, consistent, and devoted Christian. In October, 1827, therefore, when the station at Jessore became vacant, we felt no hesitation in sending him to take charge of it: although we did not at once appoint him permanently to occupy it. He so

conducted himself, however, in this enlarged sphere, that when he returned to Serampore in June, 1828, we confirmed his appointment with perfect satisfaction, and he was solemnly designated to the office of a Missionary," on the 27th. The services were conducted by Dr. Carey and Mr. Mack.

We must now leave the short but graphic sketch from which we have extracted the foregoing narrative, and present the details of Mr. Buckingham's life, as we find them recorded in his journals and letters, and in occasional notices in the Serampore Missionary accounts.

The Mission in Jessore was commenced very early. Some interesting converts from that district were baptized at Serampore in 1803; and in April, 1807, the believers there were formed into a distinct church, of which Mr. C. C. Aratoon took the oversight in the following year. From the year 1813, Mr. W. Thomas, had been stationed in Jessore, and for some time his efforts were attended with considerable success. Of late, however, the aspect of this Mission had become so discouraging, that the Serampore brethren, without imputing any unfaithfulness to Mr. Thomas, resolved upon making new arrangements for the station, and he consequently resigned his charge. He did not for some months remove from Jessore, and while he remained he afforded disinterested and valuable aid to Mr. Buckingham in preaching amongst the people. The condition of the station was just then very disheartening. Some of the converts had apostatized, and all appeared sadly indifferent to the responsibilities of their Christian profession. At the same time these poor people were constantly suffering reproach and persecution on account of their religion. All the annoyances and privations which the enmity of their neighbors could devise, were inflicted upon them. The village barbers would not render their services to the men, and no heathen woman could be found to succour a Christian, however extreme her sufferings might be. Such treatment, involving the refusal of village rights, called for the interference of the civil authorities, and Mr. Buckingham appealed with success, on behalf of the Christian community, to Mr. Pigou, the excellent judge of the district. . . .

On taking charge of the station, Mr. Buckingham commenced a course of indefatigable efforts for the improvement of the native Christian community, and for the evangelization of the heathen. The work was in several respects very arduous, especially owing to the wide extent of country over which the families of the converts were scattered. The Missionary's residence was at Sâhibganj, the principal station in the district, where also many of the native Christians dwelt. Others were living in a series of villages from twenty to forty miles to the northward, and others in another series of villages from fifty to seventy miles to the south, bordering upon the Sunderbuns. The Christians in the south had been for years seldom visited, and when Mr. Buckingham sought them out and strove to awaken within them a disposition to walk worthy of their calling, he found very few of whom he could hope well. Conceiving that the scattered condition of the people was adverse to their spiritual welfare, he soon obtained for them a spot of ground where they might live together, might have their children instructed, and enjoy regularly some of the means of grace. Only the ground on which the houses of the converts were built was held by Mr. Buckingham for the Mission; but their fields, by the cultivation of which their families were supported, were in the immediate vicinity, and were rented by themselves in the ordinary way. This Christian location was called by him Bharasâpur, Hope Town, and we believe it is still in the possession of the Baptist Mission, and that some of the people placed there by the missionary are yet dwelling on the spot, though it is now better known by its original name of Kadamdî. It is, we understand, about twenty miles to the south-east of Khulnâ. Mr. Buckingham subsequently endeavored to collect together the converts to the north of Sâhibganj in a similar way, but he did not live to see the thorough establishment of his plans; and after his decease they proved abortive owing to various local causes. There were also several schools under his superintendence, chiefly supported by the interest of a considerable sum of money which had been raised as an endowment for the purpose, and attended by about two hundred children. The native preach-

ers too, claimed much of Mr. Buckingham's attention. He instructed them very diligently, making them write sermons on given texts, which were afterwards read before himself and the others, when corrections were kindly made and suggestions for their improvement offered; and in other ways he earnestly endeavored to stimulate their desire to gain scriptural knowledge and become more useful preachers of the way of life. The Serampore brethren were highly gratified by his untiring energy and great efficiency, and his journals published in their monthly accounts afford satisfactory evidence that he labored abundantly and well. We might quote largely from these records, but forbear, because, though all of them are truly interesting, they contain few incidents which possess any extraordinary claim to be extracted.

Mr. Buckingham was, in addition to his other labors, very active with his pen. No one could have expected that a man, whose life before his conversion had been so degraded, would acquire any excellence as a writer. So, however, it was. We have before seen that after his settlement at Serampore he devoted his leisure to the study of Bengali under one of the College pandits. As the result, he attained to a very superior acquaintance with the language; and four tracts of his composition were published, and have proved very useful. Two of them are now upon the list of the Calcutta Christian Tract and Book Society's publications, and the Serampore Missionaries regarded them all as amongst the very best tracts available for distribution in Bengal. One of these, called *A LETTER REVEALING ERROR*,* is a very well written exposure of the errors most prevalent in Hindu society, together with a declaration of the way of salvation by Jesus Christ. Two others, called *THE WAY OF LIFE*† and *THE WORKS OF GOD*,‡ are based upon John xiv. 6 and vi. 28, 29, the object being to show that these declarations of our Lord are subversive of the hopes and doctrines held by the deluded Hindus. The fourth tract, entitled *FAITH AND HOPE*,§ was printed but a short time before Mr. Bucking-

* ভয়প্রকাশক পত্র। † জীবনের পথ।

‡ ঈশ্বরের ক্রিয়া। § বিশ্বাস ও ভরসা।

ham's decease: "His object in writing it," says the Report in which its publication is announced, "was, to obviate the misconceptions which a very large proportion of the Hindus are apt to form of the cardinal doctrine of the Gospel, that we are saved by faith." All these tracts exhibit a good degree of acquaintance with Hinduism and considerable ability in the forcible statement of Christian truth. They were repeatedly published and many thousands have been put into circulation. Mr. Buckingham was also the author of a few Hindi hymns which were well approved.

This devoted missionary labored in Jessore from the latter end of 1827 until September, 1831. His exertions were unintermitted, whether at home, at Sâhibganj, or when traversing the length and breadth of the vast district over which the converts were scattered. Nor were they in vain; for many of the heathen appear to have been led to enquire after the way of life, and he seems to have succeeded in awakening many of the people of his charge to a degree of Christian activity. Very few persons were baptized by him; for he appears to have been remarkably careful in the admission of candidates, and to have constantly felt that the prosperity of the church under his care depended far more upon the purity of the members than their number. He continued to the very last to display the same excellences and eccentricities which marked his character during his residence at Serampore. His house at Sâhibganj was little better than a decent native hut; he sometimes wore only the native dress; his wants were of the simplest kind, and were met by a mere fraction of his small salary, the remainder being all devoted to the support of the cause in which his heart was so truly engaged. He enjoyed in a very high degree the confidence and regard of those who sent him into the mission field. As one of them wrote, "his simplicity of character, his godly sincerity, his fervent affection, his humility, his generous disinterestedness, and his Christian zeal, endeared him to all who knew him to a degree which would have appeared extravagant to a casual observer." But his constitution was exceedingly frail, and it soon began to sink under his excessive labors. As may be gathered from the foregoing

account of him, he was not the man to husband his strength or to recruit it by careful treatment. Some of his longest journeys were performed on foot, and that even in the height of the rainy season. In the words of an aged female native Christian, still living in Jessore, "To Buckingham Sâhib there was no heat of the sun—no rain—no hot weather—and, no cold!" Sad it is that a man so fitted to be a blessing to many, should have been so negligent of his body! In June, 1831, he was induced to seek a little relaxation, and visited Serampore, where he superintended the printing of his last Bengali tract, and took a full share in the work of preaching the gospel. Having laid in a store of books and other necessities for his schools, he returned to Jessore, preaching with his accustomed diligence all the way. He now paid a visit to the station he had just succeeded in commencing to the northward, and which was called Jelalpur. He was greatly delighted with the prospects of usefulness there, and preached in the neighboring bazar "to large crowds of people." On the 29th of July, he arrived at Sâhibganj. But things there were in an unhappy state, and his mind was much disquieted by the unholy conduct of some of the converts. Fever too was raging in that part, and in a short time he was attacked by it. He sought for medical aid from the English surgeon; but the medicine given him not being immediately productive of the expected results, he took no more of it, but waited to see whether abstinence from food would not effect a cure. His strength rapidly failed, and about ten days after his seizure he wrote to Serampore, telling the brethren there that he could now do little more than commend himself to God his Saviour, and to their prayers. They immediately sent off his much-attached friend Subhru, the native preacher at Dum Dum, to his aid: but he arrived too late. When fast sinking he permitted the people around him to call in the aid of a Bengali pretender to medicine. The drugs administered by this man speedily produced insensibility, which continued, with the exception of a short interval, until his death. "When sensible, his language was that of a Christian about to depart and be at rest." And thus he died, on

the 7th of September, 1831. The members of his poor flock bore him, with every mark of affection and sorrow, to the grave, and several of the English residents at the station showed their high respect for his character by following him to his last resting-place.

And now that we have completed this brief narration, does not the reader agree with us that we have here a very striking display of the power and excellency of the Gospel of our Lord Jesus Christ. Look at this man, once grovelling in ignorance and basest vice, and even in his better moods fickle and vagabond, and see the mighty change wrought in him by the grace of God. The transformation was complete:—the unclean was made holy; the scared remorseful sinner found hope and peace in believing; the unstable man was made to settle down to the ardent, steady pursuit of the very noblest ends which can engage the attention of men; and he who was oft-times little better than a maniac became a most intelligent

advocate of the truth as it is in Jesus. To any observer, this man before his conversion might have appeared one whose life could never be a benefit to his fellow creatures—a very cumberer of the ground; yet the knowledge of Jesus Christ developed in him valuable abilities and directed them all to services which, we doubt not, will be “found unto praise, and honor, and glory” in the day of Christ. Let such facts increase our confidence in the Gospel which is committed to us. What it did for this man it can do for thousands more; however dissolute, and to human appearance hopeless, their characters may be. “It is the power of God unto salvation, to every one that believeth.” Let us do our part to make it known to all; and let our prayers be fervent and abounding that it may have free course in all our crowded cities and in every village in the land, and that God may constantly make it effectual to the restoration of the erring and the lost.

C. B. L.

Essays and Extracts.

OLIVER CROMWELL.*

Few, even of Cromwell's personal enemies, would have denied that he was the first of English soldiers and the first of English statesmen. No one could doubt that by his arms, his policy, and his ardent patriotism, England had been raised to the summit of glory and of greatness. Yet he was scarcely laid in his tomb when his people suffered the dregs of humanity to profane his ashes; and for almost two centuries it has suffered the dregs of literature to defile his name. By the hearth and in the prison of the Puritan, reverence was still paid to his memory, beneath the protection of whose mighty arm the poor and humble had worshipped God in peace. Milton's sonnet still spoke in strange and scandalous accents of

“Our chief of men, who through a cloud

“Not of war only, but detractions rude,

“Guided by faith and matchless fortitude,
“To peace and truth thy glorious way hast ploughed,

“And on the neck of crowned fortune proud

“Hast reared God's trophies and his work pursued.”

But, generally, hatred, slander, and ignorance, worked their will with Cromwell's fame. To the mass of his countrymen the worst act in his splendid life was his history, as the coarsest feature in his heroic countenance was his portrait. So far have abhorrence of fanaticism, hatred of military sway, and the memory of one dark deed, together with the merited abhorrence of Tory and the cowardly philosophy of Whig writers, availed to make the English nation unjust to the memory of its greatest man.

The fate of the Protector's reputation seemed sealed by the judgment of Hume, and afterwards of Mr. Hallam. Hume was, above, all things, a gentleman and an atheist; and Cromwell in his day was the enemy of both. As an historian he was averse to the trouble of reference, and by no means averse to telling falsehoods, provided they were told in the grand style. It may safely be said that of the first two

where it appears as a review of the works of Carlyle and Guizot. There are some expressions in it which we could wish otherwise, but as a whole it is an admirable paper, and we believe it will be read by many with delight.

* The above article is taken from *The Times Newspaper* for January 4th, 1866.

pages of his chapter on Cromwell every sentence contains an untruth. This he did with easy good nature, reposing on his sofa, and without the slightest shock to that moral philosophy which was an elegant handmaid to the pleasures of a gentleman. Mr. Hallam's censure is incomparably more grave. But Mr. Hallam adores the letter of the Constitution, and he has no sympathy for religious enthusiasm or irregular greatness. He hates Luther as well as Cromwell. He is even disposed to be comparatively kind to Napoleon, because Napoleon was always talking of his star, while Cromwell was always talking of his God.

Mr. Carlyle first effectually stemmed the tide of nonsense and injustice; and England owes him gratitude for doing so, though he has not failed to give us some splendid nonsense and some splendid injustice of his own. He writes history, as everybody knows, on the theory that great men are divinities, and that to worship them is the one hope of salvation for mankind. If a character in history is very strong and very successful, he is perfect in wisdom and in goodness; and whoever doubts either is to be bludgeoned with hard names. The laws of morality were not made for heroes, nor the laws of candour and justice for their biographers. This theory is simply false. Great men of all kinds, from the author of *Hamlet* to the victor of Dunbar, are, indeed, one of the highest gifts of Heaven; they ought to be judged by the spirit rather than by the letter of the law, and to overprize them is a generous error. But they are all of them palpably men—men often with only one gift, and always with many weaknesses and limited vision. Mr. Carlyle, who, as a hero-worshipper, treats his heroes as incarnations of eternal truth, is obliged as a sceptic to treat them all successively as the transient emanations of their time.

Cromwell's worst act was the execution of Charles I. Charles's death was, no doubt, the ultimate consequence of the conspiracy into which he had entered with Laud and Strafford against the civil and religious liberties of his people, and the immediate consequence of that profound perfidy which baffled all attempts at accommodation, and which, when it was exercised in the defence of his tyranny, was a part of his religion. No friend of freedom could have pitied Charles's fall; but all right-minded men, even the most ardent friends of freedom, are agreed in thinking that his execution was a great crime, and a still greater error; and from a biographer of Cromwell who does not wish to shock all right-minded men the question demands at least the most serious and candid treatment. Mr. Carlyle treats it in a way which is equally irrational and

unfeeling. "It was the greatest blow ever given to flunkeyism—a blow of which flunkeyism has gone about very sick ever since." It was no blow to flunkeyism at all, even at that day. In England it turned a tyrant into a martyr. The kings of Europe drew from it the triumphant moral, that tyranny cannot stand without the aid of superstition, and that if a monarch desires to found his throne securely in injustice he must found it also in the Church of Rome. They drew this moral, and they took the opportunity of buying at a cheap rate Charles's valuable collection of pictures and *vertu*. The protestants and Republicans it was that hung the head and wept. Two centuries after the event, flunkeyism, on Mr. Carlyle's own showing, is so far from being very sick that it possesses the earth; and England herself, instead of being cured of the love of kings, has loaded herself with debt in struggling to restore the most abject of Royal families to a foreign Throne.

The extent of Cromwell's guilt must depend on the extent to which selfish motives may have mingled in his mind with a sense of State necessity and indignation at Charles's crimes; and this will never be known till Cromwell stands at the judgment seat of God. His was not the mind to seek relief in communicating his misgivings or extenuating his deed. All we can say is that, so far as we can see, no angry shade haunted a heart which, though it turned to iron at the approach of danger, was at other times by no means hard. Few Tory bishops at the present day would compare the execution of Charles I. to the Crucifixion; few sensible men would compare it to a dastardly assassination like the murder of the Duc d'Englien. So good and pure a man as Hutchinson thought it his duty to God and to the people to take part in it, though he disliked Cromwell and dreaded his rising power. That Cromwell's motives were entirely or even mainly selfish, we can scarcely believe. To this extent Mr. Macaulay's argument seems sound. The profoundest intellect of that day can scarcely have been blind to the fact that Charles I. never could, and that his son might, re-ascend the throne.

After astrology and alchemy come science. After the hero-worship of Mr. Carlyle comes the history of M. Guizot, who reaps the fruits of Mr. Carlyle's noble labor, and enjoys the light of his genius without his special hallucinations. M. Guizot has given us an admirable narrative, far more candid than any from an English pen. His moral judgment is rather Machiavellian. He talks of the designs of Providence as though he was as intimate with its counsels as with those of Louis Philippe; but he sometimes talks of human motives as

though he had never known an honest man. He sees cajolery where a common mind sees nothing but kindness, and cunning where a common mind sees nothing but good sense. Cromwell desires that the effigy of his army may be put on the Dunbar medal instead of his own. Whereupon we are told that "no great man ever carried so far the hypocrisy of modesty, or so easily sacrificed his vanity to his ambition." That Cromwell had any vanity to sacrifice—that he was not actuated by real magnanimity and a real desire to do justice to his soldiers, M. Guizot does not attempt to show. Does the French statesman think a bit of tinsel so great an object that nothing but the hope of a larger bit can induce a great man to forego it? How many effigies of himself did Cromwell cause to be made when he was Protector; and might safely have as much tinsel as he pleased?

The man who can read Cromwell's personal history and private letters—who can mark his conduct in the day of peril and in the hour of death—and still believe him to have been nothing but an ambitious hypocrite, must have lost all faith in human nature. Cromwell left a happy home at the age of forty-three, unconscious of any powers in himself but those of a good farmer, to fight for liberty and Gospel faith—he and his boy Oliver, whose loss "went to his heart like a dagger," and whose memory fired his charge and saddened his victory at Marston-moor. His life was exposed not only in every battle, but in every skirmish, for what he believed to be the cause of God; and his religion was the great source of his adamant courage and his unwavering decision. The hope which it kindled shone in him "like a pillar of fire" when hope was extinct in all other men. It raised his heroism sometimes to Hebrew grandeur. What is the sun of Austerlitz to the morning of Dunbar?

How could a hypocrite have formed the Ironsides? It was said of those men, that they feared God, and that they feared nothing besides; and the first part of the saying was as true as the last. They were not mere ranters and psalm-singers. They showed their practical religion by religiously abstaining from all military license, even in conquered cities. When they were disbanded, from the best of soldiers they became again the best of citizens, and peacefully did their duty to God and their state, while Jesuits and strumpets and infidel persecutors trampled on the Protector's ashes and dishonored the Protector's throne.

Cromwell began life as a fanatical Puritan. Mr. Carlyle's inspired prophet sat at the feet of Hugh Peters; and Puritanism, though it was as much nobler than Jesuitism as Milton is nobler than Bellarmine,

was not the pure religion of merey, charity, and justice. Its votaries, and Cromwell among them, dangerously and immorally mixed up their religion and their politics, and took to themselves what was intended only for the Jews—extravagances for which not the Bible, but the long denial of the Bible to Christians, is to blame. They also talked and wrote, both in public and in private, with a coarse and methodistical unction which would be a sure sign of hypocrisy now, but which was by no means a sure sign of hypocrisy then; and which ought not to be too severely censured by the party which produced the Services for the Restoration and the Martyrdom of Charles. No man can be a fanatic with impunity, any more than a drunkard or a profligate; and Cromwell's actions and character as well as his speeches were the worse for his fanaticism throughout his life. But he grew less fanatic as he went on. He was, we believe, the first Sovereign who distinctly asserted and practically upheld the principle of religious liberty. He secured freedom of conscience for all, freedom of public worship for all but Prelates and Papists; more, in the age of Laud and Tilly, it was physically impossible to do.

Cromwell became less fanatic as his mind opened and his vision enlarged; but he did not betray his cause. The sectaries were wayward and insolent towards him while he lived, but when he came to die they sought his life with passionate prayers, prayers which were prescient of the evil to come to themselves and to their faith. The Independents, when they madly leagued with the Cavaliers against him, experienced the tenderest lenity at his hands. Their most fanatical leaders had always free access to him, even when his life was in constant danger from assassins. For the general cause of Protestantism he did more than any other man except Luther—not by publishing propagandist manifestos or threatening to subvert foreign Governments, or holding out promises of universal brotherhood, to be followed by universal perfidy and pillage; but by a course of policy at once energetic and discreet, which made all the world feel that the protection of Protestantism was the first object of the greatest of nations. Had he succeeded in founding a dynasty to carry out his traditions, the Edict of Nantes never could have been revoked, the hopes of freedom in Italy never could have been stifled, and Europe might have been Protestant at this hour. What has damned Cromwell's memory is, not that he betrayed his cause, but that he served his cause too well. Perhaps, if he had crushed the liberty for which his soldiers died, had married a Spanish Princess, and restored

the Anglican hierarchy as a tool of his political domination, Churchmen and Tories would not have been found censorious or unkind.

Cromwell bore with the Long Parliament, fought for it at home, and did his best to get it recognized abroad, till it brought the cause to the brink of ruin and became intolerable to the nation. Its heroism, like that of other revolutionary assemblies, ended with the struggle. After its crowning victory at Worcester it became arrogant, factious, corrupt, tyrannical, chimerical, utterly incompetent to govern. It perverted justice, it disordered the finances, it showed a strong tendency to persecute; it wanted to annex the Dutch Republic, and, being thwarted in that preposterous scheme, it plunged the two nations into an unnatural and ruinous war. Its grandeur was past; Cromwell cut short its infamy, not an hour too soon, at the moment when it was about to vote itself perpetual. There was no other way to preserve the fruits of the revolution, and to save the nation from relapsing into tyranny on the one hand or anarchy on the other. Cromwell might as well have fled in battle as have refused that trust. The blood of thousands of brave Englishmen who had died in fighting under him, and of thousands who had died in fighting against him, would have been on his head if he had allowed it to be shed in vain. The situation in which he was placed needed no intrigues to produce it; it resulted from the inevitable course of human nature. Every revolution in its last stage requires a dictator, on whose wisdom and honesty its ultimate success depends; and, had Cromwell been in the place of Lafayette, there would have been no Reign of Terror, and France would have been free. The conduct of Washington has been contrasted with that of Cromwell; but the so-called American revolution was no revolution at all; it was merely an emancipation from an external yoke, and left American society united and in no need of a dictator. Society, in Cromwell's case, did urgently need a dictator, and the most constitutional of human beings has not yet attempted to show what else could have been done. Whitlocke indeed advised Cromwell to throw the cause overboard, and make terms for himself with Charles II., and Whitlocke is one of the great witnesses against the character of Cromwell. The choice lay between a perfidious Restoration, the Fifth Monarchy, and Sir Henry Vane.

A dictatorship bows the head of a people for an hour; a despotism bows its heart for ever. Cromwell was compelled to be a dictator, but he abhorred the thought of being a despot. He was no sooner in power than he called the Little Parliament

—quite as much Parliament as his Government at that juncture could endure, and an incomparably more respectable, enlightened, and public-spirited assembly than prejudice and nicknames have allowed us to believe. Directly his administrative genius had restored order in public affairs at home and abroad he called a free Parliament, elected on the most enlightened principles of parliamentary reform, and, as Hume himself admits, forming a perfectly fair representation of the people, with the inevitable exception of the Cavaliers. This Parliament he earnestly besought to establish Protestant liberty, under what all now see to have been the only possible constitution, and to enter with him on a great career of ecclesiastical, legal, and political reform, which would have secured to them and their children for ever the best objects for which they had fought. In that unpremeditated and incoherent phrase which has been strangely taken as a proof of mental duplicity, but with perfect sense and justice, he urged to them that God by His hand had saved them all, and that by virtue of His writ they were there. They refused to acknowledge him. They were honorable and patriotic men; and the letter of consistency was on their side and against Cromwell, though he had always fought more for religious liberty than for a republic. Their error, the most disastrous error that it was ever in the power of an English Parliament to commit, was atoned for, by some of them with their blood, by all with the ruin of their cause. The last appeal of a great man is to die. The Republicans would not honor the living Cromwell, but they reserved a dreadful honor for his tomb.

He was driven to govern by the sword; but it was not the degrading sword of mercenary prætorians, but the sword of citizen soldiers—more citizens indeed than soldiers, who were punished with the utmost severity for the slightest wrong or insult to the people. Justice was admirably administered between man and man, though, of course, the Protector could not allow Lilburn and Corry to stop his supplies, or question the legality of his government. Unexampled prosperity reigned in the three kingdoms on the morrow of a bloody civil war. To the Cavaliers alone the Government was oppressive. Their lands were not confiscated, as they certainly would have been by an unscrupulous usurper aiming at the foundation of a military despotism; but they were compelled to pay a property-tax of ten per cent. They had refused to accept their defeat, they had broken their amnesty by insurrections, they incessantly threatened the existence of the Government, and M. Guizot allows that the impost was not

unjust. All this time Cromwell never gave up the hope of restoring constitutional government; he never named a successor to his dictatorship, and he never ceased to witness to the principle of liberty, and to profess himself the holder of a limited and delegated, not of an absolute or independent, power.

Touching the press, his exceptional precautions were not more severe than the permanent regulations of the French empire. To men of letters of all parties he extended a fearless and generous protection, without affecting to share their tastes. *Hudibras* was written in the house of one of his officers. The manuscript of the *Oceana* fell into his hands, and was returned by him to Harrington with a protestation that he loved despotism as little as the author. He protected the universities when the cowards and bigots of his party would have destroyed them; and he was the first and last of English rulers who tried to make their seminaries directly useful in supplying promising youths for the service of the State. And yet Cromwell is said, by great literary men, to have "drunk only the lees of a besotted fanaticism," while the petty persecutor of Madame de Staël and the deliberate oppressor of French intellect is called a child of "reason and philosophy." Reason and philosophy were not so plentiful in Cromwell's day; and, if they are plentiful now, it is partly through Cromwell's valor in the cause of freedom. We must not enjoy the heritage of a hero and fling his memory philosophically on a dunghill. If Cromwell had not braved death for Mr. Hallam and all the rest of us, Mr. Hallam's reason and philosophy might be skulking under a cassock or flaming in an *auto da fé*.

There is one very strong proof that Cromwell did not plot the overthrow of the republic, which, so far as we know, has not yet been noticed. After the Battle of Preston and the execution of Charles I., and his own appointment to the command of the army of Ireland, when, if ever, guilty ambition must have possessed his mind, he married Richard, the heir of all these supposed schemes, to the daughter of a private gentleman of moderate fortune but approved piety, and bargained closely—his enemies would insinuate illiberally—about the terms of the marriage settlement. He must have been an arch-dissembler indeed if he had then made up his mind to be a king.

The "self-denying ordinance," has a canting name; but it was the only safe way of getting rid of the aristocratic generals, of whom it was absolutely necessary to get rid, not only because they were incapable of obtaining a decisive victory, but because they did not desire it. Cromwell recommended to the command Fairfax, an excel-

lent soldier and a most popular man, and therefore, if Cromwell had thought about rivals, a most formidable rival. The Ironsides mutinied at the prospect of losing their commander. Cromwell put down the mutiny and then hastened to Fairfax to resign his commission. Fairfax desired him first to execute a particular movement. Cromwell did so, and returned victorious, as usual, and the Parliament then had the sense to insist on his retaining his commission. Such is the whole account of the matter in M. Guizot's impartial pages. The resignation of Fairfax again, and the appointment of Cromwell to the army of Scotland in his place, is set down, on the authority of Whitlocke, as another master-stroke of Cromwell's diabolical art. You turn to Mrs. Hutchinson, and there you find:—

"To speak the truth of Cromwell, whereas many said he undermined Fairfax, it was false; for in Colonel Hutchinson's presence (a sufficiently adverse witness) he most effectually importuned him to keep his commission, lest it should discourage the army and the people in that juncture of time, but could by no means prevail, although he labored at it almost all the night with most earnest endeavors."

So that Cromwell used the one valid argument against Fairfax's resignation to the person most interested in admitting it with such earnestness that his enemy, who was present, firmly believed him to be sincere. Whitlocke overshoots himself. He attributes not only Fairfax's resignation but Cromwell's appointment to contrivance. Why had Cromwell been summoned from his career of victory in Ireland? Whom else could the Parliament have appointed?

Cromwell's dealing with the captive King is another alleged instance of his hypocritical ambition. But he acted in the interest of the Independents, who were threatened with persecution by the dominant Presbyterians; and there is not the smallest reason to doubt that he sincerely intended to save Charles, and, if he could have found faith in him, would have saved him. The discovery of the King's duplicity and the Scotch invasion brought on by his intrigues materially changed the scene.

Trace him where you will, you find that Cromwell does what is best for his cause; and that he should rise with the cause was alike inevitable and just. That great men should in a certain sense love power is the only security that States and parties have for not being governed by fools. Power, of course, is not to be sought by foul means; but we cannot find that in any specific instance the use of foul means has been distinctly fixed on Cromwell either by M. Guizot or any other of the writers who speak of him in terms of general condem-

nation. Nor can we admit that his general bearing and habits were those of a knave. He was gay, jovial, social, easy of access, ready to converse. According to his enemies, he could not always abstain even from a dangerous jest. Of course, in those tremendous times, he felt his way^a before he acted, and sounded men before he committed himself to them. He had to undertake measures which, if unsuccessful, might ruin all; he had to make overtures to men who might acquiesce and might stab him on the spot. The common evidence of his craft and dissimulation amounts to this, that he always wore a mask to friends and wise men, but often took it off to enemies and fools. We must remember that the Republicans and Millenarians of that day could not conceive why the Republic and the Millennium had failed, unless it was through the intrigues of Cromwell, and that they painted him accordingly. But we see clearly that the Republic and the Millennium not only might fail, but must have failed, from causes wholly independent of Cromwell's ambition, and we must take this knowledge with us when we judge the case.

In war Cromwell was the most merciful of soldiers; for in his campaigns he always sought decisive battle, and his battles were always soon ended by a decisive charge. When he commanded, the carnage was small, the results immense, and few brave men died by misery, pestilence, or famine. His five great and decisive victories of Marston, Naseby, Dunbar, and Worcester did not together cost near so many lives as the hideous and fruitless butchery of Borodino. He treated war, not as a science in which he was to show his skill, but as an appeal to human fortitude, which, for the sake of humanity, was to be tried without delay. War, under him, was far less savage than under other commanders of that time. His men always spared the country, and almost always gave quarter even to those who gave no quarter to them. The storm of Tredagh was the single noted exception to his and their humanity. The "bitterness" he justified on the ground that it had saved, as undoubtedly it did save, much effusion of blood in what would otherwise have been a long and desolating war. We must remember, too, that frightful atrocities had recently been committed by Roman Catholics on Protestants both in Ireland and elsewhere. The blood of Tredagh was a drop in the ocean of O'Neill's massacre or the sack of Magdeburg. That any of the peaceful inhabitants of Drogheda were put to the sword is a confuted calumny, which M. Guizot ought not to have repeated.

Cromwell's political genius is a hackneyed theme of literary praise, to which M. Guizot adds the attestation of a statesman.

His reign is indeed the marvel of history. In every department, from our navy and our commerce down to our postal communications, we still feel his beneficent energy and pay homage to his glorious shade. It was not his fault that much was left to be done by the Parliamentary reformers and law reformers of the present day. He established our diplomacy on the soundest basis; and his own bearing to foreign nations has been aped,^b but scarcely equalled. He dealt with the most different characters, from Mazzini to the Anabaptists with equal and almost invariable success. And we must say, in spite of prejudice, that his administration was as upright as it was able. He steadily promoted merit in the public service without regard to his personal interests. He fixed a high property qualification for the suffrage, though his own popularity was chiefly among the lower orders. He put down the Levellers — most mercifully indeed, but firmly, and without a moment's hesitation, though at great risk to his own person and influence; and thereby, perhaps, saved English society from a reign of terror. Considering the perils and anxieties with which he was beset, his powers of concentration and self-command must have been such as have seldom been given to man. We must add to this that his public life began at an age when nothing but genius is young, and that he reigned for five years over a mutinous army and a rebellious people—with assassins constantly seeking his life—with his mother wailing for terror in his house—with enemies at the head of his armaments, and enemies at his council-board. Such well might be the greatest man that the English race could produce in its most heroic, though its saddest, hour.

Cromwell's grandest visions, says M. Guizot, were bounded by his practical good sense. No higher praise can be given to a statesman. But his visions were limited also by his patriotism. He was not the man to undertake chimerical schemes of aggrandizement, and to squander oceans of blood and treasure to gratify his own selfish and miserable pride. Through his ambition no English citizen put on mourning. After Worcester he was expected to put himself at the head of some great military enterprise by a nation which expected Armageddon and had not forgotten Cressy. But after Worcester he sheathed his sword for ever; he sought the empire of England on the sea, and gave the command and the glory into other, and those unfriendly hands. First since the great Edward he saw that our strength must rest, not on conquest abroad, but on the consolidation and union of the three kingdoms. We have ratified his West Indian expedition by retaining what he acquired, and

even the foot on the continent which he sought at Dunkirk, we may be almost said to have kept at Gibraltar. His quiet domestic Court and his solemn but modest state were the true image of that policy of good sense, superior to vanity, which has been the mark of all our greatest statesmen, and most of all of him.

And therefore he died triumphant. His people were subdued under him. His design for restoring the constitutional monarchy was still advancing against obstacles which he never underrated and before which he never succumbed. Europe was at his feet. The tidings of Cadiz and Teneriffe were in his ears, and the laurels of Worcester were untarnished on his brow. He went down, as Mr. Carlyle says, like a summer sun—as gloriously and as calmly. The one cloud that hung over his setting was that of bereavement, not of failure, or of fear. It is true that he so guarded his life from Royalist and Prelatist assassins that no assassin ever approached his person; it is not true that the fear of "assassination" entered into his soul. But another "dagger" found its way. In the stormiest and most perilous moments of his life he had watched over the welfare and the religious progress of his children with anxious and unceasing care. He declared that nothing but the comfort which he found in the Bible had saved his life when he lost his eldest son. And his end was the crown and, in some sort, the reward of his affection: after so many terrible fields and amid so many perils he died of grief at Lady Claypole's death, and of illness brought on by watching at her side.

When the Protector was dying, he asked whether, having once been in a state of grace, it was possible to fall from it; and, being told that it was not, he rested in hope and peace. The Calvinistic phrase has for many of us become obsolete, yet we hope that a man whose heart has once been full of the love of God and a good cause, will not be easily allowed to become utterly the prey of selfish desires and low ambition. Those who think that Charles and Laud and Strafford were the representatives of truth and righteousness in their day must condemn Cromwell as one who, having truth and righteousness before his eyes, not only rejected them, but trampled them into the dust; and they know how to explain and even to improve the presence of great human virtues in a misbeliever's heart. But those to whom the success of Charles and Laud would have been political and spiritual death, those who exult in the greatness of free England and the hope of freedom which she bears for all the nations of the world—though they may thank God that Cromwell's religion is not ours and that we live under a better government

than even Cromwell's arbitrary sway, though they may find much in the half-educated Puritan which it would be very difficult to love, though they may condemn the part which he took in the death of a criminal but pious and misguided King—must yet pray that the life which was so often and so freely flung upon the sword for God's cause may not have been spared only that Cromwell might become an enemy of God.

REMARKABLE DISCOVERY.

EVERY one has read of the Birs-i-Nimrud near Babylon. The old travellers believed it to be the Tower of Babel, others have supposed it to be the celebrated tower of Belus, and others the site of a city called Borsippa. It is an immense, shapeless mound, nearly three hundred feet in height and where it reaches the plain from two to four hundred feet in width, and, though many attempts were made, no one was able to determine either its original shape or the purpose for which it was constructed. It has recently been successfully explored under the direction of Colonel Rawlinson, to whom we already owe so much information concerning Assyrian and Babylonian antiquities. His experience in excavation enabled him to prescribe a plan of operations to a gentleman who superintended the work in his absence. He was directed to sink a perpendicular shaft at a point marked, until something should be reached indicating a wall or terrace; and, on reaching such indication, to follow it up horizontally, right and left, until it ended in the angle, which he inferred would be found leading off to the other side of the mound. After two months' excavation, the Colonel was summoned to the work by the information that such a wall had been found and laid bare to the length of nearly one hundred and ninety feet; and that it turned off in right angles at each end, to be apparently carried all round the mound, forming a square of about twenty-seven feet in height, surmounted by a platform. He immediately rode to the excavation, examined the spot, when he found the workmen quite discouraged and hopeless, having labored long and found nothing. He, however, at once pointed out the spot near the corner where the bricks should be removed. In half an hour a small hollow was found, from which he immediately directed the head workman to "bring out the commemorative cylinder," a command which, to the wonder and bewilderment of the people was obeyed, and a cylinder, covered with inscriptions, was drawn out from its hiding-place of twenty-four centuries, as fresh as when deposited there by the

hands, probably, of Nebuchadnezzar himself. At the other exposed corner of the terrace or wall, another cylinder was found, a duplicate of the former. Colonel Rawlinson describes the building as composed of a series of several square platforms one over the other, diminishing in diameter as they rose from the ground, each dedicated to one of the planets and colored externally with the colors attributed to the seven planets in the works of the Sabæan astrologers, and traditionally handed down from the Chaldeans. A translation of the inscription on the cylinders has been made. It begins with the name and usual titles of Nebuchadnezzar, and proceeds with a summary of the buildings of Babylon which

the king had repaired or erected. It then says that "the temple of the planets of the seven Spheres," which had been built by an early king, 504 years previously (about 1100 B. C.), having become ruinous, owing to a neglect of the drainage, which allowed the rain to penetrate, and the sun-dried bricks causing the outward covering to bulge out and fall down, the god Mero-dack had put it into his heart to restore it; that he did not, however, rebuild the platform, which was unimpaired, but that all the rest was restored by his commands. The inscription ends with the usual expression of his aspirations for the eternal duration of his work, and the continuance of his family on the throne for ever.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Calcutta.—Two persons were baptized at the Lal Bazar Chapel on Sunday morning, March the 25th. One of them is a native who has long been a candidate for the ordinance.

Haurah.—On Lord's day, March the 18th, Mr. Morgan had the pleasure to baptize a Maulavi, who has already given proof of his sincere attachment to Christianity. May this interesting convert be upheld and enabled to be steadfast to the end.

Foreign Record.

SCHOOLS ON MOUNT LEBANON.

In the year 1837 or 1838, during the Insurrection of the Druses against Ibrahim Pasha, a young man of the village of Howara (about four hours from Beirût) was out one day with his father's goats on the mountains, when he saw two men hiding themselves in a cave, a short distance from his father's house. They were two Druses, hiding to avoid the conscription, and the being forced to serve as soldiers in the Egyptian army; and when they saw him they asked him to go and bring them some bread. He went home and brought them some, and some raisins; and after they had eaten, they gave him a camel's-hair purse. In the evening when he took the goats home, his father seeing the purse in his hands, asked him where he had got it. Upon hearing his account he sent him immediately to tell them to come home to his house, and he would keep them secretly,

The lad went immediately and brought them home. After two or three days one of them asked the father if any of his family could read; and upon his replying that nobody could read in all the village, the man asked if he would like that he should teach his children. He expressed a great desire that he should do so, but asked how could he teach them without book, paper, ink, or pen. Upon this the man went out and brought in a little clay and water, and then with a piece of cane he made a pen, and put down the Arabic alphabet on a piece of board. As the eldest boy was obliged to attend the goats, his next brother, Suleiman Saleibey, was taught, and rapidly learnt during the month the men remained. The boy, after they left, was so anxious to improve, that he set off to the neighboring Maronite convent to see if he could not obtain a book of some kind to continue learning to read. They offered him an old book with the Psalms of David for eighteen piastres, which his father bought for him. With this book, and by the assistance of a priest when he came to visit, telling him the long words, it was not long before he could read the Psalms tolerably well. He was now still more desirous to continue learning, but some years elapsed, and he made no further progress; having, however, heard that the American missionaries had a school at a village about twelve miles distance, his father consented to his going there, notwithstanding the opposition of his neighbors. Before he left he had taught a younger brother, Elijah Saleibey, the alphabet and first words—and after he was gone, with the assistance of the old Psalm book, and the priest calling and assisting with the hard words, this youngest boy soon got on well. At this time an Englishman, Mr. Lowthian, came to the

village and slept at the father's house one night, and was so pleased with the place that he hired a room in the house, and continued to reside there. The younger brother, after his day's work was done, used to go in to Mr. L. in the evenings, who began to teach him English; and he was soon able to read an easy chapter in the New Testament. In this way, and with very little more time than what he took from his sleeping hours, Elijah not only learned a little of the English language, but also to write a little, and some knowledge of figures. Suleiman, who had gone to the American Missionaries' School, had, in the meantime, made great advances in all the most useful branches of education, and being of a very religious mind, at the end of four years they thought it their duty to place him in some useful office in the Church; and when they consulted him as to what his choice would be, he said, "If he might be permitted to choose, he would prefer above all other things in the world, to go home among his own relations, and teach them and their children the right way to heaven, as they were most ignorantly blind." It need hardly be said, that such a choice pleased the missionaries much, and Suleiman thus became a missionary to his own numerous tribe, preaching to them every Sunday in his father's house, with a school under the same roof every day in the week; and also a night school for those children who were obliged, in the daytime, to go out with the cows and goats, at which many of the grown-up people attended.

In the autumn of 1852, Mr. Lowthian returned for a few months to England, bringing the youngest son Elijah with him, to receive a little further instruction, and in hopes of his being able to raise a small sum of money to assist in their desire of extending schools in their neighborhood. In March, 1853, he returned to Lebanon, having raised the sum of \$107. He first built a school-room in his native village, Howara, which cost 20*l*; and where his elder brother Suleiman teaches. Other villagers in the neighborhood requested them to send teachers, and they would provide rooms. At the end of twelve months from his leaving England, namely, in February and March, 1854, the result of his exertions was as follows:—

HOWARA.—Maronite village. Twenty-four houses; population, 120. New school built. Suleiman S. Jebey, master.

ARRAMOON.—Three hundred houses; population, 1500. Maronite and Druse. The American missionaries closed their school twelve months before Elijah opened his. Mr. Whiting requested him to open the school, and they would supply books.

B'TATOR.—Three hundred houses; population, 1500. Maronite and Druse. No

school here previously, except a small one by the priest, now closed.

ANDARRAH.—Three hundred houses; population, 1500. Maronite and Druse. For three years the inhabitants had applied for a school. Missionaries gave books.

TALDON.—Thirty houses; population, 150. Maronite. No school previously.

Besides these, applications for schools are urged by nine more villages. At present in the five schools there are above 300 scholars. In the school at Howara the twelve most forward boys are taught English by Mr. Lowthian. Last year a grant of Arabic Bibles, Testaments, and Psalters, was made by the British and Foreign Bible Society.

THE SAMARITANS OF NABLOUS, PALESTINE.

THERE is a small community residing in Nablous (Sychar of the New Testament), who are the only remnant of the ancient people who built their temple on Mount Gerizim, as they were not allowed to assist in the rebuilding of Jerusalem, nor the building of the second temple. They are well known to Eastern travellers, who testify to their kind hospitality to strangers. A distinct people, although for centuries living in the midst of violent fanatics, they have from this cause suffered from the harsh exactions and fierce persecutions of the Mohammedan rulers of the Nablous district, so much so that their circumstances have been of late years much impoverished, and they have endured the most severe privations, to which may be added the late famine which prevailed over the whole of Palestine in 1853. These sufferings have induced them to send one of their community, Jacob esh Shelaby, to this country, with two petitions, one to Her Majesty's Government, praying that it would interpose its authority to prevent the infringement of their civil rights; the other to the British public soliciting pecuniary assistance. The Government has listened to their request, and has not only sent out such instructions as will probably prevent a repetition of those tyrannies which have tended to diminish their numbers, but it has in addition made a pecuniary grant.

This community possesses an unique copy of the Pentateuch in the Samaritan character, unique from its great antiquity, said and believed by them to have been written by Abishai, grandson of Eleazar the high-priest, son of Aaron, and unique in its style, in the old Samaritan character, on parchment of gazelle skins. This they preserve with religious reverence and jealous care, so that the extreme of poverty and distress can never compel them to part with so precious a relic.

THE
CALCUTTA MISSIONARY HERALD.

AGRA.

FROM THE REV. R. WILLIAMS.

Concluded from page 90.

January, 22nd.—Attended the market with three of the native brethren. We kept up preaching to many hearers for a considerable time. Some few only opposed us, I trust that a good impression was made on the minds of several of the Hindus. 'God grant that it may be deep and lasting. How greatly do we need the out-pouring of the blessed Spirit's influence to render our poor efforts effectual.

23rd.—To-day I preached to a very noisy and troublesome people at *Tāj-ganj*. The Muhammadans as usual greatly withstood me "contradicting and blaspheming." However I stood my ground, until I had delivered my message, and I was glad to observe that a few of the hearers were attentive, and appeared to appreciate, in some measure, the truths which had been spoken to them. After this, I visited the shop. Not finding it open as I had expected, the native brother not having yet arrived, I just walked over to an apothecary's shop near at hand. The people within kindly asked me to sit down, which I accordingly did, and soon entered into conversation with them. I began, by asking if they knew of any medicine that can make us whole of our plague of sin. They said that they did not; but a *pujári bráhma*n immediately stepped in saying, "Yes, yes, I can tell you; it is by performing good works, that we become holy." I met this, by saying that as our hearts are naturally corrupt and full of all that is evil, how can we perform good works? The fountain must be made pure, ere the streams can be pure, and that it is not in our power to effect this in and of ourselves, we cannot change our own hearts, God alone

can do it for us. He still contended that by *dán pun* and by various *pujás* and pilgrimages, a man may accomplish much in this way, or that at any rate, he will be a pure and holy being in the next birth. On my refuting this, he lost his temper and talked away at random. Several people as well as myself, tried to bring him to reason, but to no purpose. I then turned my face towards the crowds assembled round the place, and directed my discourse to them. I soon left and returned to my own shop, many of the people following me, to whom I preached in peace for some time.

24th.—Preached first at *Alamganj* to a mixed congregation. I was permitted to proceed for some time without any molestation. At length, however, Satan stirred up an old Muhammadan to oppose the truth, but he was soon silenced, and the rest of the people listened peaceably to all I had to say to them. The next preaching-place was *Shāganj*. Here I addressed two crowds of hearers, some of whom were not well disposed. It was as much as I could do to avoid controversy with a Muhammadan who showed himself to be ready for it. There were several of the people notwithstanding, who manifested much interest in what was advanced, and thus I was encouraged, and felt thankful.

25th.—Visited *Bakre-ka-mandí* and preached to a few poor Hindus, men and women. The inhabitants of this village always hear the gospel without opposing it; more especially an aged man who has, on several occasions, manifested great interest and concern. He was not present with the rest to-day, not having heard of my arrival.

On my leaving, however, he saw me passing the place in which he was working and immediately followed me out into the high road, where I stood under the shade of a tree and explained to him the way of truth more perfectly. He assured me that he believed in Christ alone for salvation. I have for some time past, thought well of him, and sincerely trust that a good work is going on in his heart. I then walked on to *Madhiganj*, and being wearied with walking such a distance, I sat down on a stone bench opposite a banyan's shop, and preached to several people, who gathered round me. Some two or three of the hearers objected, stating that they worshipped the true God, as well as Christians; as to Jesus Christ, they did not wish to hear any thing about him; he was but an incarnation of the Deity as were Rām and Krishna. On my pointing out the vast difference between the only Saviour of sinners and their devtās, they were silent and listened attentively, except one man, who walked away, calling aloud upon his gods and praising them. I concluded by assuring them, that however lightly they may esteem Him of whom I had spoken, the period is fast approaching when all men everywhere will own his authority and bow to the sceptre of his grace, and that if they did not embrace his religion, their children would do so, and rise up to call Him blessed.

26th.—This evening I preached (by request) at Mr. F.'s house situated in the *Ghatia* bazar. The room was well filled. Some sixty persons must have been present; perhaps more than that number, including the school children. Among the hearers were several Roman Catholics. A weekly meeting is held here. There are several of us who preach in turn. The service is conducted in the Urdu language. I trust that much good will result from this effort. I am told that many attend there, who were not in the habit of going to any place of worship.

29th.—In the forenoon I visited the shop in the city. After a while several persons gathered round the door and some few came inside and sat down with us, with whom we conversed on the one thing needful.

A pandit, an old acquaintance, and one with whom I had often conversed before, soon joined us; but he evidently came, as an enemy, not as a friend. He

disputed every thing at first, contending that Christianity is altogether a new thing, that its founder died the death of a malefactor, and must therefore have been guilty of some serious crime. I met this by showing that the religion of Jesus is the only true religion that has ever existed from the beginning, that some truly good men in every age of the world had believed in him, and trusted in him for salvation—that all which had transpired respecting Christ had been long foretold by the prophets, and therefore must have been pre-ordained of God, or according to his counsel and foreknowledge, and that he died, not for his own sins; but for the sins of a guilty world. I then presented a contrast between Hinduism and Christianity, and showed the seatableness of the latter to the state and circumstances of fallen sinners. The people standing without heard attentively, and the pandit himself caught hold of my hand, with a smile, and invited me to visit his place as soon as convenient.

Feb. 2nd.—Left Agra for Delhi and arrived there on the 3rd. On Sunday the 4th, I preached twice in the chapel and administered the Lord's supper. The attendance at both services was encouraging. I trust that the Lord was indeed with us, and that we found it good to be there. A missionary might be very usefully employed here in ministering to the church, and in preaching to the heathen. Our Christian friends there are very desirous that a missionary should be sent to labor among them, and are prepared to render him all the support and assistance in their power. It is to be hoped that the Society will, as soon as practicable, comply with their wishes in this respect. I preached to the heathen, during the four days I remained in Delhi in various places and found the people, for the most part, very attentive. It presents, upon the whole, a good and promising field for missionary operations, more especially, when we take into consideration the much preparatory work which must have been accomplished by our good brother Thompson for so many years. May the good seed of the kingdom so plentifully sown by our deceased brother in that city especially, speedily spring up and bring forth abundant fruit to the praise and glory of God.

STATEMENT OF THE MONGHYR BAPTIST MISSION, FOR THE YEAR 1854.

THE retrospect of the past year affords reason for lively gratitude, and for the deepest humiliation. We have to bless the Lord for sparing mercy, and his long-suffering towards us, though deficient in every respect, and so often offending against the requirements of our duty to him. We acknowledge his goodness in preserving our Christian community, for the most part, in peace, or for healing breaches which have taken place between individuals without suffering us to be scattered and divided. We would adore his kindness in continuing to us the means of grace, and permitting his servants to traverse portions of the barren wilderness around us, scattering, as they went, the incorruptible seed of the word.

Yet we feel we ought to abase ourselves before God, if not, because the heathen have not been converted, for it is the Lord's work to effect this in his own time, yet because we have been so little affected by the view of their lost condition, because our sympathies have been so faint, our efforts so feeble, and our prayers so cold and so much mixed with unbelief. We have to be humbled for the deficiencies and the weakness of grace and faith in us as a body, and for the outward manifestations of this weakness, especially in our native brethren and sisters.

Our annual statement to the Committee shews that the missionaries here are assisted by three native preachers, whose chief occupation is preaching in the chapels and bazar of the station, and in the villages and melás of the district round. Three Christian and three heathen schoolmasters are employed in three schools, in giving elementary, secular, and scriptural instruction to, on an average, 125 boys. The Christian children, European and Native, are gathered weekly in two Bible classes to receive religious instruction and exhortation to the number of about twenty-one boys and girls. Eight public services are held in the week, four in the English, and four in the native languages, the attendance at which has been somewhat larger than last year, with the exception of a week-day service in the bazar chapel, where it is matter of regret that the hearers have been very scanty during the year.

Our church has witnessed an in-

crease in number of two members, that is, four European believers have been baptized, but on the other hand, one native sister has been removed by death, and another, alas! has been put aside for inconsistent conduct. There is hope, however, that the discipline has not been lost upon her: and there are four inquirers, who are desirous of taking upon them the vows of the Lord, of whom we have some hope, that the grace of God has touched their hearts. Two persons have died during the year in connection with our congregation, of whom we entertain hope that, though not in visible fellowship with the church below, they have been admitted to the church of the first born above; the one having given evidence of deep sorrow for the sin which caused his separation from the communion of the church; the other, during her last illness, having exhibited very hopeful signs of genuine repentance, and expressed a cheerful, unwavering trust in the Redeemer. Her case was felt to be a great encouragement to persevere in the religious instruction of the young. Our church now numbers forty-six European and twenty-eight native members, total seventy-four.

Various itineracies have been undertaken into the district during the past year. Without specifying them in detail, we may state that in the course of them, one or the other of the missionaries was employed for seven weeks, and from one to three of the native preachers were travelling about for twenty-nine weeks, preaching the gospel to the south and south-east in the neighboring villages, and more distant, in Shaikpura, Behar and Kuruckpur; to the north and north-east in Tirhoot and Purneah districts; to the east at the Pirpointy melá; and to the west, at the Hajipur melá and Dinapore, and south-west at Gya, Daudnagar and Tickarry, and the villages adjoining. About 2,250 tracts and 2,350 scriptures were put into circulation during the year, chiefly in the course of the missionary tours. Most of these were distributed gratuitously, but some were sold at small prices.

We would conclude with earnest prayer that the Lord may be pleased to bless us and all the stations of the mission with peace and increasing prosperity.

BARISAL.

FROM THE REV. J. C. PAGE.

In reference to our labors during the past year, I hardly think it necessary to add much to what was published in the *MISSIONARY HERALD* for January last. Though the report is short, it embraces pretty nearly all one needs to say.

Perhaps it will be well, however, to state that the native preachers, with myself, have during the year attended *twenty-two* market places, extending from Barisál to Kaligáon. Our visits have been continued too, not once or twice, but almost every week, through

question as to our having made known the gospel thus to many hundreds of people, repeatedly urged the reception of it upon them, and answered the objections they had to make. So, at the different melás, both Hindus and Muhammadans from all parts of the district, in crowds, listened to us. They seemed, on the whole, really to approve of the message we brought to them; and, on more occasions than one, we found defenders amongst the hearers themselves. I can remember only one lengthened discussion into which we were forced. It was when a Muhammadan, having some slight pretensions to the name of Maulavi, attacked us. But he was hardly prepared to be refuted from the Qurán, which we produced. It was curious to observe the manner in which he endeavored to ward off our objections, by dissecting the sentences, and perverting the meaning of the verses we hunted out. For instance, when we read out the verse "Of this Book some áyats are pakki," and asked him what was the inference from such an assertion, he wanted to throw back the words, "Of this Book" to the preceding sentence,—and then make out that the áyats referred to were not those of the Qurán. But the "common people," were too common-sensed for him; and he had to leave us, almost hissed off the field. Indeed, it is my full conviction that there is that in the gospel which must and *does* commend itself to thousands of the poor and uneducated; and perhaps only half a dozen proud impudent fellows in a village may find it their interest to undo your work, destroy the impressions made, and prevent the preached

word from having full scope. Generally, in a congregation of villagers of a hundred or more, not above two or three have any thing to say beyond expressing their approbation. Here we must of course except the higher classes, and those in power. All zamindárs and talukdárs hate Christianity, chiefly, perhaps, because if men embrace it, they will resist injustice and tyranny, and claim the liberty of fair dealing between man and man. The opposition to the spread of the gospel which these gentlemen offer is

often manifested in a manner equally lawless and ungodly. "My ráyats shall not become Christians," is the language of more than one landholder. And on their estates a profession of the Christian religion, and even any marked sympathy with it, is followed by summary and illegal ejectment.

Now, it seems to me that this state of things is not unworthy of our serious attention. What right has any man, in these days of liberty and the triumph of conscience, and in a land whose rulers are professed Christians, to threaten pains and penalties to him who would seek his own soul's salvation? And really, by what analogy, or by what reason, are we to be brought to suppose that our message will be extensively received, and men in numbers profess faith in it, when the first overt act which connects them with us is followed by perhaps the loss of all things? Rather I should suppose that reason lies with them who before they cast in their lot with us, wish to see in us more sympathy with their difficulties, an acuter perception of right,—and the right of the *poor* man too,—and a more manly advocacy of the demands of conscience and justice. God may work miracles in converting sinners, and then no laws or human agency can interfere with success; but ought we not ourselves so to act as though no miracle of grace were about to assist us? Let men be free to receive Christianity, really and veritably and practically free, and then we shall behold triumphs of the Missionary enterprise fully as great and extended as we dared to hope.

Among those baptized during the

year there were, as intimated before, two or three interesting cases. One of those baptized is a man of the Káyast caste, and is well connected in the district. The first move he made, some years back, towards us, was far from encouraging or creditable. He was in the first instance impelled by no convictions of sin, no sense of danger, no earnest seeking after salvation. He supposed that by coming amongst us he might some how impose on us enough to allow and consummate his marriage with another man's wife. Of course, we could not satisfy such expectations, nor tolerate such an offender. We compelled him to separate from the woman he had brought with him; but this did not accord with his wishes or hopes, so he left us. Well, he went from place to place, shunning Christians, even begging from Hindus, till one day he was seized by order of some tálukdár and wofully punished. Trouble succeeded trouble, and want drove him back to us. He returned, but appeared willing to do all we wished. Thus he staid with me, still careless of his soul's interest, and apparently proof against any serious convictions. One Sabbath afternoon, however, when I had him with me at one of our distant stations, I was talking to the little company who had assembled at the Lord's Supper, about the death of Jesus. I tried to shew them, in simplest language, something of those awful pangs of *soul* which He endured in Gethsemane and on Calvary. And, my own mind affected, I did hope my hearers might feel a little too. And truly I was rejoiced to know that this poor sinning straying man was from that hour a serious inquirer. He, and a lad, whom I have more lately baptized, told me some time after that they could not restrain their feelings or stay their tears. They did feel, and know, from that day that Jesus died for *them*, and that those frightful agonies were endured for *their* sakes. They both run well, and cheer me much under a continued sense of unworthiness and unprofitableness.

Another of those received into the Church was a very old woman. Some twenty years ago, when she lived on the opposite side of the river at Barisál, two of her three sons became bairágis and set out on their wanderings. Where they had gone, and on what

errand, the mother did not at that time know. But as months passed on, and they returned not, she became very uneasy, and, her anxiety increasing, she determined on going herself in search of them. To this end she joined a gang of bairágis, and thus commenced an almost hopeless expedition. By degrees she liked her wandering life almost as much as the prospect of again meeting her children. Years passed on and from district to district, far, far away, the poor old woman journeyed with her companions. She used to speak of those days as days passed in sin, as well as delusion. But she never obtained any thing that even she could suppose compensative for all the weariedness and unsettlement of a bairági's life. Subsequently, she met one of her sons who had risen to be the teacher and chief man of a large community, and accompanied him in still further journeys. At that time, she adopted a little girl whose mother dying on the way left her charge in the old woman's hands. Then her son died in her arms; and the girl supplied the place of many children in the bairági's heart. About two years and a half ago, she, on her way back to her long abandoned home, happened to stop at one of our outstations, and was surprised to find that while she had been roaming about the country, some of her former disciples in that village had professed the Christian religion. Wishing to know and see more of this "new thing," she came with her little companion to Barisál. From that day she attended every service in our little chapel. Though her prejudices were strong, they gradually lost their hold. She became a very attentive hearer. Indeed, she was the most serious of all the congregation, during many a discourse concerning eternity and the Saviour. She seemed to feel the power of the Word, often asking questions about the truths to which she had been listening. Some eighteen months after coming amongst us, she sought for baptism; but it was with more hesitation than I have generally witnessed. She feared she was unworthy to be received; and it was with almost surprise that she heard that we had accepted her. The following day, Sabbath, I baptized her in our tank with another candidate; and I hardly remember to have seen so much plea-

sure and satisfaction depicted in the countenance of any one after the solemn rite. "My heart's desire is now fulfilled. The Lord, I hope, has received me: I can now die in peace," were her words. And really it appeared as though she had no other wish after the day of her baptism and participation in the supper of the Lord, than to "depart and be with Christ." The following Thursday, she dressed herself neatly and cleanly, and spent the afternoon visiting all the native Christians on both the Missionaries' compounds. Into each house she entered with a smile and a kind word, and to almost every one, old and young, she said, she had come to bid them farewell. "Her course was run. She was now looking forward to reception into heaven." Thus she spoke, and many wondered what all this meant. But about eight o'clock that same night the good old woman was taken with a sudden fit. She fell down on attempting to begin her evening meal. She lost all power of motion or speech. We attended to her nearly the whole night, using every remedy we could think of. But she appeared lost to earth. Once only did she shew signs of recognition, and it was when she heard my voice close to her ear. She felt about for my feet, then dropped off into unconsciousness. Her breathing became heavier and heavier, till about eleven o'clock on Friday she died, resting on my arm. The aged feeble wearied wanderer found

rest at last; and that rest, no man shall take from her!

I would add only one more particular respecting our work. I have had with me nearly the whole of the past year three young men who are anxious to be brought up as native preachers. They are good men and true; and will, it is to be hoped, repay the trouble taken with them. Their wives are also members, and are looked after as well as they. I have been able to take them through the greater part of the Old Testament: twice through a small Bengali Grammar; and on to the Rule of Three in ciphering. Of course they are rough villagers, and will need a good deal of training. They are with me in all my journeys, share my inconveniences, and see my work. Whether among Christian people, or among Muhammadans and Hindus, they learn what is doing, and how we do it. I should not object to have double the number of such men.

Next year I do hope we may be able to furnish a better report. Our hearts have been greatly cheered by the arrival of Mr. and Mrs. Martin, and we look forward to happy days of united and extended labor. May the Lord bless our friends, preserve their health, and spare them many years to be co-workers with us in this vast field! And may he make us all sharers of the joy and blessedness of those whom He condescends to honor as instruments in the conversion and salvation of immortal souls!

BIBLICAL TRANSLATIONS.

(From the Report of the Calcutta Auxiliary Baptist Missionary Society.)

IN relation to this department of labor, the Committee have to report the following particulars.

1. In SANSKRIT the translation of the Old Testament has advanced to Psalm cv. and will be, if God permit, steadily proceeded with.

The Calcutta Auxiliary Bible Society having in the course of last year resolved upon publishing editions of the Gospel of Luke, and Genesis with the first twenty chapters of Exodus, in the Bengali character, for the use of pandits in Bengal, who, for the most part, are accustomed to read Sanskrit in that character, and Mr. Wenger having been requested to carry these two

volumes through the press, it was thought desirable to embrace the opportunity of printing a number of copies for the Baptist Mission at the same time. 2,000 copies of Luke were therefore carried through the press in 1854; and 1,500 copies of Genesis and the above-mentioned part of Exodus have just been completed.

2. In BENGALI the pocket edition of the New Testament, was finished soon after the last Annual Meeting. This beautiful and convenient volume has elicited general approbation. It is printed in a small clear type, and contains 465 pages, 16mo. As, however, this edition of the New Testament is

intended for sale, and not for gratuitous distribution, it has not yet come into very extensive circulation. The price is very low: viz. bound in cloth, plain, 6 annas; in embossed cloth and lettered, 8 annas; in calf, 12 annas; and in morocco, 1 rupee 8 annas. Some copies have been bound up with the Bengali Hymn Book, and are sold for 1 rupee each.

The following separate portions of the Bengali Scriptures have also been reprinted:—

Gospel of John, 16,000 copies.

Acts of the Apostles, 10,000.

Luke and Acts, 5000.

Psalms, 5000.

Proverbs, 5000.

Psalms and Proverbs, 2000.

Besides these, which have all been completed, an edition of Genesis with the first twenty chapters of Exodus, is in the press and has advanced to the 26th chapter. A new edition of the entire Bible, the text of which will be carefully revised, has also just been commenced.

3. In HINDI, a separate edition of 5000 copies of the Gospel of Matthew, in the Kaithi character, has been print-

ed; and similar editions of the other gospels are in progress. The translation has undergone a careful revision by Mr. Leslie and Mr. Parsons of Monghyr.

4. In HINDUSTANI, very little has been done during the past year, the Romanized edition of the New Testament having made scarcely any progress.

The total number of copies of Scripture either in whole or in part, the printing of which was completed in the course of 1854, is 54,000; and the number issued from the Depository is 21,419. It should be borne in mind that the death of Mr. Thompson of Delhi and Mr. Robinson of Dacca, and the return to England of Mr. Phillips of Muttra and Mr. Makepeace of Agra, have greatly affected the operations of the Mission in the department of Bible distribution. On the other hand, it is a cause for rejoicing that the Calcutta Auxiliary Bible Society has widely extended its efforts in the distribution of Scriptures during the last few years, and some of the Baptist Missionaries have been amongst its most active distributors.

GRANTS-IN-AID.

From the English Missionary Herald.

MOST of our friends are aware that during the past six months the Committee have had under their serious consideration the despatch of the Directors of the East India Company on the subject of education. It is proposed in it, among other things, to give "grants-in-aid" to all schools, without regard to sect or party. The conditions on which such grants are to be given are two; first, that a good secular education be imparted, on the principles of European knowledge and science, and secondly, that the schools be open to the visits of a government inspector.

The question naturally arose, what course the society should take in this matter, and what course it should prescribe to the missionaries. These questions have not been decided hastily. They have had the attention of the Committee at three of its quarterly meetings. We are happy to place the result before our readers, and we take

the earliest opportunity of doing so, partly because frankness on such a subject will be appreciated by them, and partly to prevent any misconceptions getting abroad respecting the matter. The views of the Committee on the great question itself, and also of their duty in regard to the missionaries, or how far they consider they ought to legislate for their honored brethren, will be understood from the document which is subjoined:—

CIRCULAR.

From various communications addressed to you during these few past years, you will have observed how deep and lively has been the interest of the Committee on all educational movements. They have regarded them as not only among the best means of promoting the social and intellectual improvement of the heathen, but also of facilitating the spread of the gospel throughout the mission field.

2. It has been, as you are aware, the uniform practice of the society to rely on the voluntary principle for the support of *all* its operations. But when a doubt was expressed some three years ago, whether this practice had not been departed from in some few instances, the Committee resolved that a circular should be sent to every missionary, inquiring whether any of the society's schools had been aided by grants from colonial governments. They found from the replies to this circular that in no instance but the Benevolent Institution, Calcutta, on other grounds an exceptional case, had any such grants been received during the previous ten years, the period to which the inquiry was limited.

3. On a further consideration of this important subject, the Committee deemed it desirable to place on record, in an explicit form, their views upon it, and for that purpose passed, in January, 1852, the following resolution:—

"That in the opinion of this Committee, it is inexpedient, and inconsistent with our principles to accept government or other state-grants for religious purposes, the purpose of religious education included. It is therefore an instruction by this Committee to our brethren, that, in all their arrangements they act on this principle, as the only one which can commend their efforts in the department of education to the sympathy and support of our churches."

4. The recent despatch from the Directors of the East India Company to the government of India, on the subject of extending education in that country, has led the Committee to resume their deliberations on the whole question. The great importance of that despatch has led the Committee to give to it their most serious consideration; and they lose no time in communicating to you the result at which they have arrived.

5. The scheme put forth in the despatch is so far in advance of anything which has emanated from the Indian government, that it may fairly be regarded as a proof of their present enlightened policy, and their desire to promote the social and political advancement of the people.

6. But while the Committee are desirous to do justice to the merits of this measure of the Indian govern-

ment, they do not forget that the education to be promoted by it is wholly *secular*. The education which the society aims to impart is *religious*. They have therefore carefully considered those clauses of the despatch which contemplate "grants-in-aid" to "institutions under the superintendence of different religious bodies and missionary societies," and as the result of that consideration they feel bound to adhere to the resolution of January, 1852, and consequently, as the executive of the Baptist Missionary Society, they can neither accept nor administer such grants.

7. The Committee are, however, fully aware that a difference of opinion on this point exists, not only among themselves and their constituents, but also among their honored missionary brethren. The decision of the Committee has not been, consequently, arrived at without anxiety. They regret that the funds of the society will not allow of any adequate support to education in India. They fear that not more than one out of every twelve hundred of the population can be found in the mission schools existing there, and that not more than one in a hundred of the people can even read, though the desire for knowledge is intense and widely diffused. But they cannot depart from the principles here laid down.

8. At the same time, with a view to the guidance of those of our missionary brethren who do not concur in the views entertained by the Committee, I am directed by them to state, that while they would not feel justified in interfering with the exercise of their Christian liberty, by interdicting such missionaries from the acceptance of government-grants for schools, it must be distinctly understood that, whenever, in the exercise of such discretion, the aid of government is sought, the schools so sustained cannot, in any instance, or under any circumstances, be considered the society's schools, or reported in its proceedings.

This letter, having been read and approved by the Committee, will be regarded as their communication to you on the important question to which it relates. Trusting that in all your labors you may largely enjoy the divine blessing,

I am, &c.

THE ORIENTAL BAPTIST.

MAY, 1855.

Theology.

THE INTERCESSION OF CHRIST.

"I will pray the Father for you."—John xvi. 26.

CHRIST means by those words, that he will, *after* his return to heaven, pray to the Father in behalf of his disciples,—disciples who were men of prayer. He does not say what things he will ask for them; and, therefore, leaves us to conclude, that he will ask for them all such things as may be essential to their well-being.

Other parts of Scripture lead us to infer, that Christ, in heaven, prays for those only, who, on earth, pray for themselves. Thus, for instance, does Paul write: "Wherefore he is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them." Now, this is a most impressive thought. The men for whom Christ does not pray must be in a most exposed condition. When God wished to shew the Jews, through Jeremiah, their guilt and danger, he said to the latter: "Pray not thou for this people, neither lift up a cry nor prayer for them, neither make intercession for them; for I will not hear thee." How dangerous, then, it must be to lead a prayerless life! How can a man be saved who has no place in the intercessions of Christ?

That Christ prays in heaven for those only, who, on earth, pray for themselves, may receive illustration from that which prefigured the intercession of Christ in the heavenly sanctuary, namely, the presence of Israel's high-priest in the holy of holies on the great day of atonement. On that day there was a sacrifice made for the whole people. After the victim had been slain, the priest took of its blood, carried it within the veil, and sprinkled it before the mercy-seat, or ark of the

covenant, the receptacle of the two tables of the law,—thus acknowledging that all the people outside had been guilty of violating the commands of these two tables; but that all, by the victim slain, and whose blood was now being presented, confessed their transgressions, and were anxious to obtain pardon. What the priest thus did was, in fact, a supplication for mercy,—the people themselves joining in it by standing outside praying, as it is said the Israelites did when Zacharias, the father of John the Baptist, was inside the temple burning the incense. Now, had it been the case, that among the multitude outside there were some individuals who, instead of praying, were doing any thing but *that*, we cannot suppose that *they* could have had any place in the high priest's prayer. His prayers, we may be sure, availed for the penitent and supplicating only, and not for such as were otherwise minded and acting. In fact, we cannot otherwise suppose than that his petitions contained in them a clause to the effect, that forgiveness might be granted to all who were really penitent and praying,—a clause which would, of course, exclude all who were not really penitent and praying. And just thus, we are constrained to believe, is the intercession of Christ in heaven. He prays for those alone, who, down upon the earth, are penitent, and who pray for themselves; and he prays for no others.

And for the comfort and encouragement of all such Christ says: "I will pray the Father for you." And words of greater comfort and encouragement there can scarcely be. For,

1st, Consider who is the speaker. It is the Son,—the name “Father” implying this relationship. And what a Son! He is a Son who is in all respects equal to the Father,—a thing which can be said of no other son. “I,” says he, “and the Father are one.” If, therefore, the Father could deny Christ any thing, their oneness would be at an end,—a thing which can never be.

Then, too, he is God’s “dear Son,” his “well-beloved Son,” and the Son “in whom he is well-pleased,”—all which expressions forbid the supposition that it is possible for Christ to remain unheard by the Father: for what father would ever refuse to a son so esteemed any thing which it is possible for him to grant?

And, then, think also of Christ’s obedience as a Son. “I have finished,” said he, “the work which thou gavest me to do.” And what a work! It was a work full of labor and sorrow, a work of suffering and death, and of a death the most abhorred and the most painful. It is not possible, therefore, that the Father could refuse any thing to such a Son as this. Even earthly fathers can never turn a deaf ear to children who are beloved and obedient: much less can this be the case with God.

These things being so, let us now suppose a penitent sinner upon earth anxious to obtain pardon and eternal life. He, though he prays, is not sure of being heard. But let us again suppose him to be told, that the whole church on earth prays for him,—a thing which would not be untrue. This unquestionably would, at the first announcement, greatly comfort him, especially when he recollected, that it is written, that “the prayer of a righteous man availeth much.” But recollecting again, that the whole members of the church on earth are as yet imperfect and sinful, he might apprehend, that though their prayers might avail him much, yet that they might not avail him enough. Whilst thinking thus let us once more suppose him to be told, that the Son of God himself, a Son who is one with the Father, a Son who is dear to and beloved by the Father, and a Son who has never once offended or disobeyed the Father,—let us suppose him to be told, that this Son has taken up his case, that he has really entered with it into his Father’s

presence, and that he is now standing and pleading for him,—would not the poor man then feel that his suit could not fail, and that eternal life is as certainly his as if he had it in possession? It would be so. And the same confidence may be entertained in every instance where a man is conscious to himself of penitence and sincerity.

And add to all this the fact, that Christ as a Son is just a Son that he might be an intercessor. If he had not become a Son, that is, become incarnate, he could not have died; and if he had not died, he could not have become a priest to intercede. But his having become incarnate, and his having died, was according to the will and appointment of God: and consequently, his being an intercessor is also according to the same will. “If, therefore, it be according to the will of God that Christ should plead for the praying penitent on earth, then the success of his pleading must be certain; for God never sets any to labor in vain. Take another illustration. Let us, (recurring to the great day of atonement), suppose a worshipper outside of the temple deeply impressed with a sense of his guilt and anxious to obtain forgiveness; but, from imperfect views, almost despairing of obtaining it,—perhaps smiting upon his breast, and crying aloud, “God be merciful to me a sinner.” And let us suppose again, that there is standing near to him a more enlightened man than himself, a man who well understands the economy under which they are both living, and who believes that pardon is to be obtained through the propitiatory offering, the blood of which has just been carried into the holy of holies by the high priest,—let us suppose this man to explain to the other the whole matter; to tell him that all that is now being done at the tabernacle or temple, is by the appointment of God; to point him to the high priest who has just entered into the holy of holies with the blood in his hands; and to bid him wait a few moments when he will see the priest return with the joyful assurance that the atonement has been accepted, and that God graciously forgives every one who is penitent for his transgressions. Would not this man be comforted and cheered? and would he not go down to his house with a gladness and a grateful heart? And can it be other-

wise with the penitent transgressor who firmly believes in the intercession of Christ before the throne of God,—an intercession made in the behalf of all those who come unto God by him?

2. Consider again the other person mentioned in our text,—the person spoken to,—the Father: “I will pray the Father for you.” He does not say whose father: and, therefore, leaves us to conclude, that he means our Father as well as his own Father. Our text as connected with a part of the verse which succeeds it reads thus: “I do not say that I will pray the Father for you; for the Father himself loveth you.” Now, Christ does not mean by this, that he will *not* pray the Father for them; but he means it just as we have all along been putting it. He means that he *will* pray the Father for them. His language is something like ours when we wish to impress another with the certainty that we shall intercede for him with one that is able to help him. We say to him, “Well; we *will* entreat for you, although that is not necessary; for we know that the person in question is fully ready to help you, for he himself loves you.” Christ adopted this manner of speaking just that those to whom he addressed himself might have the more abundant consolation. He wished to tell them, that not only would they have the benefit of his prayers, but that they had an interest already in the Father’s love; and consequently having both these, they might rest assured, that they would not miss obtaining the desires of their hearts.

And how comforting is this to the penitent praying man! And it is not unlikely, too, that Christ spoke as he did in order to counteract the idea that has arisen in many minds, that the Father is less loving and less placable than the Son, and that, when he does forgive, he does it merely because he has been entreated by Christ to do so. It is, therefore, just as if Christ had said, “You are wrong in thus thinking: the Father himself loveth you; and it is by his own appointment that I have become a priest to atone and to intercede for you.” And all Scripture confirms this: “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.”—“God commendeth his love to-

ward us, in that, while we were yet sinners, Christ died for us.”—“God spared not his own Son, but delivered him up for us all.”—“God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.”

The very name “Father” is no doubt here purposely given by Christ to God in order to shew us, how successful any suit will be which is made to him in our behalf by the great Intercessor. It may be necessary for a father, when his son has offended, to send him away from him; but having done so, he feels that he would be glad if any one would intercede for him,—a friend, a servant, nay, an enemy,—that he might have some excuse to bring him back. We have a fine illustration of this in the case of David in reference to his son Absalom. Absalom had rebelled: state policy, if nothing more, required, that the offender should be banished from the court, the place of his father’s residence. Whilst Absalom was thus banished, it is said, that “the king’s heart was towards Absalom.” Joab, a friend of Absalom, perceiving this, engaged a woman to go before the king to plead for the bringing back of the rebel. She did so: the thing was done: and though a kind of fraud had been practised upon the father by the woman, yet it was easily and readily forgiven,—the king’s heart being towards Absalom his son. And just so is it with God in reference to penitent men, his own creatures. Without a mediator he cannot, consistently with law, restore them to his favor. But let a mediator appear, and he most gladly receives them. He is a Father, and has all a father’s feelings.

And our Mediator can plead without using any fraud. He, by his atonement, has satisfied all the demands of the law: and the price having been paid down, the thing purchased will never be withheld by a righteous God when he is asked for it; and particularly when he is asked for it by Him who laid down the mighty sum; for we “were redeemed not by corruptible things, as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot.”

How comforting (I repeat it,) is all this to the penitent man,—to the man who comes unto God by Christ. Christ

ever lives to intercede for such a one. He may, after coming, fall into sin again and again; but he may nevertheless still come; for Christ *ever* lives to intercede for him. I do not mean by this, that any true penitent will take advantage of Christ's perpetual intercession as a reason for his not avoiding sin. Oh, no; the man who does so is no true penitent. But I mean by it, that as the penitent sinner will never be entirely free from sin, as long as he carries about with him "the body of this death," so, needing daily to be forgiven, he may daily come unto God, assured that the intercessor will not neglect him, seeing that he *ever* liveth to make intercession for all that come unto God by him.

And let none think, as many are accustomed to do when first awakened to penitence, that their sins are too numerous and too aggravated to be forgiven. The very verse which tells us that Christ *ever* liveth to make intercession for those who come unto God by him, also tells us, that "he is able to save to the *uttermost*,"—a word which includes in it the idea of both magnitude and time.

It includes in it the idea of *magnitude*,—the utmost amount of guilt. Who, in the early period of the world, was a greater sinner than Adam?—a man who had not the excuse of a tainted mind for his sin; and yet there is some reason to believe, that even he obtained mercy. And who, in the time of the Jewish dispensation, was a greater sinner than Manassah?—a man who had had, at least up to his twelfth year, a pious education, his father having been the excellent Hezekiah; but who, notwithstanding, was a patronizer of idolatry in its most wicked and cruel forms, and a sacrificer of the priests of God: yet even he, too, was forgiven. And who, at a later period, were greater sinners than those Jews who caused Christ to be crucified?—and yet some thousands even of these were saved. And if we turn to backsliders,—who of these were greater backsliders than David and Peter?—the one, after having been inspired, having fallen into the worst of crimes; and the other, after having been favored with the personal instructions and example of Christ himself, having denied him, and that even with oaths and curses: still both of these were restored and saved.

And as it regards *time*,—who could have come to Christ at a later period than the dying thief?—a man, too, burdened with the greatest sin, having, even with the gates of eternity open before him, been guilty of reviling the Son of God: and yet even he was saved.

Thus, true it is, that Christ saves to the uttermost. And should not this encourage all who wish to be saved, to go unto God by Christ,—to go to him in the attitude and with the words of suppliants, confessing their sins, and imploring, through the atonement, pardon and eternal life? He that does this with an earnest and a penitent heart, need fear nothing. Christ will take up his cause; and he shall have what he seeks.

But whilst recollecting the salvation of the dying thief, we should recollect also the oft-repeated remark, that whilst his case is recorded that none might despair, yet being a solitary case, it is so recorded that none might presume. Death-bed repentances are, there is too much reason to fear, in a vast majority of instances, nothing at all. It is a remark of the venerable Abraham Booth, that, in the course of a long life, he never knew but one man who, seeming to be a penitent in sickness, proved himself to be really so when health was restored,—a most alarming fact,—and a fact which should urge us to repair, whilst health continues, to God by Christ Jesus, to cry for mercy.

A. L.

THE PRAISE OF MEN AND THE PRAISE OF GOD.

"For they loved the praise of men more than the praise of God.—John xii. 43.

THAT the love of praise or of human applause enters largely into the composition of human nature, cannot be denied. And that person who affirms that it has no place in his own character, has either not well studied himself—or he is unlike all other human beings. Degrees there are, and extremes there may be in this—as in almost every thing pertaining to mankind. Now God had certainly a wise end to secure in making us susceptible of being influenced by the good or bad opinions of our fellow-beings. We are social beings—designed for society

—and need some attracting power to draw us together—and the love of praise has this tendency. I mean among selfish beings. What would be the state of things if no one had any regard for the good opinion or approbation of any other human being? The greatest confusion and disregard to the rights and interests of others must be the result. It is useless for any one to deny that he cares for what others think or say of him. No one will believe this. A more important question, however, than this should be settled by every one of us, viz. *How far we should be influenced by the opinions others entertain of us?* It will be the object of the following remarks to assist in settling this question.

We need not necessarily infer from the text that we are to care nothing for the good or bad opinions others entertain of us—but that we are to care more for the praise of God.

Wilberforce in his Practical Christianity well remarks that it may be said of the love of praise,—“It is a principle the extinction of which would be like the annihilation in the material world, of the principle of motion; without it all were torpid, and cold, and comfortless.” Admitting what may be blameable in it, yet “when turned into the right direction it prompts to every dignified and generous enterprise. When once the soul is warmed by its generous ardor, no difficulties deter, no dangers terrify, no labors tire. It is this which giving to what is virtuous and honorable its just superiority over the gifts of birth and fortune, rescues the rich from a base subjection to the pleasures of sense, and makes them prefer a course of trial and hardship to a life of indolence and ease. It prevents the man of rank from acquiescing in his hereditary greatness, and spurs him forward in pursuit of personal distinction, and of a nobility which he may justly term his own. It moderates and qualifies the over-great inequality of human conditions; and reaching to those who are above the sphere of laws, and extending to cases which fall not within their province, it limits and circumscribes the power of the tyrant on his throne, and gives gentleness to war, and to pride, humility.”

But while the love of human praise, is admitted to be a natural, and in

many respects a useful principle of action, it nevertheless must be considered the nursling of selfishness, and meets with but little encouragement in the Word of God. Here a higher standard by which to elevate, reform, and control mankind is erected.

In examining this subject, let us consider the evidence, cause, and reward of loving the praise of men more than the praise of God.

I. The evidence of loving the praise of men more than the praise of God.

1. *When the opinions of men are consulted more than the Word of God.*

How many there are, who are infinitely more solicitous to know what their fellow-men think of them than they are to know what God thinks of them; and they consult their opinions and feelings with far more zeal than they do the Bible. When the Spirit of God strives with them, and their minds are impressed with an apprehension of their relations to God and their obligations to obey him, and they are almost persuaded to become Christians, how often the thought of what their impenitent friends or companions will think or say of them, turns the scale. They cannot bear to be called weak-minded and changeable. Besides there is a sort of pride of opinion which keeps many from yielding to the convictions of their intelligence. They have fallen under the baneful influence of those who scoff at religion and consider it beneath the dignity of their manhood to be troubled about their sins, and to be confessing them to God, and to men. They rather incur the displeasure of God than that of frail, erring, puny man. This strange infatuation, which keeps so many from yielding to the conviction of their intelligence, can be accounted for only on the ground of their deeply depraved hearts, and their want of moral courage to resist the popular current. “How can ye believe, which receive honor one of another?”

2. *When they think more of losing their reputation than the favor of God.*

How many of the professed servants of Christ are far more jealous of their own honor, than they are for the honor of God. Such certainly cannot be called, as Paul said to Timothy, “a good minister of Jesus Christ, nourished up in the words of faith,

and of good doctrine." The true and faithful shepherd is ready to do all in his power to defend and save the flock. He is like his Master, a friend of the poor and ignorant, who are by far the larger part of the world. But it is not so with all who are the professed ministers of Christ. Some, when they see the wolf coming, are ready to flee, and leave the defenceless flock to their enemies. How many such regard human legislation and enactments as of more authority than the Word of God. They love the praise of men more than the praise of God.

II. The cause, why men love the praise of men more than the praise of God.

This seems indeed a singular question to consider,—why man should prefer the favor of his fellow-men to that of his Creator. But humiliating as it is, it must nevertheless be confessed that it is often true, that the praise of men is preferred to the praise of God. It certainly is a most fearful illustration of human depravity.

1. *It cannot be on account of its intrinsic value.* If the praise of men is to be valued according to the source whence it comes, or by its profusion, it certainly will not appear "to be very valuable." It is too common a commodity to be worthy of high esteem. Many are very liberal in their distribution of it; no doubt, hoping that others will be as liberal to them. Were the praise of the world always the reward of merit, and judiciously bestowed upon those only who have performed worthy actions, and been an honor to their race, we might place a higher value on it. But how far is this from being the case, how often have the despicable, and the vile, managed to catch the popular favor, and soar upon the wings of popular applause; while the truly virtuous, and deserving, have been either buried in obscurity, or obliged to encounter unjust reproach and scorn. It is what all classes of the world, the basest as well as the more respectable, are scrambling for. It may indeed appear appropriate for those whose hopes, and prospects are bounded by the narrow limits of time to be thus engaged, but certainly those who seek the honor that is from above, should blush to compete with the world for applause. God is the only proper judge of what is excel-

lent, and his approval should outweigh that of all created beings.

2. *It must be on account of their faith being weak.* At least this must be one reason. It is plainly stated in the preceding verse that "many of the chief rulers believed on him, but because of the Pharisees they did not confess him openly, lest they should be put out of the synagogue, because they loved the praise of men more than the praise of God." Now does not this show that their faith was too weak to trust God, so they must secure the favor of the Pharisees. How much that is like the natives of this country, the Hindus. Multitudes of the people believe on Christ, but they are afraid of the Bráhmans,—the Pharisees of India. How many profess that they believe on Christ, and worship him in their hearts, or secretly, but are not willing to confess him openly. Oh that this puerile faith were confined to the heathen, but alas how many who have long been under the instruction of the gospel of Christ are ready to enquire if any of the rulers have believed on Him, before they can think of doing it. Peter was once thus weak in the faith, when he denied his Lord. But he afterwards came into a very different state of mind. Immediately after the day of Pentecost, he and John could say to the captain of the temple, the Sadducees, to Annas the high priest, to the rulers of the people, and elders of Israel, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." And again in another place, "Peter and the other apostles answered and said, We ought to obey God rather than men." What could be more noble, and worthy the dignity of the apostles, and of every true minister and disciple of Christ, than such an answer?

3. *Because they think more of immediate than of future and eternal results.* This, of course, is only another phase of unbelief. God and eternity are to them far in the future, while the praise of men is a present available good to them.

4. *Because the religion of Christ is not popular with the world.*

It never has been, and never can be; at least until the world becomes greatly changed. Our Saviour has told us, that his kingdom is not of this world. Nominal Christianity may

become popular, as it already is in Christian countries, but the Christianity of the Bible is too much opposed to the love of human praise, and the pride, vanity, and enmity of the natural heart ever to become popular with the world. Christ told his disciples, "If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Christ's kingdom is not dependent upon the popular breath for support. No! thank God, it stands upon a more permanent basis. Neither are his disciples dependent upon its praise, or favor for support. When Christ established the first Christian Church, he sought not to draw in men of wealth, influence, and popularity, but rather the opposite class. "For ye see your calling, brethren, how that not many wise men, after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are, that no flesh should glory in his presence." Christ will have his disciples drawn to him by higher motives, and bound to him with stronger attachments than that of popular applause. His disciples never appear to better advantage than when suffering under persecution. The gold shines the brightest in the furnace. It is no favorable indication for the Church or its ministers to be popular with the world. "Woe unto you when all men shall speak well of you." The kingdom of Christ and the kingdom of Satan, or this world, can never be united, any more than fire and water, or light and darkness.

We notice,—

III. The reward of loving the praise of men more than the praise of God.

1. *It often defeats itself.* The very effort to obtain the applause of men, not uncommonly defeats its own end. Without preserving independence we can never be entitled to much respect. That servility which subjects us to the opinions of others, and renders us the slaves of the world for the sake of applause, is what all mankind despise.

And the man engaged in such a pursuit cannot very highly respect himself.

2. *A man may succeed in obtaining the applause of men—but what has he gained when he has succeeded?* He has rendered himself incapable of enjoying what he has obtained. The poor beggar may enjoy the wealth of the miser more than he himself does. God may give to those who have set their hearts upon the praise of men, their desire, as he did to ancient Israel, while he sent leanness into their soul.

3. *It is short lived after it is obtained.* If he who obtains it, manages to keep it while he lives, posterity will certainly consign him and it to oblivion. Where is the fame of those who have lived, and labored for, and succeeded in obtaining the praise of men? Those whom posterity have delighted to honor have usually been such as opposed the popular world, and battled with it for truth and right.

4. *Such will not have the favor of Christ when they will most need it.* In prosperity men may neglect God and court the praise of men, but when adversity comes, God will neglect them. Those who have prized the friendship of the world more than the favor of God will be left to derive what consolation it can afford them, when they will most need divine help. The history of the world is full of illustrations of the kind. What comfort will it be to a dying sinner to feel that he has the friendship of the world, so long as it is written, "The friendship of the world is enmity with God: whosoever therefore will be a friend of the world, is the enemy of God." Will the friendship of the world ease any of his sorrows? Will it light up the dark way to the tomb? Will it smooth the pillow of death, and cheer him on to the spirit world? I leave it for those who have witnessed such scenes to answer.—To those who have heard the air ring with bitter lamentations, and wailings and forebodings of the coming woe.

5. *Christ will be ashamed of such in the last day.* How many have been either ashamed or afraid to confess Christ openly! Christ has told us what their condition will be in the judgment-day. "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he

cometh in the glory of the Father with the holy angels." That is, whoever through pride, or love of praise, shall refuse to acknowledge and serve Christ here, shall be excluded from his favor hereafter. Christ was poor and despised here, "was a man of sorrows and acquainted with grief," and many hid their faces from him. But he will come again in awful grandeur and glory, not as the despised babe of Bethlehem, or man of Nazareth, but as the Son of God, with majesty and power, to execute judgment upon all his enemies, and to gather his saints to himself. And those who have preferred the praise and honor of men to him, will be regarded and treated as his enemies. We have seen Christ in his humiliation, and lowliness, but we have not yet seen him in his glory.

But let us contrast with this,—

IV. The reward of those who love the praise of God more than the praise of men.

1. Independence as to the applause or opinions of others always secures the respect and good opinion of those whose good opinion is worth having. It is no credit to a man to have the friendship, or applause of the ungodly and vile, but it is often a cause of encouragement to a good man to have his efforts appreciated by the good.

2. God will see that all who have honored him, by preferring his praise to that of men are duly honored. And what more does the disciple of Christ desire? Our Lord has said, "If any man serve me, him will my Father honor." Where is there a king who if his son should fall among enemies in a foreign land, and should suffer and be despised, would not delight to honor those who from sincere love to him, should choose to share his poverty and sufferings with him, and minister to him. His father would feel, that inasmuch as they did it unto his son, they did it unto him. Says Christ to his disciples, "He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." So with those who suffer with Christ, they will share his glory by and by. They have been despised for Jesus' sake here, but they shall be made partakers of his glory hereafter. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against

you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven." Those who suffer for Christ's sake will not be the losers, we may rest assured. When the Father comes to honor his Son, they will not be forgotten. And the more they have suffered, and borne it cheerfully for his sake, the more honor they will have. What think ye, will be the reward of those martyrs, and godly ones, who would not dishonor or deny Christ, to save their own lives? The world called them *fools*; but what will be the esteem in which God will hold them when he comes to glorify his Son, and to make up his jewels? Oh give me but to share a portion with them! So will the Father reward those who have loved and honored his Son, that even a cup of cold water given unto one of these little ones, only in the name of a disciple, shall in no wise lose its reward. What encouragement this affords to all classes to do what they can for Christ, especially the poor and despised in this life. Many think that the rich, and honorable, are the favored few who have the means, and encouragement to try to do much good, especially those who judge of a man's goodness, and hope of heaven, as do the Hindus, by the number of Bráhmans he has fed, the number of temples he has built, and the number of tanks he has digged. But in Christ's kingdom rewards will not be bestowed in this manner, which would quite exclude the poor. It will not be required how much he has given, but with what motives he has given it. Do you recollect the case of the "poor widow," who cast in her two mites, and how it pleased our Lord, because he saw that it was done from pure love to him, and it mattered not whether it was much or little, so long as it was all she had.

3. We are now in the suffering kingdom of Christ. The glory is yet to come. And those who have been ready to sacrifice their honor, their reputation, their all, yea their own lives for Christ, will share the glory hereafter.

He who fights shall reign. He who does not desert in the time of danger will be sure to share in the spoils. Who are the men to share the greatest honors after victory is won,—those who were fearful and faint-hearted,

and went far in the rear, lest they should be wounded, or fall in the field of battle; or those who came up in the front ranks, and were always ready in any emergency or danger to hazard their own lives for the good of their country? The scars which an old soldier has received in defence of his country are often more valued by him than his pension. Paul said, "I bear in my body the marks of the Lord Jesus." He bore the marks of stripes and sufferings which he had received in the service of the Redeemer. He had suffered for Christ, and suffered much, and think ye he ever did or will regret it?

4. The reward is not all reserved for the future; we have a precious reward in this life. Our Lord says, "Every one that hath forsaken houses or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, shall receive an hundred-fold, and shall inherit everlasting life." Even so far as our happiness in the present life is concerned, this is the

safest, and best course to secure it. It is not to be expected that those who forsake all for Christ will have the honors, and emoluments of this world; they do not need them; but they will have, what is infinitely better, peace and enjoyment, and the conscious favor of God. Our peace and happiness are too valuable to depend upon the uncertainty of popular favor. So capricious and fickle is the favor of the world, that it must prove the most unsatisfying of all pursuits. And if the man who succeeded in obtaining the most wealth of any man in the United States, John Jacob Astor, was led to say near the close of his life, "*My life is a perfect failure,*" certainly there is not very much encouragement to hope for peace and pleasure in that direction. And no doubt, all who have lived for the applause of the world, could bear as decided testimony to their want of success in obtaining peace.

R. COOLEY.

Balasore.

Poetry.

THE HOURS.

THE hours are viewless angels,
That still go gliding by,
And bear each minute's record up
To Him who sits on high.

And we, who walk among them,
As one by one departs,
See not that they are hovering
For ever round our hearts.

Like summer bees, that hover
Around the idle flowers,
They gather every act and thought,
Those viewless angel-hours.

The poison or the nectar
The heart's deep flower-cups yield;
A sample still they gather swift,
And leave us in the field.

And some flit by on pinions
Of joyous gold and blue,
And some fly on with drooping wings
Of sorrow's darker hue.

But still they steal the record,
And bear it far away;
Their mission-flight, by day or night,
No magic power can stay.

And as we spend each minute
Which God to us hath given,
The deeds are known before his throne,
The tale is told in heaven.

These bee-like hours we see not,
Nor hear their noiseless wings;
We only feel too oft when flown,
That they have left their stings.

So teach me, heavenly Father,
To meet each flying hour,
That as they go they may not show
My heart a poison-flower.

So, when death brings its shadows,
The hours that linger last
Shall bear my hopes on angels' wings,
Unfettered by the past.

C. P. CRANCH.

Narratives and Anecdotes.

HOW THE CHANDAL CAN DIE.

BINDA' was the eldest of five boys of a Chandal family. Their mother died when the youngest was an infant; and this perhaps made them more united and more sympathetic than brothers are wont to be. They were always together, and, though but children, were known unitedly to do as much work as many a big man in the neighborhood.

When Bindá was about twelve years of age he, with two of his brothers, went to a Bengáli boarding school; and, in two months and a half, the three had passed from the Alphabet to the Bible. And they did not go home till they had together read through a good portion of the New Testament.

Many months then they spent in their little village, the best in the small class of readers, and loved by all around. Cheerful, happy, active, intelligent children they were, though they were Bengális, and Chandáls too. And I loved to see their bright faces, and listen to the verses of Scripture they had learned, and the hymns they could sing,—aye, and to watch them playing with their fellows, and beating them at their games.

One day, a Saturday, Bindá went to a market some distance from home, to make the little purchases for the family. He did not return till late in the evening, and then complained of feeling very ill. Late at night symptoms of cholera ensued, and the boy became as conscious as any one else of the danger which threatened him. "I know I am attacked with cholera. I do not think I shall survive. I feel very ill," he said, as the night advanced the disease gained strength. Hope sank low indeed: but the courage of the boys rose apace. Little things to be sure they were, but they had learned where great consolations were to be found. They brought out, one his New Testament, and the other his copy of David's Psalms; and they commenced, with the wisdom and composure of experience and age, to minister comfort to the sufferer. The father looked on and sobbed, and could do no more: the sons took upon themselves the task of supporting and encouraging the patient. I remember the children

telling me how they read the history of the prodigal son and the 51st psalm of David, among other passages, to their brother; and on my asking the youngest what else he read, he replied, "I told Bindá to call upon Jesus; for the blood of Jesus Christ cleanseth from all sin." And they prayed, too, with their brother; and they read again to him, and thus they watched the long night through. Early in the morning Bindá wished to see the young Christian teacher of the village, though during the night he would not allow him to be disturbed. And the first thing he asked of him, as soon as he entered the little house was, "What day is to-day?" "It is the Sabbath," the teacher said: upon which the sick and almost dying boy sung two favorite hymns with which the native Christians are accustomed to usher in the day of rest. He then asked the teacher if there were pardon for such a sinner? and on being assured of this blessed truth, he began to pray in words so simple, and in a tone so touching, that those who sat around could not keep from weeping. The big tears started from those sunken eyes, as the poor boy called upon Jesus. Mercy, mercy he sought of the merciful Saviour, and cast himself at His feet who alone can save. Long, and earnestly, he prayed, using in part those affecting supplications found in the sixth Psalm. But by and by the words which others could distinguish, and in which they could join, became clogged and indistinct. The lips moved on, and sounds were heard, but what, no one could say. Then a groan, as of one in an agony, escaped from the poor child. He cried out, "O Father! O Lord!" then lay still, spoke not, breathed not; for the spirit had departed.

RA'MKRISHNA was a Chandál too, and his lot it was to be poor, and ignorant, and unnoticed, and despised. But perhaps in the Divine wisdom herein is to be discovered the very reason—however disagreeable such a fact may be to the world—why the gospel found an easy access to his heart. A few years before I became acquainted with him, and when he had become a grey haired feeble old man, he first heard of

the religion of Christ. He was struck with the news of salvation, received the gospel, and had the courage to declare himself a Christian in the midst of thousands of idolaters. But very soon indeed was he made to understand the meaning of those words of our Saviour, "If any man will come after me let him deny himself and take up his cross and follow me." The cross was laid upon him as unexpectedly as it was on Simon the Cyrenian. Neither age nor infirmity, neither poverty nor obscurity could save him from being driven from house and home and all he owned. If the widow in the gospel cast into God's treasury more than all the rich men who entered the temple—because she gave "all the living that she had;" then surely this man suffered for Christ's sake as much as many persecuted celebrities, inasmuch as he suffered the loss of all he possessed. Nothing but the tattered cloth on his person could he take with him.

But it was far easier to rob him of his property than to compel him to deny his profession; far easier to expel him from his home, than to drive him from his religion and his God. The Chandál Christian remained firm in the faith, and, as is nearly always the case, his enemies relaxed in their persecution. Proud rich bráhmans, though they were, they acknowledged themselves defeated; and slowly, reluctantly, quietly, they ceased from any further demonstrations of hatred and opposition. What else could they do? They had done their best to crush the feeble convert, and they had only rendered him still stronger.

If I were gifted with the pen of him who wrote the "Annals of the Poor," perhaps I could make a little narrative and fill it with pleasing and interesting incident. But I am not so privileged, so blessed. Suffice it, therefore, to say that Rámkrishna was a good man, and true to the name he had dared to avow. After the first storm of his Christian life had passed over, all was calm and peaceful. He loved the house of prayer, and was always there among the earliest comers. He loved his teacher, and used to linger about him after every service, as though he had lost something of what had been read or spoken, and wished to be instructed once again. He was known to pray in secret, and to be far more fluent when alone, than

in the presence of others. And his religion appeared, *in relief*, far more in his daily life, than in his words and professions.

But the preacher has said, "Better is the end of a thing than the beginning thereof;" and, in this case, these words were verified in more senses than one.

One day the old man was, as usual, in the chapel, and joining in the ordinary daily service, when he was taken suddenly ill. He was carried home, but friends and relatives anticipated no danger. Not so with himself. It seemed as though a voice, unheard by others, had warned him of his approaching end. And he was wise enough to attend to the admonition. He set his house in order, and deliberately prepared to die. He insisted on his friend the teacher keeping, as much as possible, near him, reading to him various passages of Scripture, and praying for and with him. "Call the teacher to read and pray," he several times exclaimed, if there was any delay in the expected visit. And meekly did he listen to God's Word, and devoutly unite in the supplications offered. Occasionally, too, he would have a hymn sung, and follow in the tune as best he could. So he continued several days. And, then, "the hour" came, as come it will to all,—the hour that trieth, as in a fiery furnace, the hope of the sinner and the saint alike. The teacher came on his last visit. He asked how the old man *felt*, not how he was? "I have been hearing," was the reply, "sounds such as never before struck upon my ear, I think it must be that angels have been singing to me as I slept. And I have seen a sight such as my eyes never rested on before; and it must be that Jesus all bright and sparkling and beautiful appeared to me, and I am happy now. But pray with me, for the end draweth nigh." The teacher said, "Brother, pray yourself: call, call upon Jesus." And he did pray,—believe me, O prayerless, thoughtless readers,—the Chandál prayed, and cast his soul upon the Saviour; and he implored pardon, and he sighed for salvation,—and he died with words of prayer upon his trembling lips, and tears of penitence still flowing from his closing eyes.

Now tell me, reader, what think you of such death-bed scenes? For my

part my soul delights to dwell on them. I would my own arm had, in such a case, been the last pillow for the head of boyhood or old age. I envy the place of children reading God's Word to a dying brother, and of those who prayed beside the dying believer. Happy they who are made the blessed instruments of consolation to the departing soul. Thrice happy they who dare, in the presence of death, to speak of Him who has conquered man's last enemy. But still happier they who leave the world surrounded by such friends, supported by such comforts, victorious in such an hour! Ah! I would choose the poor man's wretched hut as my abode, his tattered rags as my garment, his single mat for my couch, his poverty for my all,—if only, with him, I could in the dying hour, enter that "house not made with hands, eternal in the heavens," put on that robe of perfect righteousness which Christ bestows, rest in his bosom, and receive the riches of that immortal life which He imparts.

And I would, too, that when about to leave this world I may be permitted to realize the presence of ministering angels hovering around me, bidding me God speed, beckoning me away; and be blessed, too, with a vision of Jesus smiling upon me, whispering sweet comforts, welcoming me home. Oh I would gaze upon Him, feast my failing eyes upon his beauty and splendor,—and, gazing more intensely still, I would fall asleep, lulled by the melody of the heavenly host!

And one wish more I have—that the time of my departure may be the Sabbath morn. I would wish no ill to the land of my pilgrimage even though I flee from it; for my Lord and Master left a blessing here as He ascended to glory. I would bid the earth farewell even when, on the day of rest, it looks fairest and most tranquil; when, more than on any other day, there is singing and joy and love; when, most, there is "on earth peace and good will toward mankind."

Perhaps, however, all this is too much for me to expect. Great sinners have no right always to expect great mercies. Few are so highly honored, and so greatly blessed. Yet, if in that dark hour of dissolution, no help is vouchsafed me from the world of spirits,—no solace breathed into my agi-

tated heart;—if no glory gild the evening scene, no music dispel life's last sorrow and gloom,—still may I die even as the boy Bindá died. Oh! may my trembling soul seek mercy from Jesus. Through tears of penitence, in groans of grief, by cries and agonies—may I be found returning to my God. And, if it be denied me to smile and fall asleep, yet may I weep and cast me as an undone sinner at "those dear feet."

Now I know, reader, that the wise men of the world will sneer at all this sentiment, and laugh at my credulity. Some of these cannot believe,—not they!—that the soul which inhabits the dark body of a Chandál has any right to enter heaven. In the wisdom of their reasoning they would discover the nature of the spiritual being from the color of the material substance in which it dwells; and then doom every soul of shaded Indian to the shades below. There are others who tell me that nothing but a long tedious process of civilizing training can make a convert of a barbarous or debased idolater. None, but such as modern civilization has reclaimed, can possibly learn what is written in God's own Book. And others too, there are who, proud of their earth-born knowledge, and puffed up with the conceit a vain philosophy engenders, are bold enough to exclude from participation in God's free gift of salvation, every mortal whom science, or literature, or the refinements of intellect do not condescend to introduce to the Saviour. And self-righteous men there are, who seeing no excellence apart from their own dear selves, tell us that all these Christian people about us are either wicked in life or hypocritical in heart. In their judgment there is not one in a thousand of these who can be saved. Heaven is open alone to the fair, and honorable, and respectable, and rich, and educated, and refined, and decent—and the descendants of a Christian race!

Now I will not believe in any, the least of such doctrines of assuming men. I reject with horror the distinctions which wealth and birth, and land and color and education, in such a matter, designate. Oh! I sympathize intensely with Him who said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and has reveal-

ed them unto babes: even so, Father, for so it seemed good in thy sight." I hail, with surpassing delight, the doctrine that "God's ways are not as man's ways"; and rejoice exceedingly to know that the mercy of the meek and lowly Jesus is boundlessly greater than the commiseration of heartless, proud, and cruel men.

But still I am laughed at; and ungodly men pity my imbecility. They boast of their wealth, honors, and pleasures; and write him down a fool—a worm—who will not think, and feel, and go, with them. But I will not be browbeaten by the impudence of the worldling. He may boast of his name and pedigree, his complexion and connexions. He may point me to his gaudy mansion, and display his dazzling treasures. He may tread the earth as a master, and bid me herd with his menials. With flashing eye and scornful lips, disdainful to look on poverty, or speak one word of sympathy to the sufferer,—he may rush up the treacherous heights of earthly fame, and run the giddy round of temporal pleasures,—but I will meet him still. And I will ask him to pause once only second, and to say, how I and he, both mortals, ARE TO DIE?

"Glory over me," man of the world, if you will; but teach me this lesson. I inquire not of *you* how I am to *live*; my ambition is not so great as to admit of this; but tell me, O wise man and sage, whether all the wisdom of this world, all its intellect, ingenuity, and refinement, unaided and unsanctified, can devise a better way of passing out of time into eternity than that which the unlettered, poverty-stricken, despised Chandäl Christians have already shewn me!

EDWIN.

his unknown correspondent, he rose to put the paper in the fire.

"No, I will not do that," he said to himself; "on second thoughts, I know what I will do; I will send it to my friend B——; it will be a good joke, to hear what he will say to it." So saying, he inclosed the tract in a fresh cover, and, in a feigned hand, directed it to his boon companion.

Mr. B—— was a man of his own stamp, and received the tract as his friend had done, with an oath, which his first impulse was to tear in pieces.

"I will not tear it up either," said he to himself; "perhaps I may make some fun, out of it to tell our club. I will look at it before it goes." He sat down and read. The solemn words, "Prepare to meet thy God," at once arrested his attention, and smote his conscience. Like those of whom the poet says, "They came to scoff, and remained to pray," the arrow of conviction entered his heart as he read, and he was converted "from darkness to light, from the power of Satan unto God."

Almost his first thought was for his ungodly associates. "Have I received such blessed light and truth, and shall I not strive to communicate it to others?" He again folded the tract, and inclosed and directed it to another of his companions in sin. Wonderful to say, the little arrow again hit the mark. His friend read; he also was converted; and both are now walking as the Lord's redeemed ones.

There can be little doubt that the happy man who first sent out this blessed messenger of grace, had accompanied and followed it with much prayer. And may this striking instance of success stir us all up to be more diligent in circulating tracts, and more earnest in praying for a blessing on them, which, if not always seen immediately, will doubtless be granted in the end. Let us not be weary in well-doing; for in due season we shall reap, if we faint not. And if any should read these lines who has hitherto lived in carelessness and sin, to you also this word is sent, "Prepare to meet thy God."—*British Messenger*.

ADVENTURES OF A TRACT.

A SOCIETY was some years ago established to distribute tracts by post in the higher circles. One of these tracts, entitled, "Prepare to meet thy God," was not long since inclosed in an envelope, and sent by post to a gentleman well known for his ungodly life and reckless implety.

He was in his study when he received this letter, among others. "What is this?" said he; "'Prepare to meet thy God!' Who has had the impudence to send me this cant?"—and, with an imprecation on

THE TRACT-DISTRIBUTOR ENCOURAGED.

A TRAVELLER, near Dundee, offered a tract to a man on the road. The man being half-intoxicated, knocked the tract into the dirt, and they parted. A pious widow, who had an ungodly son, passed that way; carefully took up the dirty piece of paper, and, perusing what it contained, carried it to her house, and laid it on the mantel-shelf. Her son (moved by an irresistible impulse to go home earlier than usual)

perceived the paper, and determined to read it when his mother should leave the room. She did so shortly after. He read, and was converted to God. In another year he was stretched upon his death-bed, and the minister who had let the tract fall was called to attend him. "I leave you," said the dying man, "that Bible and that tract. Take care of the tract, and when you feel dispirited in your work, look at it, and remember that God works on, and His word shall not return unto Him void."

ONE VISIT WITH ONE TRACT.

ONE of the Visitors of the New York City Tract Society called upon an Irish family, and gave them the tract "The Sword of the Spirit." It was the first time that a Tract visitor had called upon them, since their arrival in the country. They were not in the habit of attending any church, and the husband was an intemperate man of uncouth manners. The visitor was then unwell, and afterwards so sick as to be for three months unable to visit her district. When she again met with this family she was received with gladness, and listened

with joy to the pleasing intelligence that the Lord had made that one tract the means of piercing the heart of the wife; and that she had not only repented, but believed the Gospel, and found peace to her soul. Her husband not being able to read, the wife had read the tract to him, and to him it had been blessed with the like result. They had immediately commenced regular family-worship, and felt so strongly impelled to seek the salvation of sinners, that Papists and others by whom they were surrounded were offended, and being unwilling to listen to their godly conversation so greatly annoyed them that they were under the necessity of removing to another house. These converts are now regarded as truly valuable and consistent members of a Christian church, and both of them have engaged as tract visitors. The man is unlettered: but he exhorts, and prays with great propriety and more than ordinary talent; the wife is diligent in efforts to do good, and their children are carefully instructed in the fear of the Lord. Thus much we already see as the result of the Lord's blessing upon one visit and the gift of one tract: but who can count the multiplication of results that the light of eternity will reveal?

Christian Missions.

MAULMAIN BAPTIST MISSIONARY SOCIETY.

Extracted from the Seventeenth Annual Report.

THE following is comprised mostly of the reports of the missionaries laboring in Maulmain and its vicinity; each person reporting the work in his own department.

THE BURMAN MISSION.

The missionaries connected with this mission are Mr. Ranney, who has charge of the Press, now the only one for all the missions; and Messrs. Haskwell and Bixby, engaged in preaching to Burmans and Talaings.

MAULMAIN BURMESE CHURCH.

Since the last annual meeting of this society, a native pastor has been ordained over the Burmese church. Worship is maintained regularly twice on the Sabbath, and also a Sabbath school, superintended by Ko Dway, a man well qualified for the office. The church has raised for the support of the poor and incidental expenses, rupees 75-9, and the native Missionary Society has raised Rs. 325-4: total Rs. 401-13. The funds of the society have been appropriated for the support of the pastor and a school teacher.

The statistics of the church for the year are as follows:

Baptized 4, received by letter 4, restored 2, total 10. Dismissed by letter 14, died 6, excluded 3, total 23; decreased 13; whole number of members 113.

Of those dismissed by letter, one has been ordained pastor of a small church near Rangoon, and one has removed with his family to Shwaygyeen, for the purpose of preaching the gospel in that vicinity, so that while the church here has been weakened by the removals, we hope that the cause will be advanced in other places.

Of those who have died, one deserves special notice. Ko-man-buke was a Talaing, possessing a good knowledge of the Talaing and Burman languages. He translated the New Testament, Psalms and some other parts of Scripture, into Talaing. His translations were imperfect, but have been of great service. He translated also two or three tracts into his native language. For about twenty years he was deacon of the church. His end was peace, and those who knew him will long remember his quiet Christian manner of life.

SCHOOLS.

There are four day schools connected with the Burman Mission in Maulmain. One in Dine-woon-quin of 79 pupils, one near the Mission printing office of 67, and one in Moung Ngan's village, and one in Mopoon, of 20 pupils each. Reading, writing and arithmetic, and Christian instruction are given daily and on the Sabbath.

OUT-STATION AT AMHERST.

In Amherst meetings for worship have been regularly maintained on the Sabbath, and generally two evenings in the week. Moung-oung-men is in charge of the station, and during the rains, in addition to preaching, has taught a school. The school now numbers about 40 pupils. Another man has lately been employed as teacher, that Moung-oung-men may be at liberty to preach daily, and also to visit other places.

The statistics of the Amherst church are as follows:

Baptized 2, dismissed by letter 2, excluded 1, died 1, total 4; decrease 2. Whole number of members 25.

The member who died was Moung-shway-moung, who for many years has been employed as a preacher. He removed to Maulmain about a year since, but had not dissolved his connection with the Amherst church.

NATIVE PREACHERS.

Connected with Maulmain and Amherst there are, including the pastor, four native preachers. During the year they have made excursions among the villages in the Maulmain district, and two accompanied Mr. Haswell to Shwaygyeen, preaching and distributing tracts in the principal villages on the way. The one who died accompanied Dr. Mason to Toungoo. We hope to employ another native preacher, to be engaged principally among the country villages.

THE PRESS.

The issues from the press during the past year have been:

Of the Scriptures in	
whole or in part, ..	1,549,266 pages.
Books and tracts,	1,323,234 "
Religious and other	
school books,	316,812 "

Total, 3,189,312 "

This is an increase of about half a million pages over the issues of last year. Books have been sent to Rangoon, Bassein, Donoobyu, Prome, Toungoo, and Shwaygyeen, at all of which places mission stations are comparatively new. The numerous conversations at and in the neighborhood of each place, afford good evidence of the value of this means of evangelization. About the same number of books have been distributed in the Tenasserim provinces as in

former years. The whole number of pages printed during the year is 5,148,000.

THE ENGLISH BAPTIST CHURCH.

The condition and prospects of this church were probably never more unpromising, than at the beginning of the year now ended. The pastor, Rev. Mr. Simons, had been removed to another field, and there were only nine resident members, eight of whom were females.

From a human point of view, there appeared little or no hope of resuscitating the church, and it was deemed advisable by the Deputation and others, that it should be merged in the Burmese church. But the time for removing the candlestick had not yet come. God graciously "strengthened the things that remained," and hath enlarged her borders.

Preaching on Lord's-day evening has been supplied by the Karen and Burman missionaries. The morning service has been sustained with a good degree of interest, by members of the church, and weekly and monthly meetings have been sustained during the year.

There has been a cheering work of grace in the church and congregation for several months. Some have been converted, and there are others still inquiring. The converts are from an interesting class of the community, and will probably be permanent residents of Maulmain.

Statistics are as follows: Received by letter 11, baptized 13, total 24. Died 3, dismissed by letter 3, total 6; increase 18. Whole number of resident members 27.

When we contrast the limited amount of labor that has been performed for this church the past year, with the nature and measure of prosperity enjoyed, we are convinced that it is emphatically the work of the Lord, than which there can be no surer warrant of future prosperity.

The church has now succeeded in obtaining the services of Rev. A. T. Ross, as pastor, and it is hoped that he will teach a protestant school also.

MAULMAIN KAREN MISSION.

The missionaries connected with this mission are Rev. Dr. Wade, in charge of the Theological Seminary, Rev. C. Bennett, now in America, and Rev. Messrs. Hibbard and Whitaker, in charge of Pwo and Sgau churches.

There are connected with the Maulmain Karen Mission sixteen churches, scattered through the jungles from the Beling river to Lamaing. The number of churches in the province of Martaban connected with this station, is three. They have been gathered mostly within the last two years. They are partly made up of Christians who have removed from the Maulmain side, and partly from converts recently baptized. One of them is at the junction of the

Unezalen and Salwen rivers; in the midst of a country teeming with Karens, most of whom have not yet heard the gospel.

Another of these churches is at Ktaik-alar, near the Beling river. The assistant stationed there reports eight candidates for baptism, and says that his preaching is listened to with attention by the heathen wherever he goes. He taught a school of 10 pupils, two months, during the rains.

Of the 13 churches in the Maulmain province, 3 are among the Pwo Karens, and are under the special charge of the Pwo missionary, Mr. Hibbard.

Their statistics are as follows: Baptized 10, received by letter 2, total 12. Died 4, increase 8; whole number of members 120.

The statistics of the 13 Sgau churches are as follows: Baptized 36, received by letter 6, total 42. Died 30, excluded 5, total 35. Increase 7; whole number of members 705.

The churches in the province of Maulmain are comparatively of long standing. Circumstances beyond the control of the mission have materially affected them for the last few years. The churches, which a few years ago were the most efficient, are now very much scattered, and their moral force seems to have been weakened proportionally. The consequence has been a gradual decrease in the number of baptisms from year to year, and a renewed disposition to wander on the part of church members. The present report, however, gives us some ground for encouragement. Though the increase of members is small, there is a gratifying increase in the number of baptisms. The number thus received is about double that of last year.

NATIVE PREACHERS.

There are sixteen native preachers under the care of this mission, five of whom have been ordained. They are mostly men who have been taught in the Theological Seminary, and most of them have proved themselves faithful and efficient in making known the truths of the gospel. Mya-oo, who is now stationed in the Unezalen valley, says he has had no occasion to leave his house to find a congregation during the past rainy season. He has daily had visitors who came anxious to hear the gospel. Besides looking after the churches under their charge, some of them yearly make excursions among the heathen, to a considerable distance into the interior.

SCHOOLS.

The following is furnished by Rev. Dr. Wade:

KAREN THEOLOGICAL SEMINARY.

This school has had seventeen regular pupils, that is, those on a regular course of three years; and five others who have studied a longer or shorter time, as their circumstances allowed. One of the pupils

died of small-pox during the prevalence of that disease in this part of the town.

The pupils this year have formed two classes, according to the time they have been in the school, and their previous progress. There are seven in the upper class. This class finished the Harmony of the Gospels, which they commenced last year, and then commenced Systematic Theology, embracing the subjects taught in the Holy Scriptures, or in other words scripture doctrine. Besides which, they have taken a lesson each day in scripture history. This class practise declamation every Saturday, and take turns in preaching and conducting religious service every evening. A part of each lesson is written so that it becomes a lesson in composition. The lower class have studied the gospels of Matthew and John, the Acts, and the Epistles to Timothy and Titus in the forenoon, and the Epitome of Old Testament History in the afternoon. This class conducts an early prayer and conference meeting on the Sabbath. The interest manifested by the pupils in the study of God's word, and their progress, has been very gratifying to their teachers; so also has been their docile, orderly and Christian conduct. They have appeared happy and intent on the work of preparing for the ministry.

The native teacher, Rev. S. Pah-poo, is remarkably qualified for his office as teacher, and as a pastor. He instructs the lower classes in the Epitome of Old Testament History; but gets all the lessons with the upper class as a member of the class.

Several of the young men are now very acceptable preachers. Pah-poo is a workman that needs not to be ashamed.

The Newton church, composed of the Theological and Normal schools, has raised by contribution at the monthly concert 30-7 for missionary purposes, twenty-five of which they have donated to the Maulmain Mission Society.

The following is a letter of the pastor accompanying the donation.

"The Karen church at Newton is composed of pupils in the schools: the members are away from their homes, and have scarcely any means of contributing to the missionary cause, yet they feel it important to establish the habit of giving, and of setting an example before the churches in the jungle, and have therefore contributed at the monthly concert as they were able. They have not realized a large sum, only about 30, out of which they send 25, to aid the Maulmain Mission Society. They beg an interest in your prayers.

In behalf of the church,
PAH-POO, pastor."

THE NORMAL SCHOOL

was opened on the first day of May, and was continued through five successive

months. There have been about 40 pupils in attendance, the whole or a part of the time. The average attendance 38.

Instruction has been given in reading, writing, composition, history, geography and arithmetic, besides daily lessons in the scriptures and catechism. Their progress has been highly gratifying, and it is hoped that some of the young men will become efficient teachers and preachers of the gospel.

Twenty-five of the pupils were professed Christians when they became members of the school. Fifteen others, several of whom came to us from heathen families, were not. The latter have all been supported, exclusively, from the funds of the Maulmain Missionary Society. Nine of them have been baptized during the term, others have been favorably impressed with what they have learned, and have returned to their homes among the heathen, leaving with us the assurance that they would certainly follow the instructions of their teachers.

Five accompanied Rev. Dr. Mason from Toun-oo. One of these, who was previously baptized, as the first fruits of the gospel in that ancient city, is now a member of the Theological Seminary. The remaining four have all offered themselves as candidates for baptism. Two of them have been received and are among the most promising members of the school.

JUNGLE SCHOOLS.

Seven of the Karen churches have had schools under the superintendence of their preacher or pastor, the whole or a part of the past rainy season. The schools have not been large, but it is gratifying to know that something has been done by the Karens *themselves*, in the way of education.

In conclusion, we have one or two suggestions to make on the general features of the report. It is not so cheering as we could have wished to present. We have not been permitted to report hundreds of converts baptized during the year, as has been the privilege of some of our brethren in other fields. But we must remember that the results of the year are not estimated by our statistics alone. While the Burmese church has decreased in numbers, it has sent out two preachers of the gospel to labor in other fields. It has thus been instrumental in bringing the truth before a greater number of minds, and in thus more effectually carrying out the spirit of the *great commission*.

The same remark applies with force to the Karen churches. Many of the Christians in the province of Maulmain are from those

who sought it as an asylum from Burman oppression. They still cherish a desire to return, and many have done so, since the conquests of the English have opened the way. Others are still deterred through fear of renewed hostilities. Let them but be fully assured of protection from their former oppressors, and many more will go to help to form Christian communities in various parts of the newly acquired territories.

But there are other things that have more sensibly affected the apparent prosperity of the mission the past year. The missionaries in charge of the churches had, one year ago, but just entered upon their labors. They were of course unable to do much more than apply themselves to the acquisition of the language. At the same time the native preachers, and to a considerable extent the churches also, were depressed by the removal of missionaries to whom they had been for years most ardently attached. We think that under such circumstances the addition of nearly fifty members by baptism, is by no means an unfavorable result for the year.

There has been something done also in the way of extending our field of labor. A very promising field is opening in the province of Martaban. The churches in that province have contributed their full share to the Normal School the past year, and a large proportion of those baptized have been from that portion of the field. Some parts of it, most thickly inhabited by Karens, have been visited the past year, and the gospel every where heard with attention. The Karens there, like their brethren in other fields, are manifestly a people prepared of the Lord. The harvest there seems fully ripe, the reaper only needs to thrust in his sickle and reap.

Thus God in his mercy has granted us some visible tokens of his grace; in this let us rejoice. But were it otherwise, had no one during the past year come out from the heathen and put on Christ; had no showers of divine grace descended; had we been left to mourn over the churches scattered by the buffetings of Satan, while God is faithful we should have had no reason for discouragement. But, on the other hand, if angels in heaven rejoice over one repenting sinner, how much reason have we to rejoice that, by the grace of God, more than sixty during the past year, have been hopefully brought to a saving knowledge of the truth.

Let us then as a society, and as individuals, strive to labor efficiently, in this good cause, rejoicing that it is for the Lord and not for man.

Baptist Missionary Society.

A BRIEF HISTORY OF SOME OF THE STATIONS FORMED BY THE BAPTIST MISSIONARIES AT SERAMPORE.

GOWHATI.

In August, 1803, a Brāhman from Asam who had just performed the great pilgrimage to the shrine of Jagannāth in Orissa, and had fallen sick shortly after commencing his journey homeward, came to the Missionaries at Serampore, and requested instruction in the doctrines of Christianity, of which he had somehow heard from the native converts. He appeared to receive the truth in the love of it, and towards the end of October, was baptized by Carey in the Ganges. After having thus assumed the Christian profession his conduct was irreproachable as long as he remained at Serampore; but he returned to Asam in the beginning of the following year, and the brethren were soon afterwards made sad by the intelligence that on quitting the borders of Bengal he had apostatized from the faith of Christ and again abandoned himself to the service of idols.

Probably this circumstance, melancholy as the issue was, was the means of first specially directing the attention of the Serampore Missionaries to Asam, which, it will be remembered, was then under the dominion of a native prince. That they did very early care for the souls of the inhabitants of this country is most evident. Indeed it might without difficulty be shown that a peculiar desire to establish a Mission in Asam was felt; especially by Carey, who thought that, could a station be formed there, the gospel might thence be easily sent to many adjacent nations and tribes,—possibly even into the heart of China itself.

In the plan for Scriptural translations, published by the Serampore Missionaries in March, 1806, they announced their intention of commencing an Asamese version as soon as the condition of their funds would enable them to undertake the work. About two years later they suggested to their newly arrived colleague, Mr. Robinson, the desirableness of settling at Goālpārā, or at some place within the boundaries of Asam, that he might learn the language and trans-

late the word of God into it. As we have seen, Mr. Robinson preferred commencing a Mission to Bootān, and the idea of sending a Missionary to Asam was necessarily abandoned for that time. About the middle of 1811, however, Dr. Carey, having engaged the services of an Asamese pandit, commenced a translation of the New Testament, and had made considerable progress in the work, when in March, 1812, the MS. was consumed by the fire which destroyed the printing office. Nothing daunted by this disaster, he immediately resumed the work, and carried it forward with such vigor that by the end of 1814, the New Testament and the Pentateuch were translated, and two or three of the gospels had been carried through the press. The entire New Testament was published in 1819, and the Old Testament was slowly carried through the press afterwards.

Meanwhile several attempts were made to convey the word of life to the natives of Asam. In the beginning of 1813, Krishna Pāl undertook a journey through the eastern parts of Bengal, and as it was thought likely that he would meet with many opportunities of communicating with the Asamese, a small tract was printed in the language, announcing the great facts of the incarnation and death of the Saviour of the world. Krishna took four hundred of these tracts with him. He remained for a short time in Sylhet and baptized there several hopeful converts, amongst whom was a native of Asam. We do not find any particulars concerning the reception given to the tracts, but it appears that he found at Sylhet many facilities for distributing them. An endeavor was afterwards made to convey copies of the Scriptures to the Asamese by way of Sylhet, but it did not succeed. A few copies were, now and then, given away to pilgrims and to those who came to study Sanscrit literature at Nuddea; and the brethren, unable at that time to do more for Asam, hoped that these "under the divine blessing might

prove the means in some future day of introducing the gospel into that part of Hindustán."

Passing on from such efforts as these, we come to 1829,—four years after Asam became British territory,—when a more vigorous attempt was made to convey the word of life to the inhabitants. In the preceding year, Mr. Leonard of Dacca had baptized Mr. James Rae, a native of Dunkirk in Scotland, who had entered the army and had for a time filled a responsible situation in Asam, where he had gained some knowledge of the people and their language. After his conversion, Mr. Rae felt a strong desire to labor as a Missionary amongst the Asamese, and having obtained his discharge from the army, he proceeded to Serampore intending to devote himself to preparatory studies there for twelve months. This plan was, however, set aside by a very melancholy occurrence. His brother, who held a situation in the Surveying Department in Asam, was cruelly murdered with two officers, by a band of robbers, and it became necessary for Mr. Rae at once to proceed to the spot and settle his affairs. Other reasons combined with this to make his immediate entrance upon his work desirable. Though the circumstances of the Serampore Mission were then far from being prosperous, and though its existing stations were more numerous than it could well support, Mr. Rae was solemnly set apart to missionary labor in Asam, on the 8th of July, 1829, and on the 16th left for his field of labor, accompanied by his wife and infant child, and taking with him several copies of the New Testament Scriptures, which had been so long ready for distribution. He reached Gowhati on the 11th of October, having been detained by the way at Dacca, and immediately began to labor amongst the people as far as his then limited knowledge of their language would permit. He found them very ready to hear all he had to say, and generally willing to receive the scriptures and tracts in the Bengálí and Asamese languages. He also received much friendly assistance from the European residents at the station.

Mr. Rae's first duty was the thorough acquisition of the language, and he applied himself to the study with great diligence and success. He also commenced a Missionary school, and the Commissioner of the district im-

mediately placed under his charge three Khassia princes, to be educated by him, and shortly after added to these nine Garrow lads. His efforts were, however, interrupted in May, 1830, by severe afflictions, which rendered it necessary for him to leave Asam for several months. On his return he resumed his school and other labors, and, about the middle of 1831, succeeded in forming a Society amongst the European residents at Gowhati for the maintenance of native schools, of which Mr. Rae was to be the general superintendent. Bengálí was chosen as the medium of instruction, the Scriptures were to be introduced, and Government aid to a small extent was promised by the Commissioner. The death of this gentleman shortly after, and the want of suitable Bengálí teachers, combined with other causes, hindered the success of the plan. Nevertheless a beginning was made, and at the end of the year a class of about twenty boys passed an examination in such a manner as to excite a considerable stir amongst the natives. Indeed a spirit of envious emulation was aroused in some Bengalis, and attempts to establish rival schools were made. Mr. Rae, however, by no means regretted this, but did all he could to encourage such attempts by the offer of school books, &c.

In the mean time the heathen were not overlooked, and though the Missionary had not yet attained a very good knowledge of their language, he was indefatigable in his efforts to set before them the way of salvation by Jesus Christ. About the middle of 1831, a Bengálí prisoner in the jail, named Rámchandra, who was well acquainted with the Asamese and other Indian languages, but who had been notorious for various descriptions of wickedness, appeared to be very seriously impressed by Mr. Rae's instructions, and, diligently studying the scriptures, made rapid progress in the knowledge of the way of salvation. This man's former career rendered his sincerity very doubtful in the opinion of most who knew him, but he afforded many cheering proofs that he was in earnest, and on his liberation from jail, Mr. Rae found in him a very efficient teacher and interpreter.

Accompanied by this enquirer, Mr. Rae undertook, in November, 1831, his first excursion for the preaching of

the gospel through the country, and in the course of the month travelled over a tract of land about eighty miles in extent in two directions. He was every where received with much kindness by the natives, and his message was heard with attention by nearly all to whom he spoke. He also gave away several New Testaments and tracts, and returned greatly encouraged by the reception which had been given to him. In January other shorter excursions were made, and encouraging prospects of success were before the Missionary, when he was prostrated by a severe attack of illness, and again compelled to leave his station for a few months. On his return in October, he was accompanied by a native brother from Serampore, who had been appointed to assist him. But new hindrances awaited him, for when journeying towards Gowhati, whilst in deep distress owing to the alarming illness of Mrs. Rae, he encountered a terrific gale, in which his boat and that of the native preacher sank, and the party was compelled to return for a time to Mymensing, and it was not till about the middle of December that they reached their station.

Mr. Rae now applied himself with renewed vigor to his great work, and was delighted by the eagerness with which copies of the Scriptures and tracts were received by the natives. In this respect, there was a great improvement in the disposition of the people. He also found very attentive congregations at the idol temples about Gowhati, and in the district around. He was encouraged also by the return of Rámchandra, the enquirer, who had left Gowhati in the early part of the year, leading him to fear that he had turned aside from the way of life. He now ascertained concerning him that he had persisted in his adherence to Christianity, and had often preached the gospel to the people around him. He was very anxious to be baptized, and towards the end of the year 1833, Mr. Rae acceded to his earnest request. Other persons also began to enquire concerning Christianity, and the prospects of doing good were cheering. He succeeded in placing copies of the New Testament in several of the temples, and had reason to believe that they were well read. And he was able to extend his preaching and distribution of books for more than one

hundred miles further up the country, the books being every where eagerly received. On the other hand there were not wanting serious discouragements. The native preacher who had come to his assistance from Serampore, proved of little worth, and speedily returned to Bengal. The Serampore Mission too was, at the beginning of 1833, reduced to straits so severe that its directors were compelled to appeal to their agents to do all they could to relieve them of the burden of their support. Mr. Rae therefore, entirely gave up his salary, and obtained an employment under Government in the collection of the revenue. His secular duties being by no means adapted to promote his efficiency and happiness as a Missionary, he gladly, after a few months, when the Mission had been in some degree restored to prosperity, disengaged himself from them, and again depended for support upon the Serampore treasury.

In the early part of the following year he was once more compelled by severe domestic affliction to quit Gowhati for a season. On his return he found cause to lament his unavoidable absence from the field. His convert, apparently from constitutional craftiness, had acted in such a manner as to incur the deep displeasure of the Europeans at the station, and much of his former labor appeared likely to be lost. However nothing would avail but renewed strenuous effort, and this Mr. Rae steadily put forth.—notwithstanding much domestic affliction and bereavement. He was indeed greatly encouraged by the increasing interest with which he was heard by different classes of the native community, and by their eagerness for copies of the scriptures and tracts in Asamese. Of the latter, Mr. W. Pearce's '*True Refuge*,' which had been translated some years before by Dr. Carey and his Asamese pandit, was an especial favorite. Bengálí tracts too of various kinds were gladly received by the people. Mr. Rae also succeeded in erecting a small chapel by public subscription, in which he preached both to the natives and to an English congregation. In September, 1835, he undertook a journey to Jorhat, then the capital of the rájá Purunder Singh's dominions, where he preached freely to the people and distributed many Christian books, with encouraging suc-

cess. He also traversed large tracts of the Nágá, Mikir, Lálung, and Jyntea hills. Throughout the journey he labored most indefatigably, and was every where very favorably received by the people.

Shortly after Mr. Rae's return to Gowhati in the beginning of March, 1836, he had the gratification of welcoming Mr. Mack and Mr. William Robinson, Jr. the latter of whom had been appointed by the brethren at Serampore to labor with him in Asam. This was truly encouraging; and the influence and preaching of Mr. Mack during his short stay in Asam were highly beneficial. One European was baptized immediately, and before the end of the year five more were added to the little Church at Gowhati. A lively spirit of enquiry appeared to be also awakened amongst many native hearers. A native preacher from Serampore, named Nanda, had now joined the Mission and was very diligent in the bazars, and neighboring villages.

The plan proposed by the Serampore brethren was, that Mr. Rae should give himself wholly to the work of circulating and preaching the gospel amongst the heathen, while his colleague, Mr. Robinson, devoted himself to the formation and superintendence of native schools, and the district of Nowgong in Central Asam was subsequently determined upon as the scene of the latter operations. Hither therefore, Mr. Robinson removed about the end of October, 1836, and as there was an intention of cultivating a farm, on the plan of the Moravian Missions, he took up his residence near the foot of the Mikir hills, and another person was to be sent to take charge of it, that Mr. Robinson's hands might be free for more important duties. His stay at Nowgong was, however, very short; for at the beginning of the year, 1837, Mr. Rae was, to his deep regret, compelled by painful circumstances to resign his connexion with the Mission, and having accepted an appointment under government to a school in the Western Provinces, he finally left the scene of his arduous labors, and heavy trials. This event rendered it necessary for Mr. Robinson to return to Gowhati, where he entered into his predecessor's labors, with the assistance of the native preacher. But the Mission was now struggling with difficulties not to be surmounted. It was

soon found impossible to continue the support of the native preacher. A situation was offered to him by a friend to the Mission at Gowhati, and he remained, having resolved still to do what he could to preach the gospel to the Asamese. In July, however, this helper in the work was removed by death, and immediately afterwards Mr. Robinson was prostrated by a violent fever, so that for some time his life was despaired of. Meanwhile the funds of the Serampore Mission were utterly inadequate to the support of the stations in connexion with it, and it became evident that unless a great improvement in them was speedily attained, Gowhati must be abandoned. While in a situation of painful uncertainty, Mr. Robinson was invited to take charge of the Government school, and having obtained the sanction of the brethren at Serampore to do so, at least temporarily, he undertook the duties of the school from the 1st of August, 1837. At the close of this year, however, arrangements were made for the reunion of the Serampore Mission with the Baptist Missionary Society, and it was finally determined that the station at Gowhati should be given up.

Asam was not, however, abandoned to heathen darkness. When the English Mission withdrew from it, there were already American Baptist Missionaries in the field. Captain Jenkins, the Governor General's agent and commissioner in Asam had become acquainted with the American Mission in Burmah and Siam, and perceiving, as he thought, a common descent and language between these nations and the tribes inhabiting the north-east of Asam, he was very anxious that a branch of this Mission should be established at Sadiya, and offered to subscribe very liberally to its support. Towards the end of 1835, therefore, two Missionaries came from Burmah to form the station on behalf of the American Baptist Board of Missions. To that Society the whole field of Asam Missions was resigned on the withdrawal of the English Baptist Mission in 1838, and its agents have now several stations, and are laboring with a good degree of prosperity. They have produced an improved version of the Scriptures, have done much by the press to enlighten the people around them, and have successfully conducted

schools, besides widely proclaiming the gospel with the living voice. May they be increasingly blessed, and may all the seed sown in Asam, both now

and by the first laborers there, be at last found to have produced an extensive harvest to the praise of the Redeemer of men. C. B. L.

Essays and Extracts.

CAPITAL PUNISHMENT, FOR MURDER, A LAW OF THE SCRIPTURES.

A GREAT deal having been written recently against the law of capital punishment for murder, in connexion with the conviction of the culprit Thoms, it is our intention to discuss the question as respects its *religious* aspect; and to this end we observe first, that the consideration of the subject is *inseparably* connected with the sacred scriptures. In other words, that the law of capital punishment is founded on the scriptures, and derives its sanction and authority entirely from them. To discuss the question exclusively on philosophical or political grounds, is to abandon the foundation on which it is based as on a rock. Not that philosophical considerations should be wholly set aside; but if such considerations be not in accordance with the principles of the Divine word, they are to be repudiated as illegitimate.

In Genesis ix. 5, 6, we find the law of capital punishment most distinctly and solemnly laid down by God himself: "Whoso sheddeth man's blood, by man shall his blood be shed." We next see this law incorporated in the Jewish code by Moses. But its promulgation before the existence of the Jewish polity clearly shews the universality of its application to all nations; and hence all nations have actually adopted the law. We believe it is Scott the Commentator who remarks, that because the first murderer, Cain, was "reprieved," the earth was filled "with violence," *or murders*; and that, therefore, God gave the law in question with a view to restrain the commission of this horrid crime. It will be perceived that while the consequence of the lenity shewn to Cain was "violence in the earth," no sooner is capital punishment for murder declared by God than we no more hear of such "violence;" at least, of the fearful extent to which it must have previously prevailed. Have we not here an ex-

periment, made by the Great Author of our being himself, as to what results followed the non-existence of the law, and what its existence? And can we hesitate a moment to which side to give our adhesion? God has further said by the mouth of Moses, "Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be *surely put to death.*" (Numb. xxxv. 31.) This is very decisive language, and it is questionable whether Christian Governments, unless they can shew that the law has been abrogated in the New Testament, can ever reprove a murderer *under any circumstances*. The question to be settled is, has this law been abolished by the New Testament? Some well-meaning persons think that its abolition is hinted at in the words, "Ye have heard that it has been said, an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil," &c. In other words, that as the law of an eye for an eye or a tooth for a tooth, is repealed by the great Author of Christianity, so is, by fair implication, the law of "life for life." But the law of an eye for an eye, &c. was never repealed by Christ, in such a sense as that the "judges" might not enforce it: he merely objected to the law being made a handle to *private revenge* between man and man. Thus the premises being false, the conclusion falls to the ground. Indeed, Christ actually gives countenance to the punishment of death when he says, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill *shall be in danger of the judgment.*" (Mat. v. 21.) In the words that follow, our Lord does not set aside the right of the "judges" to condemn a murderer to death; he merely explains the *spiritual or moral* import of the rule on the basis of its *legal* sanctions.

Further, if Christ actually abolished capital punishment, or if the "merciful tendencies" of the Gospel lead us to expect that he meant that it should be abolished, then the apostles would have given us some hint on the subject. But all the hint they give, or rather the way in which Paul talks about the matter, seems to us to make most decidedly and conclusively against the theory of the abolitionists. In Romans xiii. 4, Paul says, "For he (the ruler) is the minister of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."* On this passage the celebrated Albert Barnes has the following notes: "The sword is the instrument of punishment, as well as an emblem of war. The sword was often used for the purpose of beheading, or otherwise punishing the guilty. The meaning of the apostle is, that he does not wear this badge of authority as an unmeaning shew, but that it will be used to execute the laws. When a magistrate inflicts punishment on the guilty, it is to be regarded as the act of God taking vengeance by him, and on this principle only is it right for a judge to condemn a man to death. It may be remarked that this verse is an incidental proof of the propriety of capital punishment. The sword was undoubtedly an instrument for this purpose, and the apostle mentions its use without any remark of disapprobation. He enjoins subjection to those who bear the sword, that is, to those who execute the laws by that; and evidently intends to speak of the magistrate with the sword, or in inflicting capital punishment, as having received the appointment of God. The tendency of society now is not to too sanguinary laws. It is rather to forget that God has doomed the murderer to death," &c. Barnes adds, "But, the authority of God has settled this question (Gen. ix. 5, 6.), and it is neither right nor safe for a community to disregard his solemn decisions."

See also the expositions of this passage by Scott, Henry, Doddridge, and Gill. Doddridge says, "This strongly intimates the lawfulness of inflicting capital punishments, which to deny is

subverting the CHIEF USE of magistracy."

Now the above is conclusive, and the point in debate must in fairness be yielded. But it is contended that the infliction of capital punishment tends but the more to harden the heart, and leads to the commission of the very crime which it is intended to prevent. But can any person seriously believe, that the threat and example of capital punishment do actually lead to the commission of the crime of murder rather than to its prevention? Is not this tantamount to the assertion, contrary to the decision of philosophy, that a given cause will fail in the production of its necessary effect? Can a preventive cause of a more powerful nature be conceived of? Is the law of capital punishment of so potent an influence as to subvert, contrary to all reasonable expectations, the first law of nature, namely, *the love of life*? "Skin for skin: all that a man has, will he give for his life." If this be true, is it not a rational corollary that, if murdering a fellow-creature will forfeit a man's life, he will refrain from the commission of the act, in order to save his own life? The taking away the life even of a murderer cannot but be regarded an evil in itself; but as we have the law of "particular evils working out general good" in the physical world, so have we the evil in question educing good in the moral world, by restraining thousands from the act of shedding man's blood. Is it not false mercy then to spare the lives of murderers, when by so doing, we encourage the perpetration of the dark deed? It is indeed, a melancholy fact that, notwithstanding the 'terror' of this law, the crime is yet committed. But no given crime of more or less turpitude has ever been entirely checked by the law which it was designed should correct it. We can only suppose a diminution of the crime of murder by the abolition of the law, for the experiment requires yet to be made, in our days at least, and a comparison of more or less murders can be fairly drawn only after the abolition of the law which sanctions capital punishment, though the effects of the trial among the races before and after the deluge are clearly known from the scriptures. This latter fact is diametrically opposed to the hypothesis of the abolitionists—an hypothesis, which, moreover, mi-

* See also 1 Peter ii. 13, 14.

lities against the inspired assertion of the apostle that the ruler "does not bear the sword in vain!" The law in force cannot be set aside unless we succeed in proving a *change* in the *morals* of modern nations greatly superior to those of the ancients. But this cannot reasonably be done, inasmuch as the heathens of the present times, and the papal states of Europe, are scarcely better in this respect than were the Romans, the Greeks and the Jews. Nay, it may be asserted without fear of contradiction, that the Italians, the Spaniards and the Portuguese, are more blood-thirsty than were many of the ancient nations. Ought then the "minister of God," among such people as these, to sheath the "sword."

Those who clamour for the abolition of the law of capital punishment as an inhuman deprivation of the life of the murderer, ought also to clamour for the abolition of *wars*, by means of which the most cruel murders are perpetrated. The evil of wars is more than once hinted at in the scriptures; the evil of capital punishment for murder, never; on the contrary, as already shewn, it is refer-

red to with a *recognition of its divine origin and authority*, and with an *approbation of its necessity*. But wars are, it will be said, "necessary evils;" they check oppression, such as that so lately contemplated by the Czar of Russia. But why may not the law of "life for life," judiciously executed, be likewise considered a necessary evil, as serving to prevent the reckless destruction of man by the hands of his fellow? And yet the present terrible war has been justified alike by the press and from the pulpits, while from both, the law of capital punishment has been denounced. But wars will cease, and so will be abrogated the law of "life for life." But the period for the cessation of either has not yet arrived. In urging, therefore, the abolition of capital punishment in the present imperfect condition of the nations with respect to civilization, morals and religion, the advocates of the measure *forestal* the time, and cannot but be convinced that the evils which must follow the adoption of the measure, will infinitely outweigh that which it is designed to correct.

M. W.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Jessore.—Mr. Sale has recently baptized three persons in this district, viz. two young men and one young woman. One of the former is a convert from Hinduism who has been wishing for baptism for more than a year. Mr. Sale says: "We also found at Buridanga a young man of the writer caste who had renounced Hinduism and joined the Christians there. He came to Buridanga to buy rice for the markets near Jessore, and whilst staying there received a tract, *On Caste*, from the native preachers, and after reading it decided on renouncing his caste. His knowledge of Christianity is very limited, but he is very teachable and anxious to know more of the way he has chosen. I cannot help hoping that several others will soon come to the light."

Dacca.—Mr. Bion says, "On the

27th of March, I baptized a native doctor, formerly resident at Chittagong, in the Dulaserry, near Feringi bazar. May the Lord make him a blessing to his countrymen not only as a physician for their bodily diseases, but also as one who can impart to them the balm of Gilead."

Barisal.—Mr. Page writes, under date of April 20th:—

"I have but just come in from a twenty days' tour. I baptized seven persons at Madra; eight of Pakhar and eight of Digalya, in all, sixteen persons, at Digalya, amidst thunder, lightnings and a pelting shower. Thanks be to God who giveth us this fruit!"

For an account of some other very interesting baptisms at Barisal the reader is referred to the CALCUTTA MISSIONARY HERALD, page 157.

Birbhum.—A letter just received from Mr. Williamson, informs us that he has recently had the pleasure to baptize two believers.

THE
CALCUTTA MISSIONARY HERALD.

REPORT OF THE CHITAURA' MISSION FOR 1854.

BY THE REV. J. SMITH.

THERE are not a few things which render the task of Report-writing an unpleasant one. The temptation to present the bright side, withholding difficulties and discouragements, the anxiety to avoid conformity to the world, and the necessity of accounting to those, who by entrusting us with money for the Lord's service, constitute us their stewards, involve difficulties which are not easily overcome; hence it is not without misgiving I once more attempt to give a brief account of the Lord's dealings with us during the past year.

Of the Church I can write hopefully, as I think it is showing signs of vitality which betoken good both to the village and its neighborhood. The members have, in addition to the regular services, commenced holding prayer-meetings at every house in succession, and these services have in view especially the benefit of the family where for the time being they are held. They have already been blessed to the reviving of true religion in the hearts of some, and arousing others to seek more earnestly after spiritual things. Again several of our young men have begun, as opportunity serves, to visit the surrounding villages and markets for the purpose of making known Christ to the heathen. I trust this movement will lead to the establishment of a lay-preaching association, by means of which, the whole neighborhood will become inundated with divine truth, and thus will be exhibited independent action, the want of which is so much felt among our native converts. These signs of spiritual life, have manifested themselves spontaneously, during my itinerant labors and absence from the station, and, I trust, denote rapid progress towards that state of things, when the Church may be safe-

ly left not only to manage its own affairs and support its own institutions, but also to carry on aggressive operations against the kingdom of darkness by which it is surrounded, and thus release the resources of the Mission for employment in other localities, now entirely neglected. During the year eight have been baptized, and through grace they all continue steadfast; walking in the fear of God and growing in the knowledge of the Lord Jesus Christ. One has been excluded, and presents a dark phase which I cannot withhold. He committed an act of petty theft, and is in jail, having been sentenced to a year's imprisonment. This is a humiliating fact: the Lord sanctify it to the good of the little Church and community here. There are, at present, forty-four members in full communion, and several enquirers, whom I hope shortly to receive by baptism.

The Sabbath and week-day services mentioned in last Report have been continued with regularity; the latter chiefly by the native brethren, and that too without any visible diminution in the attendance; and thus a step has been gained towards independence.

The village has undergone little permanent change as to numbers. Several have at different times come to reside with us, but their friends have succeeded in getting them away again. One family left us and resides in a distant village, where from several visits, we learn it is doing something to spread the knowledge of Christianity. The general conduct of the people has been good, and, with the exception already mentioned, there has been no open act of immorality. Liquor is not allowed to be introduced under any circumstances, and hence we escape the bane of drunkenness, with all its

degrading influences. Mr. Wiggins has rendered valuable aid in the management of the village; and the manufactory, which he superintends, continues to provide a comfortable means of livelihood to all who are willing to work, without any cost to the Mission. Thus the object, so much desired, of establishing a self-supporting colony, free from the trammels of caste, and enjoying every Christian privilege, has been accomplished. The English looms are spreading, and will, I trust, soon be brought into general use, which will be a great blessing to a large class of the natives in this district. The village is a practical School of Industry; the habits of the people are undergoing a gradual change, which will elevate them in the social scale: the young especially are evincing capacity for usefulness which promises fair to realise the most sanguine expectations of the friends of the Mission: self-dependence is encouraged as much as possible, and should the community be even deprived of European superintendence, I have every hope that a large number would remain firm to their Christian principles. Buildings are still a great desideratum. Four substantial brick houses have been erected; and before the rains I expect to have eight more finished. They cost 120 Rs. each, and the occupants engage to pay half. Help for this particular object, I shall be most thankful for, as our people suffer during the rainy season great privations, which in more than one instance, has caused death. I hope to go on with the original plan; and, as the Lord sends means, gradually rebuild the village of burnt brick,—the only remedy for the sandy soil and white ants.

Towards a new chapel the sum of 1,200 Rs. has been realized: for part of which I am under obligation to the ladies of the Civil Lines Church. A chapel, of durable materials, large enough to hold our congregation can-

not be erected for less than about 4,000 Rs. I hope, however, the funds ere long will increase to such an extent as to warrant us in commencing operations.

Preaching to the heathen has been carried on as heretofore in all the surrounding villages and markets, and two brethren are generally out itinerating at a greater distance: so that the glad tidings of the Gospel have been most widely proclaimed, and in many places there is a strong feeling in favor of Christianity. I have discontinued the gratuitous distribution of books generally and introduced selling at low prices instead: which I believe will be for the furtherance of the Gospel; and although sales are not so easily effected, in consequence of the long continued gratuitous distribution, yet our success thus far proves that perseverance will overcome every difficulty.

The Christian schools in connexion with our own village are doing good service to the cause; they consist of the following: 1st, an Adult School held for an hour every morning, at which all the male inhabitants attend; 2ndly, Boys and Girls' School for six hours daily; and 3rdly, Sabbath Schools for male and females, adults and children, the average attendance of which is sixty.

The bazar schools with one exception are doing little good, and I have determined to discontinue them. The one at Shamshabad prospers: it contains eighty-five scholars, a large majority of whom read the Word of God daily; and I hope to improve it so as to give a more thorough Christian education to those who attend it.

In conclusion, with unfeigned gratitude, I mention the appointment of the Rev. T. Evans of Pontypool, to strengthen the Mission at Chitaurá. May the Lord bring him to the place of his destination in safety, and long spare him to be a blessing to the heathen who are perishing for lack of knowledge.

AGRA.

FROM THE REV. R. WILLIAMS.

March 26th.—This morning myself and two of the native brethren attended the *melá* at *Etaváh*. Vast multitudes of people were assembled there. We preached to large crowds of them

for several hours until we were quite exhausted and could do no more. Most of our hearers were attentive and respectful. Several books were sold, and others were freely distributed among

those who were unable to purchase, but at the same time manifested an earnest desire to be put in possession of them.

28th.—Visited *Bhagpura* early in the morning, and found a goodly number of persons seated round a fire warming themselves. I sat down near them and preached for a considerable time without any molestation. At length an old man said that he would not object to embrace the Christian religion, providing I would engage to support him. This, of course, I declined doing, but exhorted him to embrace "the truth as it is in Jesus" in order that he might obtain an infinitely greater blessing and advantage, even the salvation of his immortal soul. On my way home I addressed another congregation at *Shāganj*. These were, for the most part, inattentive, being wholly taken up with other matters. I endeavored as much as I possibly could to interest the attention of a very aged man who was sitting near me. I thought that he surely would listen to me, or rather to the word spoken: but I was quite mistaken, he seemed to be even more hardened and careless than some of the rest. A similar character I met with in another village, a few days ago. I was stating to my hearers what must be the dreadful consequences of sin against God in a future world, when an old man called out, "How many *cos* is hell from here? Who ever saw it?" How true is it, that very few are ever converted to the faith of Christ in their old age; and how salutary the advice* of the wise man, "Remember thy Creator in the days of thy youth."

29th.—Preached at *Dūrganj* and at *Setká Mandí*, at the former I had but a small company of poor people who heard with much attention, and appeared glad of my visit to them, but at the latter place I had many hearers who were rich, noisy and troublesome, arguing against the divinity of Christ and the efficacy of his atonement. As to the miracles he performed, there was nothing very wonderful in them, and no doubt they were effected by the power of witchcraft. I asked the individual who said this, if he had ever read the Christian Scriptures; and he readily confessed he had not, but that he had heard or read in other books. I advised him to read the New Testament to ascertain who and what Christ

is, offering to give him one, if he would accept it.

30th.—Accompanied one of the native agents to the city and preached first to a small congregation near the Tripoliá. Being poor country-people they heard all I had to say with very great attention. Leaving these, I hastened to another part, where I found a much larger crowd. But they were not so well disposed to hear the gospel, some of them, however, did pay some degree of attention, and seemed to appreciate what was advanced. Afterwards I walked to our book-shop. Many Hindus in their way to and from the river collected round the door, to whom we preached for a long time, and were obliged to hold much controversy with some proud Bráhmans. In my discourse I said that we are but as husbandmen sowing the good seed in different kinds of soil, that it is not in our power to make it spring and grow,—that this is the Lord's work &c., when one of our opponents said, "Yes, you sow the seed, but it is not, it cannot be good seed, it must be worm-eaten, and hence it does not germinate." I maintained that the seed is indeed good in itself, and that its unfruitfulness is to be attributed rather to the badness of the soil; and in proof of this, I read the beatitudes in Matt. v. 3—8. I then challenged them to produce any thing approaching to that in any of their books. They acknowledged that the portion which I had read to them is very excellent, and finally took from us several Sanskrit gospels, promising to read them.

31st.—This morning I preached in the Artillery bazar to a small company of Hindus, who manifested little or no desire to hear the gospel. One of them opposed me much, contending for the divinity of Rám and Kannyá, and in short for the whole system of Hinduism, which he conceived to be better than any other. I endeavored to meet his arguments, or rather assertions, by showing the utter absurdity and iniquity of idolatry, as well as its debasing effects, on the one hand; and on the other, the superlative excellency of the religion of Christ and its suitableness to the deplorable state and condition of poor perishing sinners. In the evening I addressed a few people, from the Gwalior territory, near the *Rontá Chauk*, five miles distant from the city. They listened very attentively

at first, but afterwards exhibited a disinclination or utter carelessness, with the exception of two or three who kept up their attention and interest unto the end. I trust that these will derive some spiritual advantage from what was communicated to them re-

specting the all-important concerns of the soul and a future state of existence. The Lord grant that they may indeed obtain the knowledge of the true God and of Jesus Christ whom He hath sent.

(To be concluded in our next.)

BARISAL.

FROM THE REV. J. C. PAGE.

On Friday the 23rd of February, I left with four native preachers for the Mauláfohur, and other villages. Our object was, to visit places hitherto unvisited, attend well-frequented markets, and give ourselves for the short time to only preaching. We were able to make known the gospel in *eight* large markets, where it had not been before heard. We were occupied four hours every day, speaking mostly in two parties, thus doubling our strength. Our congregations averaged from 150 to 300 every afternoon. Our hearers were chiefly Musalmáns. But still, I do not remember having ever had more attention, or a more serious assent to the truth of the gospel message. Hundreds of poor villagers, seemed to approve of all we said, and repeatedly cheered us by calling on us to speak on, and tell them more about this new religion. At one of the market places we met with a Bráhma who had, in childhood, read our books at the Mission School in Krishnagar. In the crowd he stood out to argue a little, and surprized us with his knowledge of Scripture history; but he was well behaved, easily quieted. And, then, in the evening he came to our boat, and spent nearly two hours talking with us about Hinduism and Christianity, and listening to a number of passages we read to him about the sin of idolatry, &c. His mind appeared to be favorably impressed. He repeatedly asked us to come again to this market, and regard him as one of our disciples. He lives near the market place and is a writer in the office of the Zamindár of those parts. We had also some interesting conversation with a young Muhammadan who came to the boat at night. He asked for a "book which could tell him what was right, and what wrong; what would lead to heaven, and what to hell." He really seemed a simple, sincere, feeling lad. Indeed, I believe

that further visits to these places would lead to many such people coming to us, and speaking out their wishes or their doubts.

It is not to be supposed that every day's work was equally pleasant. Occasionally we had some little argument, when words waxed warm, and our opponents lost temper. This happened chiefly with the saucy Ferázis. The assumption and impudence of these men are rather on the increase; and they generally gave trouble to the preacher if he touched upon Muhammadanism, or spoke of the Son of God. It is amusing to observe the real zest with which they follow a discourse against idolatry, or on the holiness of the Deity, or the sinfulness of man,—and the self-complacency with which they ask, "What have you now to condemn in us?" The Sadducees and Pharisees had divided opinions and interests, and Paul discovered the use of this fact,—so is it with us sometimes. But the Muhammadan is much sooner offended by taking home to himself the slightest exposition of the gospel. He then leaves the Hindu and attacks the Christian. At the market of a Mriddu, for instance, after our having spoken of man as a great sinner, salvation as a great necessity, and Jesus as a great Saviour, we were well thought of; but when in reply to some questions we shewed that even Muhammadans must look to Jesus for salvation, we were immediately attacked. A young dashing Ferázi began to talk of the merits of Muhammad and the Qurán. Upon this I handed him a Qurán, which I always take with me, and asked him to read out a passage or two, which I pointed out, for the edification of the hearers. He began, read out a sentence, muttered out a few more words, stopped short, and then asked me, what right I had to carry about such a book? "Read on," I said, "no

harm is intended; read on." But the fellow had discovered that the passage would not at all exalt his religion in the estimation of the hearers, and refused to go on. "Let the Sahib read," said the people. Upon this, I read out the passage, shewed its meaning, and the reason why the young Munshi hesitated. He replied "The Sahib knows nothing. Now let me ask you the meaning of every single letter." "Letters," said I, "what do you want with letters, when you have words? Mark the meaning of words, man; and not letters." "You can neither read nor write," said the gentleman. "Who's going to dispute with you?" and off he went into a house close by. Some time after, when we were preaching again, he called out from within, "Ah! dispute with me: with me." "Yes," said I, "that is why you went and hid yourself!" The common people were with us, though the conceited reader thought himself above all instruction or correction. So it happens often.

March.—This month, again, I have spent some days in preaching at several markets on the west of Barisal. Our congregations have been nearly as large as those we had on our former tour; but our hearers have not been generally so well behaved. In three or four places we experienced some little opposition, and in one market, which some of the native preachers attended alone, while I was preaching elsewhere, the Zamindar of the place ordered them away and made an endeavor to enforce his order. But the firmness of the Christians overcame him. They said "We will not move unless you beat us away. Your words will do nothing. We shall preach, for all you can say." The great man got abashed, and walked off to the amusement of the hearers.

In another place, the owner of the bazar where we were speaking told us to be off. He would have no Christianizing there! The people of those parts were not going to become Christians! He set to to abuse me, to call us names, and try and make us angry. But we were able to keep our temper, and give him such cool replies to all he said, that finally he got into a towering passion himself, and walked away mightily indignant, yet unable to hold his ground. Of course our hearers stood on listening to us, and did not at

all believe that their master had the best of the conversation.

In a third place, in a market very numerously attended, we were a good deal annoyed by a small host of young half-taught Brahmins, and it was with some difficulty I could keep them in order. But patience and perseverance, and three hours' speaking, greatly quieted our congregation; and even that day, hundreds must have heard the gospel.

The sight of the native preachers seems to set the Brahmins, and more respectable folks, on fire. They cannot tolerate them, though they listen to me: and yet they cannot get the better of them in any argument. I was not sorry, indeed, to be again a witness to what our native brethren have to endure, and to the manner in which they give a reason for the hope that is in them. One little fact I was struck with, more than once. Our brethren, by continually reading the Bengali Bible, have got into using words and phrases and a style, much above what they otherwise would have adopted, so that they are actually mistaken for men of other and higher caste. "What caste are you: from your words, I suppose a Kayast?" is not unfrequently the way in which they are addressed at the end of a discourse.

BAPTISMS.

January 11th.—I baptized a woman at Rajapur of whom we all think and hope well. She has long learned to read; and had been several months a candidate. Every one who knows her was pleased to hear of her being accepted. A few days before, I happened to be speaking to some Muhammadans of a village a whole day's journey from Rajapur. There I heard of her having lived with her husband some time, of her excellent character, her reading the Bible, and wishing to teach her Musalman neighbors, and of her keeping the Sabbath, refraining from all work, &c. "And," said an old dame to me, "I once took Raimoni's part. She was pressed hard by some men, who put her question on question, faster than she could reply. I said to them, 'Remember she is a woman, and you men. Do not be so hard on her; she can read and you cannot; she is a good woman.'" And all around spoke in the same strain of her. This was satisfactory and unexpected testimony.

February 4th.—I baptized here in Barisál four persons, two women and two men. The history of two of these, a Bráhmañ and his wife, is not without interest. The husband was, for many years, the leader of a band of singers, whose occupation was, to attend all the houses of the respectable Bábus in this and neighboring districts, and sing at all the marriages and pujás performed therein. Many a festival has he attended, and many a vile song has he concocted and conducted, mixing in the worst society, and joining in all the wanton recreation of the disciples of Krishna. About two and half years ago he came to me at Rájápur. I was struck with the frankness with which he told his tale (bad as it was), and encouraged him when he said he would come among us. He then went about with me a little; and afterwards, not without a good deal of contrivance, got his wife from her village, and settled down at Barisál. We found him, however, a sad lazy fellow, and given to taking the most noxious drugs. He was quarrelsome, too, and ill-treated his wife. The native Christians could not agree with him; and, but for that frankness in him which first attracted my attention, and a hope that he would yet reform, I should hardly have kept him. But we persevered in hope, gave him work to do, spoke often and kindly to him, gave him a Bible, taught his wife to read,

and did all we could think of to unite the two, and bring them both to Christ. Slowly a change came over his wife, and then over him. She learned to read in a very short time, and grew in knowledge. He abandoned his former practices one by one, and seemed anxious about salvation. The two lived in peace and love, with the Bible and prayer at home. Both became candidates; both were baptized to their great joy; and we can say of them that the signs of conversion—old things passing away, and all things becoming new,—are evident in them.

The other two we received can also read; and in them, too, we have cause for gratitude. One of them is a lad whom we have brought up, from a mere child, as a house servant. He is a real honest young fellow, with a straightforward simple heart, in which, we would sincerely hope, the seeds of youthful piety have been received, to germinate and spring up and bear fruit in years to come.

The last is the wife of our Christian carpenter. His wife has been nearly three years with us, and has given us all the time increasing reason to be satisfied with her conduct, and now it is evident that the great change has been wrought out in her.

May God keep all these, whom we have received into our little church, by his mighty power, through faith, faithful unto the end!

BIRBHUM.

(To the Editor of the Missionary Herald.)

MY DEAR BROTHER,—I send you, as usual, a brief account of our itinerancies during the past season.

November 10th.—Along with Hárá-dhan native preacher, spoke to considerable congregations of attentive hearers, at Khotánga, Birsingpur, Langol, Kenduli, and Kánmora, gave away several tracts and gospels.

11th.—Made known the gospel at Kolaiboni, Shilajuri, Sádhipur, and Komerkhála villages, near the hills. The people heard us with attention, saying nothing in reply.

12th.—Visited Baskuli, Belkándi, Joytora, Kanibohal, and Rajdumri. Many heard us gladly and received our books with eagerness.

13th.—To-day left the hills and

abode of tigers for Naggur, the ancient Musalmán capital of Birbhum. On our way thither, preached again at the large villages of Baskuli and Belkándi, also at Laoboria and Gangmori, and in the evening, in Naggur bázár, where we met with a better reception than heretofore.

14th.—In the morning delivered two addresses in each of the following places; Chhota bázár, Aradangoli, Khas bázár, and Nakass, different parts of the town, which is now reduced to apparently a tithe of what it was. The rájá still receives a small pension from Government. In the afternoon, preached at Laojaur and in the market place of Tantupára.

15th.—Spoke each of us in the morn-

ing in two or three places of Tantupara, and in the afternoon in the hát and at the village of Metola.

16th.—Hetumpur hát, where we preached by turns the greater part of the day, speaking chiefly of the great sin of idolatry and necessity of worshipping the true and living God, through a Mediator. Many approved of what was said.

17th.—In Dubrījpur market, we spoke alternately on various important subjects: chiefly on the claims of the Lord Jesus Christ, as the only true Guru, in contradistinction to the false gurus of Hindus and Bairāgis.

18th.—At Phulberia, Lakpur hát and at two or three places of that village spoke chiefly of the death of Christ as the only atonement for sin; our message was well received.

19th.—In the morning, had good congregations of quiet hearers, in Islampur, Láll bázár, and market place of Dubrījpur, and in the afternoon, among other subjects, spoke a good deal on the love of Christ, in Kistonagpur hát. The people, many of whom gave good heed to what was said, seemed impressed.

20th.—At Kuntor, Shanuch, Shibratora, Jatra, Palsa and Maisapur, preached Christ as the only Saviour of sinners.

21st.—At Koira, Maisapur. Iachonsa and Gorápurá, shewed the falsity of the Hindu, and truth of the Christian, religions. We were welcomed except in one village, where the people refused to hear us.

22nd.—In the morning, spoke to pretty good congregations at the following places, Kistochunder, Gointikori, Shibpur, Náráyanpur, Dholla, and in the afternoon to many Hindus and Musalmáns in Elámbazar market, to whom we preached Christ as the Son of God and only Saviour of men.

23rd.—Addressed good congregations of well disposed hearers, at Rámnagar, Durindá, Kámárpárá, Mirzápur, and Supur.

24th.—Spent the day in preaching by turns, to the people in Supur melá, who generally approved of what was advanced.

25th.—Labored to-day in Supur hát, setting forth Christ as the true refuge of sinners. During the last two days, many heard us and received books.

26th.—Made known the Saviour, to-

gether with the necessity of believing on him for salvation, at the following places: Abirámpur, Boro Samoliá, Chihota Samoliá, Dhánsora, Suldánpur, Mohádebpur, Thoopora, Namookhara, Ramkistapur, and Itenda, at the last named village, we met with some old people who recollected Mr. Thomas, who lived there, some time, long ago. They said he was a very good man, that he had a school, preached about the incarnation of Christ, and manufactured sugar, but that he was seized with insanity on account of breaking with his walking-stick some of their idols, a kind of unbaked clay horses, which he found in the jungles.

27th.—Had, on an average, good congregations at Satora, Pachora, Purindapur, Gándpur, Merela, Komorpur, Lokhipur, and Shám bazar.

28th.—Numerous hearers at the villages of Churpuni, Koisga and Cutwa bazar, to whom we addressed the gospel of Christ, entreating them to be reconciled to God through Jesus Christ renouncing their idolatry and all their sins.

29th.—Háráadhan having returned home from Cutwa, we were joined there by our native brethren, Sonaton, and Beni, who accompanied us to the annual meetings at Serampore. On our way thither, endeavored to improve the only opportunity we had to-day, at Khaksiali bazar.

30th.—Had three opportunities of preaching to-day, at Kalna, Goalpara, and Suksagar.

December 1st.—Spoke of the love of Christ to a crowd of people, in the old bazar of Serampore, with whom, towards the close, we had a good deal of unpleasant wrangling.

2nd.—Lord's-day, in the afternoon preached in the bazar of Serampore to many people who listened attentively.

3rd, 4th and 5th.—Attended our Association Meetings, at which we were gratified by meeting with many dear brethren; some of whom we had not seen before.

6th.—Went down to Calcutta. Nothing done to-day in the way of preaching.

7th.—Went in the evening to Maulá-lidargá where we stood some time reading, without obtaining steady hearers.

8th.—In the morning, went with Bakáí, Padmalochan, and Kailás, to the same place, where several addresses

were delivered to a good congregation, who made little or no reply. In the evening went to the Baitakkhánah chapel: few hearers.

9th.—Lord's-day morning, went again to the Baitakkhánah chapel, where brother Lewis joined us. Had a good congregation, who seemed impressed.

10th.—In the morning with Kailás and Rámkrísto Kabiráj preached on the side of the Circular Road to a number of Hindus and Musalmáns and Sikhs, to whom we spoke of their erroneous systems, and of the truth of the Christian religion.

11th.—Morning, Baitakkhánah chapel a pretty good congregation. Afternoon, Dhurumtollah Chaurástá. Rather a small congregation.

12th.—With Moti Ulla and Padmalochan, preached at the Circular Road Chaurástá, few people heard us.

13th.—Went to a place about two miles distance on the Circular Road. A good many Hindus and Musalmáns. Afternoon, Jaun Bazar, where we met brother Carapiet.

14th.—Went with Balái to the head of Dhurumtollah; a good congregation.

15th.—Went this morning, with Balái to Baliaghát Bridge, where a crowd of people soon assembled, to whom we made known the gospel, and were listened to in silence.

16th.—Preached this morning at Baitakkhánah chapel, a good quiet congregation. Afternoon, went to a place on the Khal, where lime is landed. There were many people, with whom we argued a good deal.

17th.—Proceeded with Balái and Rámkrísto Kabiráj, to the head of Dhurumtollah. At first few, afterwards many, hearers. Afterwards to Nárkoldéngá, where we had a very large congregation of attentive hearers.

18th.—Went alone to Mauláidargá, spoke on the love of God in giving his Son. One man only objected.

23rd.—Since leaving Calcutta, had no opportunity of speaking to the natives, except boat people, before today, at Kásipur.

24th.—At Cutwa, it was sometimes raining; at other times we were busied loading our garris.

25th.—Spoke the word of God at Gunga Tikori and Colga. The people at the former place, led by a proud Gosain, laughed at what was said, while those of the latter village appeared much interested.

26th.—Preached at Krillau, and Lalpur. Many listened, both men and women.

27th.—Addressed considerable numbers at Amadpur, Ishwarpur, and Purindapur. After which, by the good hand of God upon us, we reached home in safety.

January 10th.—Left home again for Kenduli melá. On our way, spoke to considerable numbers of people at Raipur, Chimpoi, and Dubrajpurhattola.

11th.—Visited Hetumpur market, many approved of what was said.

12th.—Spoke the word of salvation at the following small villages, Jalálpur, Bájitpur, Rassulpur, Amori, Lobáborai and at the large villages of Cottah and Sirsah.

18th.—From the 12th to this date, made known the gospel to crowds of people in the melá, most of whom listened with attention, while some argued and others mocked. After the first three days, when the bairágis left, few people remained in the fair, which is now three-fourths less than it was when I first visited it in 1828. Preached this day at Sukdallah, Shirsa, Cottah, Fokhirbara, Toralli, Rengun, Loga, and lastly Kistomagar hát where we had most people, many of whom expressed their approbation.

19th.—Jhoria, Mamudpur, Tápáspur, Matoberia, Moubuni and Bhurkhunda were visited in succession today. After which we again, through divine goodness, safely arrived at home. Distributed altogether, 452 tracts and 141 Gospels. May the Lord give efficacy to the word of his grace, that it may have free course and be glorified.

Your's very affectionately,

J. WILLIAMSON.

Sewry, 24th March, 1855.

THE ORIENTAL BAPTIST.

JUNE, 1855.

Theology.

NOTES OF SERMONS BY JOHN FOSTER.—No. IX.

There is no darkness or shadow of death where the workers of iniquity may hide themselves.
—Job xxxiv. 22.

"WORKERS of iniquity."—A general idea of the character so described is instantly formed in every mind: The thoughts do not stay upon the mere description—the actual substance, the exemplification, is too conspicuous. But the text marks a special circumstance in their character: viz. that they are men who wish, or will wish, to hide themselves; that there is that in their dispositions and practice which they would wish concealed from all knowledge and judgment; that they would be delighted, inexpressibly, by the assurance of a veil of eternal darkness.—But why so? for this is contrary to the social character—nature—of man, that loves communication, confidence and sympathy? And also, is it not strange that a man should wish to be for ever accounted other than he really is, even while he loves himself as he is? Is it that there is a malignant supreme power over the creation, with which there is to be an everlasting contest between the will to detect and the power to conceal? What a wish it is that Omniscience were extinct! that its grand sphere might be invaded on all sides—narrowed more and more to the centre: that is to say, that there were no God!—And all this because God is just! for this wish to hide is an acknowledgment that there is justice over the creation, that there is a righteous and retributive power inspecting every where—with the consciousness that there is something obnoxious to justice. But for this consciousness, all would be "children of light." "He that doeth truth cometh to the light, that his deeds may

be made manifest that they are wrought in God." If therefore we could compute the sum of all that men would wish it possible to keep from the light, as being consciously wrong, bad, we should have a mighty and a sad deposition against mankind,—(just imagine the whole amount of all that which men would be glad if God could not know)—especially if we take into account how partial and imperfect after all, is conscience, in the greatest number!

The text chiefly respects the impossibility of concealment *from God*, and the wish that it were possible! But to a certain extent it might be truly said also with respect to *human* inspection and judgment:—There is a great care of concealment from even *that* judicial inspection, and with but partial success.—It is true that many seem little to care for exposing some of their iniquities to the inspection of their fellow-mortals—e. g. intemperance, profaneness, maliciousness, and cruelty. But still there is a great system of concealment, a respectful dread of human opinion and apprehension of its practical consequences, and therefore an immense quantity of truth and fact which it is desired and endeavored to keep from the light. Think how much is kept carefully shrouded within the soul,—think of all that hypocrisy labors to cover,—how many things are endeavored to be screened from inspection and censure by a labored train and complication of artifices, pretences and falsehoods—all the designs plotting among small combinations of the workers of iniquity,—figure to yourselves the re-

tired haunts and dens which there are for the perpetration of crimes, and for devising more!

But we have said that the declaration in the text is applicable in part even to this view of the condition of the workers of iniquity—that it is but imperfectly that they can hide themselves. There are innumerable vigilant eyes and minds exercising a keen inspection. Men are watching one another in default of inspecting themselves;—there is a never-sleeping suspicion:—the self-interested feelings and the malevolent ones create sagacity:—disclosure is made through untoward accidents and circumstances:—the wicked often betray one another:—sometimes conscience also forces out a black secret that has tormented it, especially in the approach of death. It may be added that in these times there is far more than ever before of the means and the spirit of discovery:—there is so much more communication throughout society; and with regard to persons departed recently, or even long since, “who made a figure in the world,” it has become a practice to search out all the obscure memorials of them. On the whole, a vast deal becomes known concerning men which they wish should *not* be known. Still how much there must be in the dark reserve, known only to God! And here it is a striking reflection, that the workers of iniquity are more concerned for concealment from men, than awed by the certainty that they cannot hide themselves from God! We might be lost in wonder at such a fact! Think of a man in the approach to a deed of iniquity:—his precaution, exact survey of situation and circumstances, earnest vigilance, alarm at slight incidents, sounds and appearances, as if every thing were a spy to betray him to *man*—but, little signifies to him the fact that God fills all the place!—Or, suppose him to have effected his wicked intention, and as exulting that he is not detected —“The hazard is past, a sin without detection: clear again!”—so he congratulates himself.—“Happy man,” we might add, “you have now none to fear but God!”—Or, suppose that full detection comes upon him in the guilty hour or speedily after,—this is but breaking away a thin shade, that he may be exposed to some creature of *the same*—his own—kind, whereas he

was already perfectly exposed to the view of the Almighty: but there is not a look that scorns him, nor a voice that execrates him, that does not inflict a more grievous sensation than any thought of God does!—But will sinners never—*never*—be persuaded to reflect, how inexpressibly trifling a matter it is whether they can or cannot veil themselves from the knowledge and condemnation of men, in comparison with that other circumstance in their condition, that they are for ever under the *meridian* of the light and power of the Almighty.—“There is no darkness or shadow of death.”

Not to dwell on the *general* consideration of the Divine Omniscience, for which there is no need, note the impossibility of concealment from it in any of those particular kinds of darkness in which sinners would seek to hide themselves.

1. The darkness of profound dissimulation is hardly to be named. It has great success among *men*:—and a pagan might think to practise it towards his gods, and a papist towards his saints:—but, believe that there is an all-pervading, all-discerning Spirit, and this resource is gone, so that it rests upon the mind as a perfect certainty that not one deception can be put upon God to all eternity.

2. The denomination “darkness” might perhaps be applied to deep solitude. This is not indeed a situation generally sought by “the workers of iniquity:” many of the designs of iniquity require concert and co-operation; and besides, there is generally a consciousness haunting the workers of evil which impels them to some kind of society for relief *from themselves*. But there are cases in which the worker of iniquity may choose to be alone,—both for design and action. His mind deeply works and ponders, and devises—in a retired apartment—on a lonely hearth—in a dark wood,—and then he advances to the action, unconfiding, unaided, unaccompanied;—in deep silence;—there is only one tread of feet—only *one* shadow cast. This requires great hardihood of spirit in a wicked man, at least in some kind of crime. And indeed wickedness risen to a certain height may have a kind of courage by its own inspiration, and peculiar to itself, a kind of demonic energy, a stern desperation.

There might even be a kind of *pride* in being thus *alone*; a contempt of needing assistance or encouragement. But!—*alone*, does he think? Is there no intimation then of another there? Should not the silence of other voices aid him to hear *one*?—that one to which the dead would listen if he called them!—Should not the breeze convey, as it were, solemn whispers? Can even *he* look on the walls and not see something like what Belshazzar saw,—see it with his mind's eye? Even his breathing, and the beating of his heart, and the action of his mind, might not these suggest the presence of a Being, &c. Should not the thought strike him: "How brutish I were not to apprehend anything here *but what I see*!"—(The thing is not what he sees, but what sees him!)—I have withdrawn from men, but is there no one to watch me come hither? and silently remain observing me? I meet the glance or glare of no visible eyes, but—Those feeble spirits clothed in flesh are not here, but that Spirit! dare I even question whether he be here, lest he should give me some terrible proof of it? The society is indeed reduced to two, but who are those *two*?—for *one* of them all created intelligences had to me better be substituted."

3. "Night" may be named as another mode of darkness in which the workers of iniquity seek to hide themselves,—the "accepted time" for sinners, and the part of time in which probably the greater portion of wickedness of the deeper kind is perpetrated. While we are contemplating, how much more dark the shade seems to become—how much like the "shadow of death," by the moral blackness of sin thrown into it! But let sinners reflect;—Till God made the sun could he see nothing? Was it for his own use that he lighted that great lamp? At its rising again in the morning can he but conjecture what may have been done since it set? Will the record be each second page blank, or unlettered shade? or, does he give up the night exempt from his laws? The great majority around us are asleep, but when is *his time* to slumber and sleep? When the day dawns shall sinners say: "Now God is awaking?" and will the works of iniquity done in the night pass away as a part of the vanishing shades? "Nothing of all

this absurdity," the workers of iniquity will answer with scorn, "idle fictions for the very *children* of pagans and savages." What then, is it come to this, that you will take for your crimes, the very season which seems to belong peculiarly to *him*—in which He alone can see:—as if you would go into the very recess of a temple to insult the Divinity!

4. If we change the view to a moral or spiritual sense, we may give the denomination of darkness to a delusive state of notions respecting religion. They may change the light of religion into darkness and shroud themselves in it. Not expressly rejecting what God has revealed, sinners may nevertheless flatter themselves, in a thoughtless way, that the divine Holiness, the Divine Law, the threatened retribution, cannot be such absolute things as are often represented:—that to God such offences can be no such mighty matter—that his goodness may be easily very tolerant and excuse—that his justice may punish but lightly—that his power and wisdom may easily overlook such offenders. Thus turning the divine truth into a lie, it is made a delusion, "a darkness." Or, they may reject revelation and then question whether there will be a divine judgment or not! Or become Atheists, and so leave no God to judge and avenge. Most truly this is "the shadow of death!" In such darkness of their own creating they may seek to hide themselves; from their own depravity they may exhale a cloud to obscure the sun—but neither will this avail them. They ought to be alarmed; to reflect whence it is that they have raised this protective shade, which is to defend sin from fear! This very thing might warn them that it is the *very light of truth* that they are endeavoring to shroud themselves from. It is by that unchangeable light that the Sovereign Judge is beholding them:—and their wilful temporary delusion, when it passes away, will but have been the cause why *that* light will glare the more intensely upon them; and by it when it comes on them they will see the true quality of that departing shade. A peculiar severity of regret will attend the breaking up of that darkness which is sought in the wilful misapprehension of truth.

Finally, in the grave—in the state

of the dead in the other world,—there will be no hiding-place of darkness.—A most effectual concealment from *men* whose inspection alone they were solicitous to elude, while on this narrow ground of watchful inspection,—the place of human judgment.—And now they are gone off from it into the wide universe—and whither? But what signifies it, *whither*? It will not indeed be left to their choice whither, but if it were, and they might see or fly to the remotest orb, there would be no more resource! No corner of the universe has a veil from its Creator—no recess into which a spirit can slide. There are the same all-seeing power and Almighty justice everywhere, and “if they make their bed in hell, He is there.” And if they look forward through time, there is in prospect the great day of manifestation, of which the transcendent light will be such as *to annihilate the darkness of all past time*. It will be not only as the light of seven days, but as the light of thousands of years, all at once.

But, in conclusion, why will the creatures of God seek or wish to hide themselves from *Him*?—from Him the supreme God—the source of light and eternal joy!—who beams upon them in beneficence—compassion, invitations, and promises—who has given his revelation to shew the way to him—who has sent his incarnate Son to reconcile them—to atone for them—to redeem them, to display the glories of heaven to them—as what Himself has to give!—unless they *will* prefer the spirit and works of darkness—and the gloom of seeking at last, in vain, for a darkness to hide them from the Divine Justice. May the Divine Mercy grant that this doom may not be ours!

WHY WOULD YOU LIKE TO GO TO HEAVEN?

MINE is the happiness, reader, to have children with me and about me,—children I can love, and train, and pray for, as my own. And their's is the blessedness to have a mother who teaches them the fear of God, and oft times speaks to them, as mothers alone can do, feelingly, tenderly, tearfully,—of the love of Jesus the Saviour of the world, and the joy, and peace, and

life, which He bestows beyond the grave.

My little girl has read the history of many of those good men whose names, and faith, and deeds, God's Spirit has recorded in the Bible: and sometimes she thinks and sometimes speaks about them. One day she was talking to her mother, with all the simplicity and artlessness of childhood, of Abraham and Moses and Aaron, and others too, who feared the Lord, and walked in the way of his commandments, when her mother asked her if she would like to see them? “Yes,” she replied, “I would like to go to heaven, and see them there. But,”—and she paused, and thought, and added,—“but I would go to heaven, even if they were not there.” Why? said her mother. “Because,” was the answer, “*God and Christ are in heaven*; and I would go there to see and be with Them.”

Doubtless, many of us have expressed a like desire. But would it not be well, occasionally, to ask ourselves, *Why we would go to heaven*? What is that marvellous motive power which urges on these sluggish desires, clogged though they are with earthliness, and burdened with sin, far, far beyond the most distant star, and, further still, into the holy city of God? What is it impels me, what is it attracts me, when I so wish to enter that place of blessedness?

I should suppose that very generally we are, in such a case, actuated by a deep consciousness of impending danger. The soul becomes alarmed at the frightful sight of that guilt which is suddenly, and then repeatedly, brought to light. It dreads the revelation of the righteous indignation of an offended God. It finds no help on earth, no shelter from the awful storm all ready to burst upon it. It turns to heaven: there, there is safety. It would it could reach that place!

Sometimes, too, the disquietude of life leads one to long for rest. The business and turmoil of the world, the anxieties and distractions of the mind, the endless vicissitudes and uncertainties of time,—exertion and labor, vexation and care, all unite to make one turn away disappointed, wearied, and often disgusted, to that peace and quiet which shall never be disturbed. And, then, this longing is cherished and strengthened by every foretaste

which the returning Sabbath affords : and one is ever ready to exclaim, " If even here, one day the Lord has blessed can so allay the fever of my soul, —what will it not be in heaven, in God's own eternity?"

And, then, sometimes, the pinchings of want, or the helplessness of poverty, or the feebleness which long endured sickness engenders, or a settled conviction of imperfection in a hundred forms, and shapes, and aspects,—compels us to sigh aloud for that world where the largest desires shall be satisfied, the richest gifts bestowed, "healing" and health unlimited be experienced, and perfection itself be realized in immortality and life.

So, likewise, pain and suffering, derision, contempt, hatred, and injustice, all repulse us from this scene of probation. It becomes hard to endure more. Courage and strength fail us; and, abandoning the dangerous and exhausting contest, we pant, even as "David longed to drink of the water of the well of Bethlehem that is at the gate," to slake our thirst in that "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," and long for admission into that fair land, where love undeciled, and honor undefiling and righteousness unceasing, alone are to be found.

The inquiring thoughtful mind, too, experiences something more than a vague sense of general imperfection. In respect of both itself, and its attainment of truth and knowledge, it is ever ready to say, "It doth not yet appear what we shall be;" and then it earnestly desires that time "when He shall appear," and when "we shall be like Him, for we shall see Him as He is." It is deeply conscious of seeing "through a glass, darkly," and "knowing in part only;" but "then," it thinks,—"*then*, I shall know, even as I am known." And oh! with almost super-human aspirations it anticipates "the manifestation of the sons of God," and the revelation of the "secret things" of the Divine mind, of heaven, of glory?

Perhaps there are a few—though, reader, to me this seems but an illusive, pleasing, harmless dream—who love to think of heaven as that final home, where "the spirits of the just," who were torn rudely asunder on earth, shall be re-united by bonds of

purer affection and indissoluble union. Such have known—nor they only—what bereavement and sorrow are, and they are impatient to alleviate their griefs by those imaginations of a tender soul, which I, for one, though subduing them in myself, would never for a moment rudely disturb in another. No! weeping parent, brother, sister, orphan, friend,—it may not hurt you to indulge those thoughts which occupy so many hours of your days and nights. Think on: you may be right, and I wrong,—still you will be drawn upwards,—upwards, even towards heaven.

But, perhaps, there never was a Christian whom a prevailing sense of inbred depravity and unnumbered sins has not, most frequently, constrained and compelled to seek a state and land of purity. The soul, unfaithful, basely backsliding from its God, cruelly wounding afresh its Saviour, and recklessly offending the Holy Spirit, deceives and tortures itself as well. He who has been renewed in the image of Jesus, can never wound Him without paining himself. Every departure from the path of rectitude and holiness is followed by sorrow, and, happily it may be, by penitence. The worldling may sin frequently and grievously, without experiencing a single sting of conscience, or a throb of heart. Not so the Christian. His mind has been too much enlightened, his soul too much softened, to admit of this. And yet he sins, and therefore most acutely feels. And, in the exact proportion of his fitness for heaven, will necessarily be his discontentedness with his present condition. "Oh that I could sin no more," he says. "I will not, Lord, displease thee again," he cries. "Never permit me, my heavenly Father, to fall again," he prays. And still he sins, and falls, and weeps again. Resolves, and cautions, and endeavors, and hopes have proved deceptive—all ropes of sand—and almost in despair he cries, "O wretched man that I am! who shall deliver me from the body of this death?" And, then, perchance, he thinks of heaven. There is no sin there! There, the inhabitants are "without fault before the throne of God," and "serve Him day and night." There, is "the heaven of his holiness" where "holy angels" and "holy apostles and prophets" and

"the great multitude which no man could number," who "have washed their robes, and made them white in the blood of the Lamb," "rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." And they never wound Him more who was once so wounded for their transgressions; and never more do they pain themselves, for they are without sin. O happy place! the soul exclaims. Would that I were there! O blessed inhabitants! would that I could unite in your song, and share your joy and peace.

Now, in one and all these considerations I can perceive the reason why a helpless, wearied, needy, ignorant, bereaved, and sinning mortal should sigh for heaven. I do not think I can be condemned when thoughts of danger, a sense of disquietude and imperfection, or desires for happiness and holiness, lead me away from earth. But, still, these motives, and these alone, do not satisfy me. The soul of even an unregenerate man may experience many of these emotions. The ungodly may sometimes feel an unaccountable wish spring up within them tending upwards. A mind addicted to a sickly sentimentalism may feed on fancies and visions reaching far into another and better world, and may even dwell with complacency on those heavenly scenes which others have pictured forth for it. That innate appreciation of the grand and beautiful, which belongs to not a few of our fellow-creatures, may suffice to carry one away from all that is repulsive in time, to all that is attractive in eternity. But I cannot help thinking that the very philosophy of the Christian's soul longing for heaven is to be found in expressions not very different from those of my little girl. If the heart be indeed renewed so that "the love of the Father" now dwells in it,—if all its affections be changed, strengthened, and purified,—if it have experienced in very truth what a stato of "repentance towards God and of faith in Jesus Christ," means,—if its hope and life be now "hid with Christ in God,"—surely it will have removed an immeasurable distance from self, and thoughts of self-interest alone. The highest attainment of Christian excellence will now consist in the soul's forgetting itself in remembering

the Saviour,—abandoning itself in absorption in the deity. And, therefore, the purest, strongest, justest, motive forcing it to seek an entrance into heaven will be found in the noble, unselfish, intense desire to be with God and Christ.

David under the old covenant, and Paul under the new, may, I suppose, be rightly considered to have made the greatest advance of any men in the divine life. Indeed, I do not think any mortal has gone through the like experience, and arrived at the same standard of the regenerated mind. And if this be so, the example of both these saints would lead us to this very conclusion. "Whom have I in heaven but Thee?" or "O that I were in heaven with Thee!" says the Psalmist. He evidently, at that time, contemplated nothing but God, sought none else, anticipated as his portion scarcely any thing beside. To "depart," with the Apostle, is "to be with Christ." The end of all,—the realization of all that faith and hope promised—is the being with Christ. In their minds, I fancy, at such seasons, every thought respecting the world to come was centered in God. Heaven with all its purity and perfection, with all its golden streets, and golden harps, and jewelled gates, and living streams, and healing fruits,—its innumerable lovely inhabitants, its songs, and peace, and joy,—its very eternity of safety and bliss,—would still be no heaven, unless "the throne of God and of the Lamb" were there. To live for God and Christ on earth, was the sole motive of life here: to dwell with God and Christ in heaven, was the sole end of life hereafter.

Reader, can you say so much of yourself? I would I could so feel, so speak. And many a time I try myself by the question *Why would you go to heaven?* And often think we ought all to be able to reply, "If Abraham and Moses and Aaron were not there, yet would I wish to go to heaven, *for God and Christ are there!*"

EDWIN.

WHAT IS PRAYER?

Is it so much holy drudgery to which every soul must force itself, under pain of incurring a severer penalty, and sinking into everlasting woe? The sackcloth which we

must wear beneath the silk attire of daily joys; the bitter thorn in every pillow, if not plucked out ere we lay our weary heads upon it? Is prayer the cloud that envelops us to darken all our brightest joys—the "memento mori" with which every innocent pleasure must be mingled? We are certainly warranted in the affirmation, that if we are to judge from actions, *all* of us *sometimes*—many of us *always*, look upon this blessed privilege in this light. Instead of engaging in it with that alacrity, and resorting to it with that avidity, which would bespeak the privilege, do we not often resort to it as a sort of opiate to ease the pains of a lacerated conscience, and feel that it is a great comfort to have this *other duty done*.

It is communion with God. Not a heartless moan sent off from the night winds, nor the silent tear let fall into the mighty ocean of sorrow; nor is it an unmeaning sacrifice offered upon an unsanctified altar, but the living heart addressing a living ear—the ear of the Infinite One. It matters not *where*, whether alone upon a dreary shore, or worshipping with the multitude in native climes; whether surrounded by debased, ignorant savages, or with more genial spirits of like minds with us; the man of prayer need never feel the withering pangs of loneliness, for though *earth's void* be all around, *Heaven's fulness* more than fills, and one earnest anxious wish, one pleading look, will bring the Omniscient near—and it is enough,—the panting soul is *satisfied*.

Then what but *prayer* can be the unfailing source of true happiness for mortals here? Wide as is his range, the eye stops not, nor rests, on aught the heart desires. Oh strange fugacity of all that we call pleasure; this scanty measure—this transitory duration of earthly delights, were never given to satiate the soul of man. Cast into the mighty gulf of man's craving

soul, a house-full of friendship; a ship's weight of wealth and dainty delights; a world-load of wondrous objects and beautiful scenes, and the deep-sounding abyss will ever echo—Give, give: and though you could tumble the world itself into the heart of man, it must die vacant and miserable at last, if left alone with this. He who formed the soul *alone* can fill it; just one ultimatum so conclusive that this reached and the soul is at rest, perfect happiness is secured. "Prayer is the golden key that can open the wicket of mercy," and yet prisoners of guilt, and doomed to endless woe deserved, we still refuse to use it. Oh! who can account for this most serious blindness to all our highest good. We well might turn away and blush to own that *we too* are of that number.

One has beautifully said that among the elegant forms of insect life, there is a little creature known to the naturalist, which can gather around it a sufficiency of air, and thus prepared, descend to the bottom of the pool; and we may see the little diver moving about, protected by his crystal vesture, though the water all around him be stagnant and bitter. So too with *prayer*; just such a protector—a transparent vesture, that the *world* sees not, but a *real defence* against all its bitter scorn. By it we may gather around us so much of heaven's own atmosphere, as to descend into the depths of this contaminating world, and still remain unharmed; and we know where we may ascend for a *new supply*. Then, who will not rejoice in this gift of gifts? What though earth's pilgrimage be one dark scene of misery and woe—there is yet a *guiding star*—a *bow of promise*, that points above the trifling baubles of earth, and bids us rest our *hopes* and spirits *there*. If we feel "the heart and flesh to fail," then "God shall be the strength of our heart, and our portion for ever."

Poetry.

"ONLY WAITING."

A VERY aged man, in an alms-house was asked what he was doing now. He replied, 'Only waiting.'

ONLY waiting till the shadows
Are a little longer grown,
Only waiting till the glimmer
Of the day's last beam is flown;
Till the night of earth is faded
From the heart, once full of day;
Till the stars of heaven are breaking
Through the twilight soft and grey.

Only waiting till the reapers
Have the last sheaf gathered home;
For the summer time is faded,
And the autumn winds have come.
Quickly, reapers! gather quickly
The last ripe hours of my heart,
For the bloom of life is withered,
And I hasten to depart.

Only waiting till the angels
 Open wide the magic gate,
 At whose feet I long have lingered,
 Weary, poor, and desolate.
 Even now I hear their footsteps
 And their voices, far away ;
 Till they call me, I am waiting,
 Only waiting to obey.

Only waiting till the shadows
 Are a little longer grown ;
 Only waiting till the glimmer
 Of the day's last beam is flown ;
 Then, from out the gathering darkness
 Holy, deathless stars shall rise,
 By whose light my soul shall gladly
 Tread its pathway to the skies.

Narratives and Anecdotes.

A SKETCH FROM A SOLDIER'S KNAPSACK.

THE following narrative of the dying experience of a Christian was sent by his sister to a brother in the army at Meerut. On his death, the paper came into the possession of a pious comrade, who handed it to us for publication. We need scarcely remark, in explanation of some peculiarities of diction, that the writer is a member of the Society of Friends.

"HE, TO WHOM MUCH IS FORGIVEN,
 HE IT IS THAT LOVETH MUCH."

SINCE the decease of our dear brother, it has been thought that to each one of us, some written memorial of his last illness would be alike precious and instructive ; not, in the slightest degree, to exalt or " glorify the creature," for we know how utterly at variance with his feelings and wishes this would be, but to record the exceeding love and mercy of Him, who " seeth not as man seeth," and whose name is " Lord ;" as well as for the comfort and encouragement of those who have yet to pass through the " valley of the shadow of death," that they may ever bear in their hearts the remembrance of this dear one's happiness, and endeavor, not in word only, but in life and action, henceforth to offer a perpetual thanksgiving to Him, who dealt so tenderly and mercifully with our beloved brother.

It was on 5th day, the 19th of 1st month that the change in our dear brother became known to us all, though it is evident that, for some time previous, *he* had felt an assured conviction that his end was drawing near, that in his own heart, the solemn words had been already heard, " Set thine house in order, for thou shalt die, and not live." On the morning of that day, he spoke at considerable length to his dear wife, telling her of his impression that he should not long be here, and endeavoring to prepare her for the change which he felt must so soon come.—To his mother, who was then from home, he wrote most

tenderly, and in a similar strain, saying, that he had shrunk from telling her before, what he knew would cause her sorrow ; but that the time had come when he could no longer conceal it ; that, for himself, he was most thankful to go, and was, " through the mercy of Jesus, looking forward to a happy and glorious change." He then desired that one of his sisters might be sent for, and from that time it was our comfort and privilege to assist in nursing him, and to be constantly with him. In the evening, to a sister who was sitting by him, and who spoke of her hope that he might again rally, he said, " Oh ! do not say so, dear : do not pray that I may live ; only pray that I may soon be released ; or, if not *soon*, that faith and patience may be granted me to the end." A few minutes after, he said, " It has been a hard struggle to give up life ; a harder still to feel that my peace was made with God ;—but that is over now, it is all past, and Oh ! I cannot tell thee how happy I feel. I think I can now indeed realize the truth of that beautiful passage, ' He to whom much is forgiven, he it is that loveth much.' " Then, speaking of his darling child, he added, " But I need not fear ; I know that He, who has promised, will be a Father to the fatherless." At another time, in allusion to his long illness, he said, " I feel now that not in anger, but in mercy, most unmerited mercy, has it been permitted me, as a season of preparation : it was all needed, there has not been *one pain* too much ! Oh ! think what you would have felt had I been cut off in the

midst of my sins!" And as it was then, so it continued to the last: the same unshaken faith, the same perfect peace; it seemed as though, the conflict once over, no doubt or fear was permitted again to disturb him, his soul had found its anchor and its resting-place, and though, after the first few days, the physical exhaustion was so great as to prevent his saying many words at a time, and those only in faint whispers, yet the calm happy look on the face, spoke more powerfully than words could have done, of a soul at peace with God! Throughout his illness, even when suffering deeply, either from pain or extreme weakness, he liked to have some one reading aloud. Next to the Scriptures, a little book entitled "Thoughts of Peace," was his special favorite, and often, when we fancied him asleep, and ceased reading, he would gently sign to have it continued. On 6th day morning, the 20th, he seemed to be sinking rapidly, and we had but little hope that he would survive the day. Dear C. himself did not think he should, and became exceedingly anxious for his mother's return. She had been sent for, but we knew she could not be with us till night. About 9 o'clock, to our great comfort, she arrived, and on her entering the room, dear C.'s face brightened, and, clasping her in his arms, he said, though faintly and with much difficulty, "*Dear mother, I am so happy!*"

7th day.—This morning dear C. seemed somewhat better, and was able to speak rather more audibly; still the look of death was on the face, and we felt that life was slowly but surely ebbing away. During the day he lay very quiet and free from pain, but did not speak much. There came on, too, an intense and painful craving for food, which lasted for several hours; then it ceased; and after this, he took very little further sustenance.

1st day, the 21st.—This was, indeed, a solemn Sabbath, a time never to be forgotten, as we stood around our brother's dying bed, and watched the light of life gradually fading away, yet we felt as though our hearts were so filled with fervent thankfulness and rejoicing on his account, there was no room for sorrow. During the morning we heard him speaking, and, drawing near, found that he was engaged in earnest prayer, pleading most tenderly

for each one of us by name, especially for the dear absent ones—then for himself. Such an utterance of praise, and thanksgiving—for his long illness—for the kind friends raised up for them in America, and for the great mercy vouchsafed him, in "being permitted to return to die at home, with so many dear ones around;" adding, "*For all, unutterable gratitude!*"

1st day night was one of much bodily suffering; and, at times our beloved one seemed much distressed,—Not, he said, so much from a sense of physical pain, but from a fear that he should be betrayed into any thing of irritation or impatience.—"For it is, at these times of weakness, and weariness of the flesh," he said, "that Satan often takes the advantage and tries to get in. Oh! pray for me—that he may be kept behind!"

2nd day. During the whole of this week, dear C. remained much in the same state, alternately sinking and rallying. Many kind friends called with offers of help and sympathy, and to them all dear C. wished some kind message to be given, saying, "*I feel such love towards every one,*"—and when he could not speak to us, there was always a pleased look of recognition, and a kind pressure of the hand, to each one who came.

His dear little one, who, from the first, had been brought to our house, was taken each day to see her father—and most touching was the contrast between her bright rosy face, and *his*, so pale and thin, and clear, almost to transparency! On the 5th day previous to his death, she was brought to his bedside, and with his own hands he gave into hers a likeness of himself,—which had been copied, at his request, from one he had given to his mother, before his marriage,—so that the dear child might have some memorial of her father's death-bed. He then most tenderly bade her "*farewell,*" and after this, he never asked for her again; indeed it seemed as though he had done with earth and the things of earth, and had nothing more to do, but quietly wait his "*appointed time;*" and oh! how loving and gentle he was! how afraid of taxing too much those who, in their turn, felt it such a privilege and comfort to be with him, and nurse him to the last. As his bodily weakness increased, so did his fear of being led into impatience.

Oh ! how often did he pray to be kept from it, pleading, "I feel so very weak ;"—and most mercifully was his prayer heard and granted.

7th day, the 4th of 2nd month.—During the night, he was much tried with restlessness and difficulty of breathing ; but on 1st day morning, he fell into a quiet doze, and so continued till about noon, when he awoke, seeming quite bright and refreshed, indeed, during all this time, his mind was unclouded, his faculties and perceptions clear as ever. About 3, on 1st day afternoon, he asked to be turned on his other side. This was done ; but the difficulty of breathing increased, and the effort seemed almost too much for him ; in a short time, however, it became easier, and he lay perfectly still for a while. He then said faintly, "The last struggle will soon be over now," and raising his hand, as if to take leave, he said most sweetly and solemnly in a clear and audible voice, "Farewell,"—and a moment after—"Lord Jesus, in mercy, receive my soul ;"—and a few minutes after 4 o'clock, without a sigh or struggle he breathed his last, peacefully, quietly, as if sinking to sleep ; whilst his purified spirit, freed from the poor wearied body, entered, we humbly but earnestly believe, into its everlasting rest.

Manchester, 2nd month, 1854.

THE BOY AT THE DYKE.

It is said that a little boy in Holland, was returning one night from a village to which he had been sent by his father on an errand, when he noticed the water trickling through a narrow opening in the dyke. He stopped and thought what the consequences would be if the hole were not closed. He knew—for he had often heard his father tell the sad disasters which happened from such small beginnings—how in a few hours the opening would become bigger and bigger, and let in the mighty mass of waters pressing on the dyke, until the whole defence being washed away, the rolling, dashing, angry waters would sweep on to the next village, destroying life and property, and everything in its way. Should he run home and alarm the villagers, it would be dark before they could arrive, and the hole might even then be so large as to defy all attempts to close it.

Prompted by these thoughts, he seated himself on the bank of the canal, stopped the opening with his hand, and patiently waited the approach of some villager.

But no one came. Hour after hour rolled slowly by, yet there sat the heroic boy, in cold and darkness, shivering, wet, and tired, but stoutly pressing his hand against the dangerous breach. All night he stayed at his post. At last the morning broke. A clergyman, walking up the canal, heard a groan, and looked around to see where it came from. "Why are you there, my child ?" he asked, seeing the boy, and surprised at his strange position. "I am keeping back the water, sir, and saving the village from being drowned," answered the child, with lips so benumbed with cold that he could scarcely speak. The astonished minister relieved the boy. The dyke was closed, and the danger which threatened hundreds of lives was prevented.

"Heroic boy ! What a noble spirit of self-devotedness he showed !" every one will exclaim. A heroic boy he indeed was ; and what was it that supported him through that lonesome night ? Why, when his teeth chattered, his limbs trembled, and his heart was wrung with anxiety, did he not fly to his safe and warm home ? What thought bound him to his seat ? Was it not *the responsibility of his position* ? Did he not determine to brave all the fatigue, the danger, the darkness, and the cold, in thinking what the consequence would be if he should forsake it ? His mind pictured the quiet homes and beautiful farms of the people inundated by the flood of water, and he determined to stay at his post, or to die.

Let every reader ask, as in God's sight, What are the *responsibilities of my position* ? Alas ! alas ! How many opportunities of glorifying God have been allowed to slip by unimproved, and perhaps unnoticed ! "It is high time to awake out of sleep."

SHALL I PRAY TO CHANCE ?

AN English lady, who had forsaken her God and the Bible for the gloom and darkness of infidelity, was crossing the Atlantic, and asked a pious sailor, one morning, how long they should be out.

"In fourteen days, if it is God's will, we shall be in Liverpool," answered the sailor.

"If it is God's will !" said the lady ; "what a senseless expression ; don't you know that all comes by chance ?"

In a few days a terrible storm arose, and the lady stood clinging to the side of the cabin door in an agony of terror, when the sailor passed her.

"What do you think," said she ; "will the storm soon be over ?"

"It seems likely to last for some time, madam."

"Oh," she cried, "pray that we may not be lost!"

His only and calm reply was, "Shall I pray to chance?"—*American Messenger*.

FORGIVENESS.

In the course of a voyage to America, Mr. Wesley heard General Oglethorpe making a great noise in the cabin, upon which he stepped in to know the cause. The General immediately addressed him, saying, "Mr. Wesley, you must excuse me, I have met with a provocation too great for man to bear. You know the only wine I drink is Cyprus wine, as it agrees with me best of any; I, therefore, provided myself with several dozens of it, and this villain, (his servant) has drunk up the whole of it. But I will be revenged on him. I have ordered him to be tied hand and foot, and to be carried to the man-of-war that sails with us. The rascal should have taken care how he used me so, for I never forgive." "Then, sir," said Mr. Wesley, looking calmly at him, "I hope you never sin." The General confounded at the reproof, threw his keys to the servant, and bade him do better in the future. Here, then, is the point—If we would never forgive, we must never sin.

HOW GOD SAVED A PRAYING MERCHANT FROM BANKRUPTCY.

Mr. S. was a master manufacturer in the neighborhood of a country town. His character for integrity stood very high in the public esteem. He was, truly one of whom it might be said, his enemies could find nothing against him but what concerned the law of his God. In all benevolent societies he took the lead; of Sabbath schools and prayer-meetings in the town and its vicinity he was the zealous promoter. "Zealous in every good work" seemed his motto. While he was going on with untiring diligence in his Master's service, esteemed by all the friends of Jesus in the neighborhood, and respected for his unimpeachable consistency, even by those who disliked his religion, there happened to be one of those disastrous convulsions in trade which have produced so much distress in this commercial country. Failures became fearfully frequent; the banks, alarmed, refused pecuniary assistance, or doled it out sparingly and distrustfully to many never doubted before; the produce of the honest industry of years, the losses of a week swept away; and so wide-spreading was

the wreck, that I have heard a rich and pious friend remark, that he was accustomed to thank God, when the usual time for delivering letters passed by, and he had received no intimations of fresh disasters.

During this appalling crisis, a large commercial company in the city of — became embarrassed. It was known in the town where Mr. S. resided, and he had extensive dealings with the firm: hence his solvency became suspected, and with all the shrinking of one who prized a good name, at the prospect of bankruptcy, our friend had to anticipate its probability. One forenoon he visited Mr. R. his intimate acquaintance and fellow office-bearer in the Church, and with a heavy heart announced that the branch of the bank in the town refused to discount a bill, and as most of his funds were locked up by the state of the affairs of his correspondents in —, he saw no help for it, but that he must become insolvent. He added, that nothing affected him more than the injury religion might sustain by his failure; for those who sought to scoff would not consider his embarrassments had arisen through the conduct of others, but would hint dishonesty, and exclaim—"All are hypocrites, and those who make the loudest professions are the worst." He took leave of his friend, observing, his only recourse was in God, who he knew was able to prevent the catastrophe he feared was inevitable.

He had not been gone many minutes, when Mr. R., standing at the door of his shop, was accosted by Dr. H., a medical gentleman, who had acquired a large fortune abroad, and had lately returned to reside in his native place.—That man was an avowed deist. He would even sometimes intimate, by sarcastic objections, doubts of the existence of a God, and disbelief of a future state. He manifested violent hostility to religion, stigmatized all professors of religion as designing hypocrites or imbecile dupes and delighted to hold up those who were decidedly godly, as objects of public scorn and contempt. He was also a selfish, close-fisted, hard-hearted miser, who sternly repelled every application for assistance to the poor and needy. When this notorious scoffer stopped to address Mr. R., in his usual jeering manner, he said, "You have an uncommonly long face to-day; your aspect is peculiarly sour and doleful. Have your vaunted religious consolations failed? Has your God been unpropitious? What is the matter with you?"

By an impulse which he could not very well account for at the time, Mr. R. plainly told this enemy, who might have been expected to gloat over the information, that the cause of the mental distress visible in his countenance was that the bank refused

to discount Mr. S.'s bills, and his friend must therefore become bankrupt.

"That must not be allowed," suddenly exclaimed Dr. H., "with all his fuss about religion, all his wild and ill-directed zeal, S. is a sincere enthusiast, and a strictly honest man; he must not be crushed in this manner."

He hurried away, soon after called at Mr. S.'s house, and inquired if he were at home. Mrs. S. told him her husband, she supposed, had gone to a neighboring town, to request the assistance of their relations,

"When he returns," said the doctor, "give him this letter, and my best wishes."

But instead of applying to human friends, Mr. S. had determined first to apply to his Heavenly Father for help in his emergency, and appealed to his all-sufficient prayer-hearing God. He had procured the keys of the chapel, and locked himself in, to be excluded from all interruption; and there alone, with his God, he had been engaged about an hour in earnest supplication, wrestling with the Lord of Providence, who

had all power, and innumerable resources at His command, to interpose for his relief, and prevent the Redeemer's cause from suffering through his calamity. After having tried the efficacy of believing prayer, he came home, and his wife gave him the letter from Dr. H. With surprise and apprehension he opened the packet, and there was an order from the Doctor on his funds in the bank to the amount that Mr. S. required and had been refused. Along with this, there was a note encouraging him to keep up his spirits, for the writer engaged to bring him securely through all his temporal difficulties. This timely, yet most unexpected aid, was amply sufficient to avert the threatening and dreadful catastrophe.

Was not the hand of an overruling Providence visible in this? Was not assistance from such a quarter somewhat like Elijah's being fed by the ravens? Was not that well authenticated fact a striking demonstration of the efficacy of "the prayer of faith?"

Baptist Missionary Society.

A BRIEF HISTORY OF SOME OF THE STATIONS FORMED BY THE BAPTIST MISSIONARIES AT SERAMPORE.

CHERRAPUNJI.

AMONG the seven men baptized by Krishna Pál at Sylhet in 1813, two were Khásis, and hundreds of the same tribe stood upon the banks of the rivulet to witness their solemn avowal of faith in the Lord Jesus. This fact, no doubt, was deeply interesting to the brethren at Serampore, and their interest was heightened by the very favorable accounts of the honesty and truthfulness of the Khásis forwarded to them at the same time by a gentleman residing at Sylhet, who treated Krishna with great kindness. They were therefore rejoiced to learn that their native brother had resolved upon settling amongst these people at Pándua, about two miles from the Karim mountains, and cheerfully sent two other preachers to labor there, while Krishna returned to fetch his family to his new home. Convinced too that no Mission can be prosperous which does not put into the hands of the people the word of God, Dr. Carey applied to his friend at Sylhet to send him down a well-informed Khási, by whose help he might be

able to produce a translation of the word of God into the language of these interesting mountaineers. The person selected was a woman, the widow of one of the rújús or chieftains of the country, who was speedily forwarded to Serampore; and by her assistance, together with that of the Asamese pandit, who appeared to have considerable acquaintance with the language, Dr. Carey soon began the Khásia version, and before September, 1814, had translated the New Testament into this strange tongue as far as the gospel of John, while the gospel of Matthew was being printed off.

The Khásis had no written language, and the translation was therefore printed in the character used by their neighbors, the Bengális. It has been thought that this was a great mistake, since all the sounds in the Khásia language might be amply represented by eighteen or twenty characters; but Dr. Carey's idea, no doubt, was that familiarity with the Bengáli alphabet would open to many of the Khásis the comparatively rich stores of knowledge

which were to be found in the Bengali tongue. The New Testament in Khúsia was completed and published in 1827.

Krislina had left Sylhet after a few months' residence there, and circumstances soon induced him finally to abandon the intention of returning there. The other native brethren too who had been sent to supply his place in a little while followed him back to Bengal. So that, though several other native preachers visited Sylhet, the encouraging prospects which had followed his brief labors were being lost sight of, and the converts who had been baptized were left, as sheep having no shepherd. In January, 1815, however, a Portuguese convert, John DeSilva, who had for three years adorned the Christian profession in Calcutta, being a native of Sylhet and having a strong desire to carry the news of salvation there, was set apart to this work, together with a native brother, named Bhágavat, and left at once for the station. On their arrival at Sylhet, they found a field for immediate usefulness amongst the utterly neglected Portuguese inhabitants of the district, as well as amongst the native population, and were greatly encouraged by the ready reception given to their instructions. They settled themselves at Bandará-shilá on the borders of the Kúchár mountains, amongst the "poor lost Christians," as the Portuguese were well called by Dr. Carey's correspondent. So low had these people sunk, that they were actually worshipping an old worn out Roman Catholic Prayer Book as their God! They readily received the instructions now brought to them, and in a little time eight of them became candidates for baptism. Upwards of a hundred and twenty of these people soon expressed their anxiety to form themselves into a community, under Christian instruction, and to have a place of worship, school-house, &c. provided for them. In a number of villages around their place of residence, people of all castes were found ready to hear the gospel which the two brethren preached to them, and the humility and perseverance displayed by them both were a source of great satisfaction to those who sent them forth. In September, 1816, Mr. W. Carey of Cutwa was sent to Sylhet to survey the field and to make

arrangements, if possible, for the better establishment of the Mission. He appears to have been very well pleased with the brethren and their labors. In the beginning of January, 1817, however, Bhágavat, who was a very energetic man, died, after a short illness, and John DeSilva does not appear to have been fitted to carry on the work efficiently without his aid. His efforts were therefore confined to the Portuguese, who still afforded him some encouragement. The Serampore brethren were unable to send any one to take Bhágavat's place, and having heard that DeSilva, though a thoroughly good Christian man, was very deficient in ability as a preacher of the gospel, they withdrew from his support, and he maintained himself by a secular employment. We rejoice to add that this poor man continued to the end of his life at Sylhet a consistent and highly respected follower of the Lord Jesus. He died in 1827.

Thus then, did this attempt to evangelize the Khúsis and the neighboring tribes come to nothing.

In 1827, Mr. Fenwick, who had been very active in preaching to the natives in lower Bengal, removed to Sylhet and engaged in missionary labors there, amongst the Bengális, which for a time promised to be successful. A brief reference to these operations is contained in the Reports of the Calcutta Auxiliary Baptist Missionary Society for 1827-8, but what the issues of them were, we have not been able to discover.

The failure of the attempts made to establish a mission to the Khúsis was peculiarly distressing to Dr. Carey. He had completed his version of the New Testament in their language; but there was none to take the sacred volume to them; nor could they, until taught to read it, derive the slightest benefit from it, even if the difficulty of distributing it amongst them were overcome. He was, however, before his departure, permitted to see an effort made to carry out his long-cherished wishes. The desirableness of securing sanatoria on the Khúsia hills had led the Commissioner of the Eastern provinces to open negotiations with the chiefs, which having proved successful, a line of communication from Assam to Sylhet was opened and a European station formed at Cherrapunji. To this place some members of the mission families

In addressing these people I felt happy that we were sending the gospel all over the villages of Chittagong and other parts of Bengal through their instrumentality. There were many present from villages where the gospel was never yet preached. After spending some time in the bazar in conversation, reading and preaching, while we were returning home, we were gratified to see Jaynarayan from Dacea and Bishwanath from Tipperah, with two other new converts, coming to co-operate with us in the work of the Lord.

These brethren not being provided with a house I invited them to occupy part of mine, and this I did with a view to have as much of their time and labor as they could afford in engaging with the people, who are wont, on such occasions, to visit our house. I must also add that I had a long conversation with the native doctor, attached to the roads under Lient. R. I was very much pleased with his humble and unassuming behavior, I recommended Christ to his notice and after he had heard me patiently, he said that the religion of Christ would assuredly prevail. On leaving me he promised to renew his visits. I also saw and conversed with another Hindu, who told me that these things were familiar to him, as his father who was a Deputy Collector, was educated by me in our school at Chittagong. In the middle of the day, numbers shewed their faces in our house, and to all, singly and collectively, we made known the gospel of the ever blessed Son of God. I believe and hope that these labors, prosecuted in much weakness will not be in vain in the Lord; and although we know comparatively very little of the mind of the people or their impressions of these things now; another day, and very likely to another generation, a glorious revelation will be made.

There were several who applied to us for books, but only the earnest and persevering seekers after truth—those who convinced us that they would make a profitable use of these gifts,—experienced consideration and indulgence from us. Jaynarayan labored zealously as well as all our brethren; nor did my few converts prove backward to tell the heathen what the Lord had done for their souls. I had two or three of them beside the preachers.

Evening.—This afternoon I sent out my preachers in different directions, and told them it would gratify me much to hear that they had enclosed draughts of fishes or souls in their gospel nets, and that they would make it a principle of closing their work with prayer to God for their hearers, and for the people in general. I have heard several objections to prayer in this way, but I have heard heathens remark how solemn and soul-searching our prayers have proved to them. Our congregation was large and attentive, and we did not fail to declare to the people the whole council of God. The people did not disturb or contradict us but evinced uniform seriousness and attention.

At night myself and the brethren engaged in prayer to God for a blessing on our labors, and while the heathen around were zealously performing their devotions to those false gods, we were recording the fame of Jesus.

Thursday 15th.—Visited the melā in company with the native preachers, and addressed hundreds both morning and evening. In the middle of the day held conversations with the people who frequented our house. The Brāhmins have not reaped a rich harvest this year. The summit of Sitakund hill having given way, both the god Chandrahāt, and the temple were precipitated to the bottom—the god buried under the rubbish about eleven hundred feet below; and this catastrophe has shaken the faith of the people greatly. The Brāhmins have written to Benares to have the idol replaced, and have made the credulous and ignorant people believe that the ire of the god has been roused by the lax observance of the festivals. Not a few idolaters have attributed the decrease of the worshippers to our books and preaching. The people have sense to discern light from darkness and darkness from light. Two Brāhmins appeared so enraged against our brethren, for addressing the people, that they threatened to maltreat them and to confine them in the temple. I believe the books which were destroyed and scattered on the road were treated thus by these wicked Brāhmins. A Hindu selling plantains not agreeing in price with a Brahman, who insisted on taking them for his gods, angrily replied, "I would rather see them rot than pamper you

impressed by what they heard. One was baptized in April 1834, but his subsequent conduct was not satisfactory. Others, however, appeared to be more truly influenced by the truth, although not so eager to make a profession of obedience to it.

But he who more than any other man had contributed to the establishment of this missionary station was now upon his dying bed. The days were come when the venerable Carey must leave the scene of his arduous labors and unceasing prayers for the spread of the gospel of Christ. An incident has been recorded in reference to the last days of this venerable man which we must not forget to mention. Not many days before his death, letters from the friends of the Serampore Mission in England arrived, and, amongst other pleasing intelligence, announced that a lady had anonymously contributed the sum of £500 for the support of the Cherra Mission. Mr. Mack took the letters to the bed-side of the dying saint, and read them over to him. His strength had failed him; but tidings so cheering revived his spirit and filled him with joyous gratitude towards the Giver of all good. To every one who came near him he spoke with animation of the news, and even when his mind lost its balance in delirium he talked about the same subject. He must rise, he said, and get to his desk, that he might write a letter of thanks to the friends at home, and especially to that friend who had given so liberally for Cherrapunji. After this, he took no further interest in any thing, until the last sands of life all ran out. Thus, it was remarked, "the last chord that vibrated in his heart was gratitude to God and his people on behalf of the Mission."

As Dr. Carey had contributed from his own income half the monthly expenses of the station from its establishment to his death, the timeliness of the liberal donation mentioned above was very remarkable. But for it, there would probably have been no means of carrying on the work at Cherrapunji; but sustained by this, it was not interrupted. At the same time there was much to cheer Mr. Lish in his labors. His school at the station was not so well attended as at the commencement; but he succeeded in forming others at some of the villages around. He also continued his at-

tempts to revise the translation of the New Testament. In addition to these efforts to benefit the people, he preached to them in their villages and markets, and indulged many hopes that it would be permitted to him to gather together a company of believers from amongst these poor mountaineers.

We need not trace the progress of this mission in detail. In 1836, Mr. Lish commenced a boarding-school for Khásia boys, and during the time it was carried on, the results were satisfactory. His labors were, however, much interrupted by illness, which sometimes laid him aside from all his engagements, and more than once it was necessary for him to seek a dryer and warmer climate on the plains of Bengal. His work was nevertheless carried on until 1838, when the stations of the Serampore Mission were made over to the Committee of the Baptist Missionary Society, who determined on giving up the operations at Cherrapunji.

We rejoice to add that the Khásias have not been left to perish in ignorance. Missionaries of the Welsh Calvinistic Methodist body have for years labored amongst them with success. Nor was the seed sown by Mr. Lish all lost. Several Khásias who were taught by him are still to be met with, and the people of Cherrapunji generally remember him as a benefactor of their tribe. We believe that some of his pupils are among those who have been gathered into the fold of Christ. So strong was the affection which some entertained towards him that when, in 1848, he visited Bengal from Agra, they no sooner heard of it than they came down to Calcutta, that they might see him once again. They were, however, disappointed, for he had left for home, the very day before their arrival.

The missionaries now engaged amongst the Khásias have produced a new translation of a considerable part of the Scriptures, together with several useful books. They have now a considerable number around them who can read, and God is calling out from these poor mountaineers a people for himself. May He yet more abundantly prosper this Mission, and bless all who are engaged in it with increased success.

C. B. L.

Essays and Extracts.

ON THE STUDY OF NATURE.

BY THE LATE DR. CAREY.

THE great Author of nature has filled the world with so great a variety of objects that something presents itself, at every step, to the view of the most incurious observer, and either from its utility, its beauty, its singularity, or some other obvious property, forces itself upon his notice. Where, however, a superficial observer sees only the most prominent beauties or singularities of an object, or only recognizes it from the virtues popularly attributed to it, the philosopher examines it with greater minuteness, reduces it to its proper class, and assigns it a place in the general arrangement of organized bodies. If it be an animal, he examines its form, makes himself acquainted with the different forms or colors it assumes in the different stages of its growth, and studies its habits and peculiarities. Whether it belong to animated nature, or to brute matter, he inquires whether it be useful or injurious, and in what respects. If it have useful properties, he inquires how they may be more extensively made known, or placed more universally within the reach of man; if it be injurious, he inquires how its pernicious qualities may be prevented from doing harm, or how they may, if possible, be employed to the advantage of man, or, at least, he suggests hints which others may possibly improve to that end. It is thus that the Elephant and Buffalo, so mischievous in a state of nature, have been made highly useful in carrying heavy burdens, or in ploughing the soil; that the corrosive quality of the blistering Meloe and of some other insects has been made subservient to the restoration of health; and that the most poisonous plants or minerals have been ranked among the most valuable articles of the *materia medica*.

The inanimate parts of creation furnish us with numerous substances which are of great value to man. The vegetable kingdom presents us with different kinds of timber, some of them valuable for their durability, others adapted for furniture and other works of an ornamental nature, while others, though only calculated to serve for the most common purposes, are no less recommended by their cheapness and abundance, than by their fitness for those useful and necessary purposes which every day occur. It also furnishes us with grain and fruits in rich variety, with esculent herbs, with active medicines, with fibres for cloth or cordage, with colouring drugs, and with a great number of other substances, useful in domestic economy. The great variety of

ornamental trees and plants delight us with their beauty and fragrance, or afford us an agreeable shade; so that from the lofty timber tree to the humble argil, or the half concealed mushroom, every thing contributes to the benefit of man, or may by industry be made to do so.

The various productions of the mineral and fossil kingdoms have, hitherto, returned to man a bountiful reward for his researches into their nature and properties; some of the most valuable medicines of the physician, and some of the most potent agents employed in the arts are taken from the bowels of the earth. Diligent research will, doubtless, discover many more useful substances, and the labors of chemists, and other experimental philosophers, will prove that the substances already known, possess properties not yet thought of by those who are best acquainted with the secrets of nature.

Animals being of more value in the scale of being than any of the parts of inanimate matter, every thing relating to them is of the highest importance. Many of them have been domesticated by men, and form a constituent part of his riches; among these the bulky elephant, and the camel, the stately horse, and the unjustly despised ass, the ox, the buffalo, and the rein-deer, are used to carry burdens, or to draw the plough, or the wheeled carriage; while at the same time, the three last furnish his table with butter, cheese, and milk, and with the sheep and goat contribute to the support and comfort of human life. The Lama and Paca of South America, the Yak of Tartary, the swine, in every country, and various other animals in different parts of the world, may be added to the list, whilst the faithful dog and the domestic cat naturally attach themselves to the habitations of man, and guard his property, destroy noxious animals and seem obsequiously to offer him all the services in their power. Our list of domestic birds is far from small, and might, doubtless, be considerably enlarged; that division of the feathered race called by naturalists Gallinæ, furnishes us with several species which are now become the property of man; to which may be added several species of ducks, and the pigeon. Every species of the order Gallinæ, of the genus *Anas*, and *Columba*, is accounted a wholesome article of food. Nor, while the hives of bees adorn the cottage garden of the peasant, and the silkworm prospers under the management of the industrious villager, can we exclude the insect tribes from a place among the riches of mankind.

Wild animals, too, contribute much towards supplying the wants of mankind; great numbers of the laboring poor gain a livelihood by hunting or fishing, and by their industry we are furnished with the flesh, the skins, the fat, and the horns of those creatures which acknowledge no subjection to us: by this means the families of the poor are supported, and the tables of the rich spread with luxuries; while a number of useful articles are procured which are of great use in manufactories and the arts. These animals which are noxious in one respect, are often of great value in others, and even those which do nothing but mischief, should be well known, that we may guard against the evils to be dreaded from them, or provide adequate remedies for them.

The application of the various productions of the earth, and of the inhabitants of its forests and deserts, to useful purposes must be gradual, and will, in a great measure, depend upon the experiments which may be made by manufacturers, chemists, physicians, and others who apply themselves to such pursuits; yet the opinions recorded by writers on the science of medicine, and even some of those current amongst the common people, respecting the virtues of vegetables and other articles of the *materia medica* may have some foundation in truth, and afford useful hints to men of science, and therefore should have the advantage of repeated and fair trial; some of them may be found useful in chemistry and the arts, and others in agriculture or domestic economy. And even should the opinions entertained concerning them be mere prejudices, and they prove of no utility, yet the history of human prejudices may be made subservient to the general good of mankind.

The works of God are confessedly calculated to raise the mind to sublime meditation upon and admiration of their Maker. A superficial observer of nature or art will feel little interested in either, but the more closely they are investigated the more interesting they appear; and the works of creation, especially, will convince us that every part of them is the work of that Divine Being who "spake and it was done, who commanded and it stood fast;" and the admirable adaptation of every animal and vegetable to the station it is intended to occupy, proves incontestibly the wisdom and goodness of the universal Parent of all creatures, who openeth his hand and filleth every living creature with good.

RUSSIAN PUNISHMENTS.* THE KNOT.

THE following is the way of administering the knot. Conceive, reader, a robust

* From "The Knot and the Russians," by Germain Delagney.

man, full of life and health. This man is condemned to receive fifty or a hundred blows of the knout. He is conducted, half naked, to the place chosen for this kind of execution; all that he has on, is a pair of simple linen drawers round his extremities; his hands are bound together, with the palms laid flat against one another; the cords are breaking his wrists, but no one pays the slightest attention to that! He is laid flat upon his stomach, on a frame inclined diagonally, and at the extremities of which are fixed iron rings; his hands are fastened to one end of the frame, and his feet to the other; he is then *stretched* in such a manner that he cannot make a single movement, just as an eel's skin is stretched in order to dry. This act of stretching the victim causes his bones to crack, and dislocates them—what does that matter! In a little time, his bones will crack and be dislocated in a very different manner.

At a distance of five and twenty paces, stands another man; it is the public executioner. He is dressed in black velvet trousers stuffed into his boots, and a colored cotton shirt, buttoning at the side. His sleeves are tucked up, so that nothing may thwart or embarrass him in his movements. With both hands he grasps the instrument of punishment—a knout. This knout consists of a thong of thick leather, cut in a triangular form, from four to five yards long, and an inch wide, tapering off at one end, and broad at the other; the small end is fastened to a little wooden handle, about two feet long.

The signal is given; no one ever takes the trouble to read the sentence. The executioner advances a few steps, with his body bent, holding the knout in both hands, while the long thong drags along the ground between his legs. On coming to about three or four paces from the prisoner, he raises, by a vigorous movement, the knout towards the top of his head, and then instantly draws it down with rapidity towards his knees. The thong flies and whistles through the air, and descending on the body of the victim, twines round it like a hoop of iron. In spite of his state of tension, the poor wretch bounds as if he were submitted to the powerful grasp of galvanism. The executioner retraces his steps, and repeats the same operation, as many times as there are blows to be inflicted. When the thong envelopes the body with its edges, the flesh and muscles are literally cut into stripes as if with a razor;—but when it falls flat, then the bones crack; the flesh, in that case, is not cut, but crushed and ground, and the blood spurts out in all directions. The sufferer becomes green and blue, like a body in a state of decomposition. He is now remov-

ed to the hospital, where every care is taken of him, and is afterwards sent to Siberia, where he disappears for ever in the bowels of the earth.

The knout is fatal, if the justice of the Czar or of the executioner desires it to be so. If the autocrat's intention is to afford his people a sight worthy of their eyes and their intelligence; if some powerful lord, or some great lady, wishes to indulge in the pleasure of viewing the sanguinary spectacle; if they wish to behold the victim, with his mouth covered with foam and blood, writhe about and expire in frightful agony, the fatal blow is given the very last. The executioner sells his compassion and pity for hard gold, when the family of the miserable sufferer desire to purchase the fatal blow. In this case, he inflicts death at the very first stroke, as surely as if it was an axe that he held in his hand.

THE ROD

Six thousand men, drawn up in two parallel lines in a plain outside the city, were awaiting, armed with rods of green wood, of the thickness of the little finger, the hour of execution. The criminal was conveyed in a cart escorted by a few men; no priest had administered to him the consolations of religion. He was fettered, and dressed in a pair of drawers, rolled up and fastened by a cord above his hips. The rest of his body was naked, or rather covered merely with a soldier's green coat, thrown over his shoulders. Having been made to get out of the cart, his two hands were securely fastened to the muzzles of two muskets, crossing one another at the bottom of the bayonets with which they were armed. In this position, his hands rested on the barrels, and the bayonets on his breast. A roll of the drum was now heard. All the officers retired within the ranks, while non-commissioned officers came and took the muskets, which they held in the same position as a soldier does when he advances or retires with his bayonet at the charge. Here again we must wonder at the barbarity and refined intelligence of this people. At a given signal, the sufferer has to advance, with a slow step, between the rows of soldiers, each of whom, in turn, must apply a vigorous blow on his back; the pain he endures might perhaps suggest to him the idea of passing as quickly as possible through the double row of executioners in order to lessen the number and the force of the blows which hack his flesh to pieces; but he calculates without Russian justice. The two non-commissioned officers retreat slowly, step by step, in order to afford every one time to perform his task. They drag the unhappy wretch forward, or push him back by driving the points of the bayonets

into his breast. Every blow must tell, it must enter his back and cause the blood to gush out. No pity! Every one must do his duty. The Muscovite soldier is a machine which is not allowed to possess any individual feeling; and woe betide his own shoulders, if he manifests the least hesitation,—for he will, on the spot, receive from twenty-five to a hundred blows, according to the caprice of the general who has the honor of commanding the six thousand executioners. The Russian government is scrupulous in the most trifling details. It insists on everything being done with precision. But with such men as it has at its disposal, it cannot trust to chance, and therefore it has rehearsals to execute a human being, just as it exercises its troops previous to a review. A few hours before the time appointed for the punishment, a truss of hay or straw placed upon a chariot is driven along the ranks.

The sufferer advanced up to the nine hundred and third stroke; he did not utter a single cry, or prefer a single complaint; the only thing which betrayed his agony, from time to time, was a convulsive shudder. The foam then began to form upon his lips, and the blood to start from his nose. After fourteen hundred strokes, his face, which had long before begun to turn blue, assumed suddenly a greenish hue; his eyes became haggard and almost started out of their sockets, from which large blood-colored tears trickled down and stained his cheeks. He was gasping and gradually sinking. The officer who accompanied me ordered the ranks to open, and I approached the body. The skin was literally ploughed up, and had, so to say, disappeared. The flesh was hacked to pieces and almost reduced to a state of jelly; long stripes hung down the prisoner's sides like so many thongs, while other pieces remained fastened and glued to the sticks of the executioners. The muscles, too, were torn to shreds. No mortal tongue can ever convey a just idea of the sight. The commandant caused the cart which had brought the prisoner to be driven up. He was laid in it on his stomach; and although he was completely insensible, the punishment was continued upon the corpse, until the surgeon appointed by the government who had followed the execution step by step, gave orders for it to be suspended. He did not do this, however, until there was hardly the slightest breath of life left in the sufferer's body.

When the execution was stopped, two thousand six hundred and nineteen strokes had cut the body to pieces.

But, in Russia, the fact, of striking a corpse is not cruel enough, and would not inspire a nation of slaves with a sufficient amount of terror. A man must revive

before he undergoes the remainder of his punishment.

The unhappy wretch was taken to the hospital, where, as is the custom in these cases, he was placed in a bath of water saturated with salt, and then treated with the greatest care and solicitude until a complete cure was effected, so that he could bear the rest of his sentence. In all instances, and at all times, the penal laws of

Russia are stamped with atrocious barbarity. It was seven months before he was cured and his health re-established; and at the expiration of this period, he was solemnly taken back to the place of execution, and forced once more to run the gauntlet, in order to receive his full amount of six thousand strokes. He died at the commencement of this second punishment.

Correspondence.

CAPITAL PUNISHMENT.

As I live saith, the Lord God, I have no pleasure in the DEATH of the wicked, but that the wicked turn from his way and live.—Ezekiel xxxii, 11.

Father, forgive them; for they know not what they do.—*Christ's prayer for his murderers.*

And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge.—*Stephen's prayer for his murderers.*

To the Editor of the Oriental Baptist.

DEAR SIR,—I was one of those who signed the appeal for the commutation of Thom's sentence, and I did this from a conviction that capital punishment was not warranted under the mild dispensation of the Prince of Peace. Since that, I have perused a very well written article from the pen of M. W. in the pages of the ORIENTAL BAPTIST for May, 1855, in support of the views of the anti-abolitionists, on which I purpose to make a few passing comments, if you will kindly allow me a little space in your much-esteemed periodical, on the principle of *Audi alteram partem*, that both sides of the question may be considered.

I agree unhesitatingly with M. W. that the question ought to be viewed in its religious aspect—not of course without reference to man's immortal destiny, and the awful consequences of being suddenly cut off in the midst of our sins. The writer supposing the authority of capital punishment to be based upon the Scriptures, quotes the passage contained in the ix. chap. of Genesis, 6th verso. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." This passage does not appear to my humble apprehension to contain any sanction or command for *judicial homicide*. It is rather a kind of prophetic declaration of what would happen, than a command of what ought to be done, and may be classed with such passages as the following:—

Whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, *Thou fool*, shall be in danger of hell fire.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.

Whosoever shall kill, shall be in danger of the judgment.

He that taketh the sword, shall perish with the sword.

He that leadeth into captivity, shall go into captivity.

Upon these passages, a well known writer observes; "the form of expression is precisely the same in each of these texts: why then may they not be interpreted in the same manner, and considered not as *commands*, but as *denunciations*? If so, the magistrate will be no more bound by the text in Genesis to punish murder with death, than he will be by the text in the Revelation, to *sell* every Guinea Captain to the West India planters: and yet, however seemingly warrantable such a proceeding might be, I suppose no one will assert, that the magistrate is bound to it by either that or any other text in the Scriptures." But even supposing the passage in Genesis ix. "Whoso sheddeth man's blood, by man shall his blood be shed" to be unequivocally a divine command, it is equally claimed by the *opponents* of capital punishment who "discern in it a prohibition of all *death punishments*," and assert that it is not only no approval of legal homicide; but an emphatic condemna-

tion of it. Allow me to reproduce the following strictures on the text under discussion from an able paper in the *ECLECTIC REVIEW*, extracted in an old number of the *ORIENTAL BAPTIST*.

"The Christians of the early ages were totally opposed to capital punishment in ANY case. Up to the fifth century, says Schlegel in a note upon Mosheim's History, it was the current opinion that Christians could not bear a part in the execution of criminals. In Milman's Church History, we read that Julian removed Christians from the office of Prefect, because they would not put criminals to death. Now, if we add to this statement the fact, *that NO VERSION of the Bible prior to the fifth century contains the word "BY MAN" in the text from Genesis ix. chap. 6 verse*, we see, not only that *death punishment is an interpolation upon primitive Christian practice; but that Scripture itself has been interpolated to suit the purposes of the State.*"

Thus we see the argument attempted to be built upon this passage, falls to the ground. With due deference to the authority quoted by M. W., it appears to me that the statement, that because the first murderer, Cain, was reprieved, the earth was filled with violence, is not fairly deducible from the Scriptures: the inference is rather forced, and in some degree reflects on the wisdom of Jehovah, by whose behest, a murderer was not doomed to destruction. I cannot coincide in the opinion that the All-wise Author of our being made *an experiment* in reprieving Cain, in order to see what results would follow the non-existence of the law.

M. W. next quotes in justification of capital punishment the Mosaic law, "Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death." Numbers xxxv. 31. Now with regard to this argument, I beg to reply that the laws of Moses are not obligatory under the Christian dispensation. The ceremonial laws of the Jews were abrogated by the death of Christ, and their civil law also found its termination when their national polity ceased to exist. Even if M. W. succeeded in proving that the Mosaic Law should be observed under the Christian dispensation, he would, I fear, prove too much, and therefore prove nothing; for then, not

only murderers should be put to death: but also other criminals: such as the Sabbath-breaker—instigator to idolatry—man-stealer—disobedient son—adulterer, &c. Is M. W. prepared to sanction a man being stoned to death who gathers sticks on a Sunday, or a child being guillotined for being disobedient to his father? The laws of Moses were enacted for a peculiar people, separated from the world, who were immediately governed by God himself. He appointed their judges, and super-naturally directed them in the performance of their duties. "Although," says the ingenious writer in the *ECLECTIC REVIEW*, "although for a great and particular purpose, the Almighty ordained the punishment of death for murder: he only did so 1st, in common with the ordination of death for THIRTY-THREE other offences, none of which are regarded as capital now; 2nd, in cases where he himself was the Judge, and where consequently there was no chance of error; and 3rd, in reference to a dispensation which was expressly excepted and separated from the general government of the world."

M. W. calls upon the abolitionists to prove that Christ has abolished capital punishment. I rather think that the *onus probandi* remains with him to show that capital punishment ever was the law under the gospel dispensation. The antediluvian age recorded the crime of the first murderer, and mercy was extended to him—his life was spared to give him space for repentance. The Mosaic dispensation, it is conceded, gave directions to put to death the murderer—though murderers, even under this economy, were not *all* put to death. The murderer of Amnon was not put to death, and David, though guilty of adultery and murder in the case of Uriah, crimes which according to the law of Moses were deserving of death, was not destroyed;—other instances might also be produced. But where is such an injunction regarding the destruction of the criminal in the New Testament? The spirit of the gospel is diametrically opposed to the sacrifice of life: the precept which it inculcates is, "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him, if he

thirst give him drink ; for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

The crime of adultery was punishable with death, as stated before. Now what was our Lord's decision in regard to it when a woman taken in adultery was brought to him? Did he direct her immediate execution? Did he not on the contrary say, "Neither do I condemn thee: go and sin no more." Does not the Saviour teach us to love our enemies,—to do good to them that hate us,—to forgive seventy times seven times?

The consideration of man's immortal destiny places his life beyond the power of human legislation. Life is the space given us to work out our salvation with fear and trembling, to make our calling and election sure;—and no man has any right, moral or political, to curtail that period; for life is the immediate gift of God, and we have no right to lay it down ourselves; nor can it be taken from us without his *express sanction*. Christianity is opposed to sanguinary measures,—and does not sanction the cutting off a poor wretched sinner by one fell stroke, from hope and repentance. "He who shortens life," says the benevolent Willberforce, "puts in jeopardy a human soul." How awful the thought! How presumptuous in man to usurp the prerogative of God! for with Him are the issues of life.

"The prospects of man," says the Rev. James Pegus, author of *India's cries to British Humanity*, and a Prize Essay on Capital Punishment, "the prospects of man in a future state show the unchristian character of capital punishment. Christianity teaches the immortality of the soul—a state of retribution and reward, eternal in its duration. What thoughtful mind can reflect upon the moral state of the majority of criminals, and how much cause there is to fear that they are quite unfurnished for that world to come, without feeling the greatest possible repugnance to the execution of such unhappy wretches? It is a very important enquiry whether or not the punishment of death can have a fatal influence on the destiny of the soul, producing what may emphatically be termed, its *DEATH*."

What right has man to shorten that period, which God has given to exem-

plify the triumphs of divine grace? Are we certain that a murderer will never repent? Was not Christ's blood, which cleanseth from ALL sins—shed even for such? A condemned criminal is allowed a few days before his execution to prepare for the solemn change, which is little better than absolute mockery; for how can a man repent at will, or in a given space? Who would dare to circumscribe and direct the operations of the eternal Spirit? With a mind quite bewildered and appalled at his approaching doom, a criminal can hardly think composedly about his spiritual condition. Does Christianity enjoin that a wretched criminal should be cut off in the midst of his guilt and hurried away into the presence of a righteous and justly offended God? Our blessed Redeemer prayed for his murderers. His eminent servant, Stephen, followed the glorious example, and prayed for those who stoned him, and we ought to do likewise; for if we have not the Spirit of Christ, we are none of his.

There are other important considerations which utterly *disqualify* man from becoming the arbiter of life and death. His want of power to perceive motives and the springs of actions—his inability to discover the real extent of criminality, and the intrinsic demerit of crime—his prejudices, passions, and *fallibility*,—all furnish the most cogent and irresistible arguments against his assuming any power over the life of his fellow-creature—a power which is the inalienable right of Jehovah himself.

Are there not *many* instances on record where innocent persons have been *judicially murdered*? Is it not better then that ten guilty escape, rather than one innocent man should suffer? It was recently reported in the local journals that poor Very, who was doomed to execution by the erring tribunal of man, a few years ago, *suffered innocently*, according to the dying confessions of the real culprit! What reparation can the judge now make for this awful mistake? Can he give back the life taken away by his *fiat*? But, supposing Very was the murderer, who can assure us that if the unhappy boy had not been murdered by the hand of justice, he would not have repented and found peace and salvation through a crucified Saviour? What Christian who considers the doom of a criminal

dying in his sins—the deathless agonies of a soul immortal, would lend his sanction to laws that produce such irretrievable and awful results?

That severity of punishment defeats its object by enlisting the sympathies in favor of the criminal, is a fact established beyond all dispute. Nothing appears more absurd than the attempt to illustrate the *sacredness* of life by the most unceremonious *destruction* of it, by hanging. “*Killing*, as a punishment for killing, is not a compensation, but an aggravation of justice.” The morality of the gallows, upon which the admirers of Jack Ketch insist so much, has long become a by-word. Scenes of cruelty deprave and brutalize the feelings, and public executions are regarded by the majority as scenes of amusement, and afford a capital opportunity for knaves and pick-pockets. Homicide is generally committed under the greatest excitements and temptations, and murderers and hardened criminals are little likely to be restrained from their wicked purpose, when actuated by such powerful influences; besides, whatever fear the gallows might impart—the hopes and chances of escape would override and confirm the wicked in their evil designs.

M. W. affirms that the law in force, —by which of course we must understand the supposed gospel law of capital punishment, which he has been trying to establish—cannot be set aside, *unless* we succeed in proving a change in the morals of modern nations greatly superior to those of the ancients.

This leads me to suspect that M. W. is not himself thoroughly convinced of the gospel authority of capital punishment; for God’s laws are, like Himself, *immutable*, and can never be “set aside.” “Heaven and earth may pass away, but one jot or tittle of his word will not pass away.” If death then were the punishment for murder under the gospel dispensation, it would be inflicted to the end of time whenever murder was committed, whatever may be the improvement of society in regard to morals, enlightenment and civilization.

The argument contained in the last paragraph of his article does not appear to be of much force. He says, “Those who clamor for the abolition of capital punishment ought also to clamor for the abolition of *wars*.” I hope M. W. does not wish it to be inferred that the lesser evils of society need not be complained of; because great ones are in existence, or that the animadversions of the abolitionists against capital punishment will be disregarded, unless they also protest against *wars*. I should be extremely loath to misrepresent M. W. but such appear to me to be the scope and tendency of his argument, the soundness of which will hardly bear investigation.

As to the evils which it is supposed would result from the abolition, the experiment has been tried by many states with advantage: the dangers to society apprehended from the impunity offered, have not been realized. Elizabeth, Empress of Russia, pledged herself never to inflict the punishment of death. Peter the III. was equally averse to destruction of life—and Katherine very rarely caused it to be taken. In Tuscany during twenty years, the punishment of death was altogether abolished. In Belgium it has been abolished since 1829. During the seven years that Sir James Mackintosh was Recorder of Bombay the punishment of death was never *once* inflicted. In Philadelphia and other states of North America, and in Tahiti, milder laws have been enacted:—would that they were adopted by all nations.

As this paper has exceeded the length I intended, I have been obliged to omit several facts and arguments, but I trust, nevertheless, the observations already made will be candidly weighed, and lead others to reflect on this important subject. Before concluding these desultory strictures, I would beg the advocates of the gibbet, who would disfigure Christianity with the sanguinary enactments of a different system, to remember, that if a criminal is unfit to live, HE IS STILL MORE UNFIT TO DIE.

Yours’ truly,
G.

Religious Intelligence.

Home Records.

RECENT BAPTISMS.

Narsigdarehoke.—Mr. Pearce had the pleasure to baptize *two* persons here on Tuesday, May the 8th;—one for the church at this station and the other for that at Malayapore.

Agra.—Mr. Jackson baptized *two* Serjeants of Her Majesty's 8th (King's own) Regiment, on 2nd May, in the Cantonments Chapel. May they have grace given them to endure unto the end.

MISSIONARY MOVEMENTS.

MR. UNDERHILL and his family left Calcutta for Ceylon by the P. and O. Company's steamer *Hindustan*, on the morning of Friday, the 4th of May. After visiting the stations of the mission in Ceylon, Mr. Underhill will return to Bengal at the latter end of July or the beginning of August.

Mr. Allen of Colombo has been obliged to seek the restoration of his health by returning to England for a season. We are happy to learn from the *COLOMBO OBSERVER* that a few days before Mr. Allen's departure, the members of the English church in the Pettah gave expression to their hearty gratitude for his services as their pastor and their high esteem for his character in a very affectionate address and the presentation of the sum of £120. This is highly honorable both to the church and the missionary.

Foreign Record.

PRUSSIA.

At the Conference of German Baptist Churches held at Hamburg in September, 1854, a resolution was passed authorising the brethren Oncken, Shaufler, Lehmann, Kobner, and the Secretary of the Union to take steps for the attainment of what is called a concession. The following interesting account of an interview with which they were favored by the king of Prussia in his palace at Potsdam, on the 10th of January, is taken from the last number of *Evangelical Christendom*. "In a few moments," says the writer, "we were ushered into the room which the king had entered, and which from its appearance, we judged to be a council-chamber. Scarcely had we entered when his majesty, in a friendly voice, said: 'Come

nearer, gentlemen;' and when we had done so, continued—'What is your actual wish I have not been able to read your paper.'

"Brother Lehmann spoke first as follows: 'The gracious assurances given by your majesty to the American ambassador, the Hon. Mr. Barnard, have been communicated to us, and have filled us with hope and joy. We now cherish the deep-felt wish that our churches should actually receive the graciously promised concession. The scruples raised against such a concession on account of the absence of a fixed organization, with a representative corporation, are now fully removed. The corporation bears the name of 'Executive Brethren of the United Baptist Churches' in Germany, Denmark, Sweden, and Switzerland, and on their behalf we now present our humble petition to your majesty. The painful and uncertain position of our churches in the Prussian state occasions many grievances. We have repeatedly been under the necessity of troubling your majesty with petitions on account of judicial sentences, penalties, &c.; several of these petitions have been granted by your majesty, others, doubtless, could not be granted. The grievances to which we are subjected are a necessary consequence of our undefined position in the state, as we are thereby exposed to every incidental disfavor, while quite the reverse would result from a positive acknowledgment of our churches on the part of your majesty.'

"The king replied: 'I am amazed to find this has not yet taken place; I thought the matter had been attended to long since. Religious persecution is entirely opposed to my conviction; and, independently of my own conviction, I deem it unwise. It is also quite opposed to former procedure.'

"Brother Lehmann again spoke and remarked: 'Also in regard to bible colportage a concession is highly desirable. The bible societies in Prussia possessing a legal acknowledgment are so far favored that they may freely send out colporteurs, which we cannot do.'

"'Yes,' answered the king, 'but this has its ground in the fact that no hawking of books is permitted.'

"Brother Lehmann remarked, that 'his majesty's minister, Von der Heidl, had issued a rescript permitting the colportage of bibles and religious books under certain conditions and guarantees.'

"'But,' interposed the king, 'is not a special permission or something of the kind necessary?'

"'Certainly, your majesty; but this is willingly granted to the acknowledged societies while it is withheld (a few cases excepted) from us. Besides,' continued brother

Lehmann, 'another point which renders a concession desirable is the fact that we have chapels and meeting-houses for which the churches have no guarantee that they will retain possession of them. In this respect the greatest uncertainty exists.'

" 'How many chapels have you in Prussia?' asked the king.

" 'Three or four, your majesty.'

" 'No more?' said the king.

" 'The erection of several others is in contemplation.'

" 'What is your relation to the Mennonites?' asked the king. 'Can you not unite with them, and thereby remove all difficulties? We have in the evangelical church various parties, yet all are united in one.'

" 'Your majesty,' said brother Lehmann, 'everything has been done on our part to promote a hearty fraternal intercourse between the Mennonites and us, but they refuse to respond to such overtures.'

" 'And wherein does the difference between you and the Mennonites consist?'

" Brother Oncken replied: 'Your majesty, the Mennonites baptize all their children, indiscriminately, at the age of fourteen to sixteen. They receive their whole natural progeny into their communion. We act on the principle of receiving those who have received the truth in their hearts, who have attained to faith in Christ, and have given public testimony of this in the church. And in the administration of baptism there is this difference, that we baptize by immersion.'

" 'How do the Mennonites baptize?'

" 'By pouring or sprinkling.'

" 'There is another circumstance,' remarked brother Lehmann, 'which commends the Baptists to the favor of the state more than the Mennonites. The latter, as is well known, neither take oaths nor perform military service, both of which our confession of faith authorizes us to do.'

" 'This is new to me, and I am happy to hear it,' replied the king.

" 'Perhaps it may also speak in favor of the granting of our petition,' continued brother Lehmann, 'that the Baptist churches even beyond your majesty's dominions, would thereby be very favorably influenced. Our position in Prussia is a trying one; yet, in comparison to that of our brethren in other countries, it is enviable. In the latter they are fined, their goods are confiscated, and themselves exposed to every species of persecution.'

" 'Where is this?' asked the king.

" 'In Denmark, Mecklenburg Schwerin, Bückerburg, Hessa, &c.'

" The king: 'Yes, there I have no power.'

" Brother Lehmann: 'But the august example of your majesty would everywhere exert the most salutary influence. I have

travelled in the company of influential men: wherever we put forth efforts on behalf of our brethren in the faith, we were asked, 'What course does Prussia pursue?' And we could have effected much more for our persecuted friends had we been able to point with more decision to our own position.'

The king was silent.

" 'I take the liberty,' said brother Lehmann, 'in this unworthy form, to present to your majesty a pamphlet containing authentic accounts of such persecutions.'

" The king received the pamphlet with a friendly movement, and, turning over some pages, said, 'As I have already remarked, religious persecution is much opposed to my principles, and it grieves me much to hear of its occurrence.'

" Brother Lehmann: 'A concession granted by your majesty would doubtless bring about the termination of much persecution beyond Prussia.'

" The king: 'You may depend upon it nothing shall be wanting to effect this. Your brethren in the faith stand high in my estimation.'

" The king then turned to brother Oncken, asking, 'You are Mr. Oncken?' and receiving an answer in the affirmative, expressed great pleasure in seeing him.

" Before, however, we retired from the royal presence, brother Oncken asked permission to thank his majesty for the cabinet order issued in his favor, July 20, 1852, which enabled him, after his expulsion, to return to Berlin to the aid of his friend Lehmann, who was ill.

" The king: 'And I must tell you this was not my first order of the kind. I issued a similar one in 1847, which must have perished in the commotions of 1848. I confess the measures adopted against you, grieved me deeply.'

" Brother Oncken: 'I venture also to make known to your majesty that the gracious assurances given to the Hon. Mr. Barnard have been an occasion of joy and gratitude to thousands of our churches in America.'

" The king: 'Yes, I repeat my regret at the course hitherto pursued. I was first informed of these things by my ambassador, Chevalier Bunsen, in London, and of the amazement and indignation they called forth in England. I am annoyed at proceedings so foreign to my conviction. I care not what judgment is passed upon my opinions, but I do not like to be considered responsible for that which is entirely opposed to my principles. Well, I have your statement, and shall attend to it. I am astonished nothing further has been done in this matter and I shall now make it my own care.'

" With such and similar gracious expressions, we were then dismissed from the royal presence."

THE CALCUTTA MISSIONARY HERALD.

AGRA.

FROM THE REV. R. WILLIAMS.

(Concluded from page 156.)

April 2nd.—Morning, preached in the corn market to a crowd of country-people, many of whom seemed glad to listen to the glad tidings of salvation. A few Muhammadans, as usual, manifested much uneasiness, and at length opened out on me, contending for their prophet as being sent of God, and the greatest of all the prophets. In doing this, they made use of terms or language which I cannot here mention. Upon the whole, however, I managed to get a pretty good hearing, and would, therefore, sail hope that some good impression was produced on the minds of the most thoughtful. In the evening I addressed a large crowd of Hindus near the European bazar, many of whom heard with a considerable degree of attention, only one poor ignorant man was rather noisy and disputatious, endeavoring to draw the attention of the rest towards himself; but failed in doing so. On leaving the place, a Hindu followed me, with whom I had further conversation on the same important subject of which I had been speaking. He told me that he really believed in all he had just heard, and that he hoped in Christ alone for salvation.

3rd.—Visited Bakre ka Mande and found a small company of persons sitting smoking, one of them said to me, "You need not stay, we do not wish to hear; and besides we are all going to our work." Notwithstanding this cold reception, I began speaking to them, others soon gathered round, and among them was my aged friend, of whom I wrote in a former letter. I was glad to find him as well disposed and as warm-hearted as ever. He would have me to his house. I went with him, and had much conversation. I said what I could to strengthen and confirm him in the faith of Christ, and advised him to make known his senti-

ments to the several members of his family, which he promised to do. From thence I walked on to Bilanchpura, a great host of people had assembled here offering some kind of sacrifice to "Kālī Mā." I tried to get a hearing among them: but in vain. Their horrid instruments of music were so loud that my voice could not be heard. My next place was Paktolā where I was much more successful. Many poor people heard the gospel attentively and I hope to some profit and advantage.

4th.—Preached at Ninnūnwe village to many Hindus who were quite unwilling to listen at first, and said many things against the gospel. One young man said, that he would sooner go to prison, or even to death than embrace the Christian religion; at length, however, the poor people paid some degree of attention, while I endeavored to show them that Christianity is the only true religion—that Christ is the only Saviour of sinners, and that only those who truly believe in him will be finally saved. I fear but little good impression was produced on their dark and benighted minds. Leaving this, I visited Seorā and had a small company of inattentive hearers. An old man greatly withstood me, declaring himself a sinless man. I affirmed that high and low, rich and poor, all are sinners, that all are sick of a dreadful disease, and that we all need a physician to heal us. He answered, "No, no: I am not sick at all, and will not apply to any physician." I then repeated the prayer which the Hindus use when they bathe in the river, with a view to convince him of sin, and asked, "If you do not suspect yourself a sinner, why use such language, which evidently implies or even expresses the fact, that you are a sinner both by nature and practice?" And without waiting for a

reply, I went on to exhibit the only refuge for the guilty and the lost; but whether with any good effect or otherwise, I am unable to say. One of the hearers—a young man, followed me out of the village, expressing a wish to be further instructed and promised to call on me for that purpose. He has repeatedly heard the gospel from me in this place, but never seemed to pay much attention to it: may he do so in future. His desire for further instruction might perhaps be regarded as an indication of something good.

5th.—Preached at Dhanauli to a good congregation, the people were very attentive and serious, much more so than they were on a former visit. One poor man asked me to explain to him more fully the nature of sin, and the mediation of Christ. Leaving this I went to Khera village, and found a goodly number of men and women, to whom I preached without any opposition, and I trust with some good effect. I was much pleased at seeing so many females present, listening so attentively to the word of life. My next place was Serāū; here too I had good success; most of the people heard very well, and seemed to understand the gospel. In this place lives an aged man to whom I have often spoken on the subject of religion. He was present to-day, and I directed a part of my discourse to him in particular, with a view to arrest his attention; but to little purpose. He heard, indeed, patiently all I had to say; but seemed as careless and as trifling as before. Nothing I said, appeared to make any impression on him.

6th.—Visited Rājpur, and after a little searching found a group of Hindus sitting round a fire. They asked me to be seated, and one of them brought me a small stool. I conversed with them for a considerable time, and some listened attentively, others were more or less disposed to cavil, stating, among other absurd things, that Rām and Kānnayā were incarnations of the Deity, that to worship them, or the idols which represent them, is the same as worshipping the one Supreme Being, and that blind persons by worshipping Jagannāth have been restored to sight. I met this, with quoting a passage from one of their own books to the effect, that the man who sets up an idol of wood or stone—bows down to it, and says, Thou art my god, is a fool, and can

never obtain happiness either in this world or in the next. My next place, on my way home was Okharā; here I addressed two congregations. All the hearers were attentive and seemed to be impressed. On leaving, an elderly man, whom I have known for many years, accompanied me out of the village, stating that he knew the gospel to be true, and that many will be saved by Christ. I asked him, why he did not embrace the Saviour at once? He said, that he could not believe of himself, he wished he could. I then told him to go to God in prayer, asking for that faith which is necessary to salvation, and which is His gift, quoting Matt. vii. 7, 8. To this the old man assented; but I strongly suspect from one or two expressions which escaped him, that he has an idea that Hinduism, as well as Christianity, is divine in its origin, that God is equally pleased with one and the other, and that all which is required is, that every man adhere steadfastly to that system of religion in which he has been brought up. This, I know is the opinion of many of the people in these parts.

7th.—Accompanied Śūkdās to the city and preached to many hearers in the corn-market who seemed quite glad to listen to the word of God. After this, I walked on to our shop, and soon had a large crowd of the most clamorous and troublesome people I ever before witnessed. Both Hindus and Muhammadans set on us with all their might; but we were able to stand our ground, having the truth on our side, which they could not effectually resist. The Hindu labored to justify his idolatry by affirming that God is in every object, both animate and inanimate, hence if one worships an idol of wood or of stone, believing assuredly that it is God, it forthwith becomes so. The Muhammadan stumbled at this “stumbling stone”—the cross of Christ, which is to them that perish foolishness; but to us who are saved, it is the power of God. We endeavored to meet them at every point, and at length they went away quite angry, because they could not have it all their own way. I trust, however, that some good may yet result from this rather long debate, for it lasted nearly two hours, though it was to us a very painful one for the time being. The most awful blasphemies were uttered against God and his

truth. May He of his infinite mercy forgive them, "for they know not what they do:" "Arise, O God, and plead thine own cause. Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee."

9th.—This morning early visited Rūiā kū Mandi and Alamganj, in both places I found some who were willing to listen to the gospel of peace, and a few who inclined to be contentious. One said, that it might be right to attend to the things which were spoken; but he had no leisure, having to work hard all day to earn his bread. I told him that this could be no just or reasonable excuse for neglecting the important concerns of eternity, that while his hands were employed in the necessary business of the world, his heart could ascend to God in strains of piety and devotion. Then another individual observed, that Jesus Christ is the Saviour of the Sāhib-log only, not of Hindus and others, that he was not sent into the world to save them. I, of course, set forth Christ as the Saviour of all who feel their need of him, of all who believe in him, of every nation, kindred, tongue, and people. A third pleaded for personal merit in the matter of salvation, he thought that good works will be sufficient without any atonement. Seeing an aged man in the crowd, I asked him to say how many good deeds he

had done in the course of his prolonged existence. He readily confessed that he had no good works of which he could boast, and that he had been a sinner all his life. This, together with what I advanced on the utter insufficiency of man's righteousness to justify him in the sight of God, and consequently the absolute necessity of the righteousness of Christ being imputed to him, and received by faith, seemed to have produced some good effect. It is painful to observe with what tenacity the natural heart of man clings to the idea "of labor and wages—of work and win," and will rather submit to any thing and every thing, however absurd and injurious, than embrace the soul-humblng doctrine of Christ and Him crucified. How true is it, that "no man can say that Jesus is the Lord, but by the Holy Ghost." Hence, too, the necessity of fervent, earnest, and persevering prayer for the influences of the divine Spirit to render our efforts to bring about the conversion of sinners effectual, and to this we are encouraged by the promise that God will give his Holy Spirit to them that ask him.

"O Spirit of the Lord! prepare
All the round earth her God to meet,
Breathe thou abroad, like morning air
Till hearts of stone begin to beat."

Agra, April 9th, 1855.

DACCA.

FROM THE REV. R. ROBINSON.

May 7th, 1855.—Many of the villages and market places around Dacca are not accessible except during the rains, when one may visit them in a boat; or during the cold season, when one can make up his mind for a long and fatiguing walk. There are others, however, closer to town which are visited, and where, not unfrequently, we meet with very interesting people. I was present the other morning at a hut across the water, where we preached to a crowd of attentive listeners. After we had finished, a Muhammadan addressing a Hindu neighbor, said: "What can you say to all this? Here are words which cannot be refuted. It is easy to throw down the shāstras of the Hindus; but the word of God cannot be shaken." As

he spoke, I was strongly reminded of the Jew who may be supposed to have agreed very heartily with the Apostle Paul in his description of Gentile degeneracy (Romans i.) but whose own conscience was suddenly startled by the charge. "Therefore, thou art inexcusable, O man, whosoever thou art that judgest," &c. Accordingly I put the question to him, why he did not receive the gospel, adding that both Hindu and Musalmān are under the same condemnation. He replied; "I assent to much that you have said; but one thing I do not like. Why do you deny that Muhammad is a prophet? I believe that Muhammad was as truly a prophet of God as either Moses or David, or Jesus Christ." "What evidence can you give of the

divine mission of Muhammad?—Why do you believe that Moses and Jesus Christ were prophets of God?" "Because they did many wonderful things." "Precisely so; but can you tell me of a single miracle performed by Muhammad? Does he not himself disavow all supernatural power?"

I have had occasional visits from two or three Brāhmins in the city, who seem to be sincere in their inquiries regarding the nature and requirements of Christianity. Indeed one of them said to me the other day:—"It is not only lately, Sir, that I began to read the books of the Christians; I have read them for some time and am convinced that they point to the only way of salvation. But I have many relatives here, and I am afraid to profess the name of Christ." I asked whether he did not consider the love of Christ deserving of some sacrifice on his own part, and read and explained Matthew x. 37, 38. Luke xii. 4, 5. He evidently felt the force of the appeal; but asked time to think over the matter.

I might furnish you with many interesting conversations I have, from time to time, held with people of intelligence and candor; but this is not necessary. I am convinced that there are many Hindus and even Muhammadans around us who are sincerely concerned about the salvation of their souls, but who shrink from a public avowal of their sentiments from fear of losing caste, and have not the courage and resolution necessary to face the scorn and anger of relatives. A Brāhman youth said to me the other day; "Sir, were I to obey my convictions, and become a Christian, I should be driven out of the house by the very relatives

who now support and clothe me. What guarantee have I that I shall not be compelled to starve?" I replied; "If you honor Christ by forsaking all things for His name, you may be sure He will honor you and not suffer you to lack any good thing."

I cannot refrain from making mention of another Brāhman who has visited me frequently and who only a day or two ago, was with me for two hours. He seemed very anxious to be supplied with some sure criteria by which to judge of the comparative merits of Hinduism and Christianity. "Sometimes," he said, "I come to the conclusion that Christianity is the only God-given religion; but then again, doubts invade my mind and I fancy my entire reasoning has been false." It was undesirable, to furnish him with what are usually called the Evidences of Christianity, for he would not have appreciated them. I therefore replied: "I will just furnish you with one mark, which will materially assist you in the decision. You allow that unless a man knows God, he cannot be saved?" "Yes; a knowledge of Bramha is necessary." "Then that religion alone must be the true one which affords a knowledge of God. Apply this criterion to Hinduism and tell me whether we derive any knowledge of the Divine character from the nine incarnations that have already been accomplished; then bring it to bear on Christianity and tell me if God has not revealed Himself in the person of Jesus Christ."

How these cases may terminate, I cannot tell; but whilst we toil in hope we can pray that the Almighty Spirit would put forth His energy and acknowledge our efforts.

MISSIONARY TOUR TO THE BĀRONI AT LĀNGAL-BANDH, ON THE OLD BRAHMAPUTRA.

BY THE REV. R. BION.

March 21st, 1855.—Left Dacca in the morning, accompanied by a native Christian from the Tipperah hills. Towards evening we were joined by Rāmjiban and Lāl Chānd at Munshiganj, but we did not reach the place to-day. Rāmjiban having returned from Sanchar, in Tipperah, the seat of the disciples of the "Satya Gurus," brought very encouraging and inter-

esting news from there, which probably will be printed in the "UPADESHAK." Three persons of that place appeared quite resolved to go with Rāmjiban to Dacca, but he thought it advisable to postpone their visit. Found no accessible village in the evening, and hence we could not preach.

22nd.—About 8 o'clock in the morning put to at Lāngalbandh. Preached

to about fifty people, several of whom were Bráhmans from Bikrampur, some argued a good deal, but with little success. A Bráhman from Bikrampur, an old acquaintance, called on us in the boat and received a Bible.

About noon we preached in another place. People listened well, and only began to reason after we put questions to them. Going home I was painfully struck with the sight of a new Sib-temple, rather a discouraging sign for us, at this place. In the evening we walked about two miles to the west with the intention of speaking with a former inquirer, but were not allowed to enter his house. He met us near a Káli temple, where about twenty Bráhmans made fun of us; still they listened for a good while. We could not see the son of the above inquirer; who was for some time living in my house receiving instruction. This young man was one day taken away by his father and, although he promised to come back, did not return. His father spoke only to please us, and said, that he and his son would soon come and embrace our religion. I spoke seriously with him, showing him the danger which attends such conduct, that he should not trifle with his salvation. He was himself convicted of the truth, and so was his son; but now both seem to have given themselves up to the world, and very little hope remains for them. He made various excuses; as for instance, that the Zemindár compelled him to worship idols, but that our words stick like nails in his heart, and that after some time they both would come and join us. As I wanted to see his son, he promised to bring him to-morrow to our boat; but as might be expected, he did not keep his promise.

Several Bráhmans were walking along with us to the boat to receive books. One of them was from Krishnagar, and knew a good deal about our religion, but I fear he *feels* very little. A north-wester cooled very agreeably the atmosphere, and at night another storm from the east refreshed and revived us.

23rd.—We were out the whole morning and had a good number, chiefly Bráhmans, as hearers. Two of them disputed for a long time. One of them argued from the genealogy of Christ, and concluded from this, that our Lord could not be sinless and equal with

God. As he did not succeed with his argument, he used abusive language and set off. Another Bráhman then took his place and laid great stress upon the birth of Christ, and his being born of a woman, and concluded that Jesus Christ could not be sinless; because the miraculous birth of our Lord found no admittance in his mind. I cannot repeat the obscene language he used concerning our Lord and his birth: he seemed to be a very wild and light fellow. I took up the argument, begging him to listen for a while, but he did not permit me to speak long, but argued on till he himself got tired. Several Bráhmans conversed with us in the boat, one was from the Tipperah Ráj-bári, and very open. They all received tracts and books and then left us. During our preaching, a Bráhman from Bikrampur called out and said, "Have a little more patience: preach and give books: the Kali-jug will soon end; and then your religion will triumph and ours be abolished."

A large crowd of people had collected near the boat for books, but we gave only few, because the great bathing-day will require more than we possess. A Bráhman who was with us yesterday and who received a Bible, again spent some time in our boat in conversation, and I was much pleased with him. But oh, how difficult a thing is it for the unbroken heart of man to submit to the lowly and meek Saviour!

Towards noon were again out for some hours in the bazar and had a very pleasing audience. Two elderly Bráhmans every now and then gave their open approval to what was said, and one especially seemed to drink in the truth eagerly.

From after 3 o'clock till night we were engaged in preaching, conversing and distributing books. Had a very numerous and quiet congregation and no disputings. I took six Bráhmans with me to the boat, where we had a quiet and calm controversy with them. They appeared well-disposed and are all from Bikrampur. Another severe storm passed above our heads, but we had little or nothing to fear in this small river.

24th.—Morning preaching in two different places. At the latter we had to encounter a man who utterly denied the existence of a Creator of all things. Four Bráhmans accom-

panied us to the boat, where we had much reasoning, but apparently to no purpose.

Went to help two poor women, who were attacked with cholera and lying under a tree: but one firmly refused medicine, nor would she listen to any thing which I said to her about the Saviour. The other was not so obstinate but almost gone for this world, and so exhausted and stiff that there could hardly be hope for her recovery entertained. As they both were only a few yards' distance from my boat, I went repeatedly to them, but with no success.

At noon preached before a large number mingled with some Bráhmans. At last they gave vent to their rage, and a great confusion and noise ensued. After much fruitless talk and argument some went away, others took the subject up. It was in their eyes utterly absurd in us to assert, that Jesus Christ alone could save, whilst, they said, his name is not even mentioned in their Shástras. In vain did I try to show them that unless an efficacious atonement for sin is made, it could not be pardoned, and that this atonement our Lord Jesus had made. Again, some one interrupted me and a terrible shout of "Hari-bol" followed; at last our opponents had one by one left the place, but the people seemed very light and noisy this time; and we withdrew, somewhat discouraged. Boats are coming in great numbers chiefly from Tipperah, Barisál, west and south of Dacca.

After a little rest, went again in another direction under a large tree and preached for a good time without being interrupted. Many listened with great anxiety and were eager for books. We were sent home by repeated shouts of "Hari-bol." A Bráhman from Backergunge stayed a long time with us in the boat, but appeared quite ignorant of our religion. He was, however, very accessible and promised to read the New Testament carefully. I advised him to call on Mr. Page in Barisál who would give him all needful instruction.

In the evening we could not proceed to preach, because some hundreds were waiting near our boat and begged us to preach here. This we at once agreed to; but the multitude was so large, that with our greatest efforts and on an elevated spot only half of them

could hear us. They were, however, remarkably quiet and attentive as long as preaching was kept up. Afterwards a terrible and deafening noise for books took place. Distributed a good many from our boat; but it went on, one crowd giving way to another till dark, and even then we could not refuse to meet the wishes of some applicants. Four Bráhmans from Backergunge wanted to speak with me after 7 o'clock. I sat on board of the boat with them, and was very much pleased at their attention and humble manners. They received each a New Testament. Two other Bráhmans from Bikrampur came afterward and stayed in our boat till 9 o'clock, they also showed satisfactory signs that they were thinking on what they had heard during the day from us.

25th, Bathing-day.—Last night we enjoyed but little rest, jammed in among hundreds of boats, the shouts of Hari-bol and the coming in of boats throughout the night made the place as noisy as in the day. Went out preaching in the morning, several hundreds surrounded us, but we were soon interrupted. Some deafening shouts of "Hari-bol" stopped us altogether. Then I waved my hand, and after a silence was restored, I said; "You may shout a thousand times 'Hari-bol,' but preach I shall, and I will tell you of one who is the real Hari of sin." The heat and bad air of the crowd almost made me faint, but we had not time to think of such things. Several began in an agitated manner to refute what we said. One was a man, with whom we have a battle year after year and always about the same thing. The crowd increased, and at last they shouted so repeatedly Hari-bol, that we thought it prudent to go to another place.

Going to the boat, a respectable young man from Narkyan-ganj visited me, he was yesterday with us, and begged for some tracts. Several Bráhmans also called on us in the boat and inquired more fully of what they had heard. One sat for some hours, but his mind seemed as hard as stone, and he only showed off his cleverness in arguing.

For the third time the above, young man called, besides his attending several times our preaching out of the boat, and seems to be in good earnest. He showed great anxiety to know all

about the way of salvation, and told me confidentially that he feels as if he ought to embrace this religion, but some obstacles were in the way. On asking what these were, I could see that he was serious.

A Bráhmán, who gave us repeated hopes, called, but his mind is very unsettled and, I fear, he will never come.

A Bábu, employed in the Magistrate's Court at Dacca paid me a visit, chiefly, I believe from his talk, that I should admire and praise him, but for this he looked in the wrong place.

From 3 o'clock till evening our boat was stormed by hundreds and hundreds of all classes of people. Such pressing, anxiety, and cries for books I never before witnessed throughout my Missionary life. We distributed tracts and gospels with great care. But there was no end. Fresh crowds, chiefly Bráhmáns, came. Many neatly dressed Bráhmáns submitted to be pushed about and to be wetted with water and mud, yet they persevered. But there were a few wicked men, who made fun of us. Two or three tracts and a gospel were torn in pieces by these on the spot, perhaps because they were disappointed in not receiving a larger book. To prevent further destruction, I ordered one of them to be brought to my boat. The boat people brought him, and I spoke seriously with him, telling him that there is One above, who will bring him to account for his wickedness. He was greatly agitated, fearing lest I should give him a beating; but this, of course, I had no thought of doing, but sent him off. The scene now changed. Shortly after a crowd of angry and grim-faced people, with Bráhmáns at their head, rushed towards my boat and demanded justice for my interference with that Brahman. They utterly denied that he tore a tract; but as we saw it, their assertion had not much weight. By their cries and threatenings the crowd increased I believe to about a thousand of all ranks. Part of them were mere spectators, others stood on our side, but others went on using violent language. I explained to them my orders, and told them by whom and how our books were printed and distributed, and that the first man who dared to destroy them I would catch again. They, especially one Bráhmán, employed as a writer

at this place, went on and grew in courage. During this uproar, several Bráhmáns in the boat demanded my presence, because they had come to converse about our religion. The crowd outside, however, did not permit us to talk long, for they steadily increased in impudence and became almost intolerable in their savage behavior. Force to drive them away, I could not, as a Missionary, use; hence only one way was left open to prevent a tumult, namely, to move our boat over the river. I ordered to open the boat and under repeated tremendous shouts of "Hari-bol" of hundreds and hundreds on shore, we put to on the opposite shore. Many Bráhmáns came to our boat for books and as they saw and heard nothing of what had just happened on the other side of the river, we consented to their wishes.

A singular and novel sight was enjoyed to-day. Two women, not of high rank, begged hard for books in the crowd. We hesitated, because we thought they would be mis-applied. At last they received a tract and a gospel. No sooner had they got them, they sat down under a tree, opened the gospel and to the utter amazement of the crowd began fluently to read. They came a second time, and I gave them gladly another copy of each.

At night a Babu from Suderápúr, Dacca, called in a dingi and began to wash his mouth and face just near my window, putting questions upon questions. I patiently waited till his washing and coughing was done, but he felt vexed at it, and said: "Sir, won't you answer me?" I told him that as he pretends to have attained some education at the Dacca College, he certainly could not expect me to talk with him as long as I was hardly secure from getting wet by his washing. He then stopped, and our conversation took the proper way.

Strange to say, that looking over the place, there was not only no decrease of pilgrims, but a positive increase, which was seen by the multitudes of boats for two miles distance along the river. Felt rather depressed in spirit; and the difference of a Sabbath-day spent among God's people and one spent, like to-day, in Satan's camp, struck me painfully. The sight of hundreds and hundreds of immortal beings devotedly bathing, with the belief of

being freed from sin, the murmur of the Brāhmans repeating their Mantras, the constant yells of Hari-bol which were echoed by hundreds in different directions and the opposition experienced to-day, all this made my heart sick and groan for their deliverance. How insignificant I appeared to myself with my few native preachers among these forty or fifty thousand idolaters! How little effect apparently seems to attend our preaching and distribution of the Word of Life!

Yet there was some thing like a voice whispering: "Work while the day lasts." We have promises which not only foretell the conversion of many, but the utter abolition of all idolatry. Still, on such days the truth is more powerfully conveyed to the heart of the Missionary, that all our preaching and distribution of the Scriptures will operate but little, if we do not plead for the conversion of the people on our knees in unwearied prayers.

26th.—Moved our boat to one end of the Bāroni. Had many people to hear us but our voices were gone, and so we were obliged to retire to our boat. Distributed many tracts and gospels. The boats around us were chiefly from Barisāl and Tipperah, and as they had no opportunity of hearing us before, they received the Word gladly. The tracts and gospels were by many carefully wrapped up in cloth and many near us were reading the contents of them aloud.

After some hours' stay we moved again towards the middle of the place. Soon some people came for books. I conversed with a Brāhman on board about noon, when in a few minutes a large crowd had collected and again preaching followed. Several Brāhmans readily admitted the truth, and again one tried to comfort me by saying: "Your religion will be accepted by us all by and by, but you must wait a little longer, and have the Kali-jug first ended." In contrast of this a not very learned Sudra bawled from the crowd: "We will not take your books, nor your religion, keep them with you, we will not change the religion of our fathers." I told him he need not fear, we compel no one to accept our religion, and as for books, there are hundreds of others who most gladly receive them. He then went on quoting some Shlokas of a

Shūstra, which was utterly unknown to the by-standing Brāhmans. They advised him not to bring such trash, and to keep his wisdom for himself. And after this he went away still calling out, "We will not accept Jesus Christ, nor your books, we have our own way of salvation," &c.

Again we distributed a good many tracts and gospels, not one was torn, but the number of applicants increased so rapidly, and the noise grew so deafening, that I feared lest a second uproar should take place, and in the midst of stretched out hands and shouts of Hari-bol, the boat was moved away. Many went along up to their waists in the water and mud, and to some of them a gospel was given.

About 3 o'clock we left this place and took our way homeward. On the way, every now and then, hands were stretched into my boat which were not sent away empty. After sunset put to on the Megna near Munshiganj on a chur, and after worship we were glad to enjoy a quiet night and a refreshing rest.

27th.—Went up to the village, had worship with a few of our Christians, and then a walk of two miles to my boat. On the way some Brāhmans and other people went along, and we had an animated conversation about the attributes of the Brahmaputra and those of our Saviour, but we could not at all come to an agreement, and parted from each other. Towards evening had some blowing, but our boat was in creek near Firanghi bazār, and we had nothing to fear.

In the evening I baptized a native physician, in the Dulaserrī river. Many Musalmāns and Hindus were spectators; I gave them an address, especially pointing out the design of baptism, that they may not conclude we have anything to do with the Hindu notion of the Gangā. Several light-minded Indigo sardārs made some disturbance, but were silenced. They argued a great deal, but nothing worth mentioning.

28th.—I decided not to proceed to Nārāyan-ganj, and its neighborhood, but at once to return to Dacca. The hard work we had at the Bāroni, with exposure to the sun almost all the day left me far from well, and I must postpone further travelling till the rains have properly set in.

THE ORIENTAL BAPTIST.

JULY, 1855.

Theology.

SALVATION, THE WORK OF GOD.

In the 19th chapter of Matthew, from the 16th to the 26th verse, we have the narrative of a very interesting interview between our adorable Saviour and a young Jewish ruler, and of the conversation which ensued thereupon between Christ and his disciples. This incident conveys instruction particularly to the wealthy, but not to them exclusively. All classes may derive instruction from it. That question, especially, and the reply to it, in which the principal teaching of the whole seems to be comprised, may have a bearing, wide as the fallen race of Adam:—"Who can be saved?" "With men this is impossible; but with God all things are possible." Salvation is an attainment, entirely out of the reach of human power or goodness. It can be achieved and bestowed only by God.

Of this truth, we may find full demonstration in what is recorded of this young man. That this demonstration may be conclusive, two things are necessary to be assured of; first, that the young man was, at least, a fair specimen of human nature; secondly, that what was required of him is no more than would be required of any person in order to his being saved by works. These two things being ascertained, we may conclude that, if this man failed, any other man would have failed in the same attempt.

Of the young man here introduced to us as making the experiment of being saved by works, we may say he was more than an average specimen of human nature. Compared with the generality of men, he was an excellent person. He thought about the concerns of his soul. He had proposed to

himself eternal life as a chief object of pursuit. He lived, it must be remembered, under the dispensation of works. Those words had sounded in his ears times without number, "Which, if a man do, he shall live in them." Lev. xviii. 5; Neh. ix. 29; Ezek. xx. 11, 13, 21. He was accustomed, from his childhood, to that idea, which breathes in the whole of the Mosaic law, that it is by keeping God's commandments life is to be obtained, and he had exercised himself, from an early age, in endeavoring to fulfil this requirement. One would expect that if proficiency were attainable in any act or habit, it would be by such a life-long practice of it. And this young man seems, indeed, to have thought that he had attained proficiency. He was, probably, such a man as stood very high in the estimation of his acquaintances: and if Jesus, who knew his radical deficiencies, yet "loved him," as Mark tells us, for his zealous attachment to what he considered to be his duty, doubtless the world in general loved and respected him to a high degree, and his friends would have been ready to say of him, "If any man will work his way to heaven, this man will." Yet he failed in his eager and laborious attempt. Surely, dear reader, you cannot flatter yourself that you possess more strength of nature, or firmness of resolution, than this young ruler, so as to accomplish what he could not.

One point remains to be examined: Were the demands made on him greater than will be made on any one who wishes to work his way to heaven? Let us consider. Surprise has been felt by many at the reply of the Savi-

our to the question. "What good thing shall I do, that I may have eternal life?" On another occasion, when Jesus Christ was asked by the Jews, "What shall we do, that we might work the works of God?" he replied, "This is the work of God, that ye believe on him whom he hath sent." His answer here was very different, "If thou wilt enter into life, keep the commandments." The explanation of this must be found in the spirit of the enquirer, which was accurately understood by the Saviour, and to which, rather than to the terms of his query, he directed his reply. His intention was as if he had said, "I have determined so to act and live that my obedience shall ensure me heaven: I have made some progress in the attainment of this object, but I come to thee, as to a teacher sent from God, to ascertain, beyond the fear of a mistake, what is really essential to the accomplishment of my purpose." Thus he asked in the spirit of the law, and Christ, that the law, by showing him his weakness, might be a schoolmaster to conduct him to himself, answered him in the language of the law, "Keep the commandments." Now the young man was quite accustomed to the demands of the law, and, as he understood them, had performed them to his own satisfaction, especially those which lay down our duty to our fellow-men, to which, in the first place, Christ chiefly directed his attention. Hence his quick and ready answer, "All these things have I kept from my youth up." But in his further pursuance of the question, Jesus began with the first commandment, "Thou shalt have no other gods before me," giving to it its full spiritual attitude, and applying it at the same time to a subject, on which he well knew the young man's infirmity. By the test he proposed, he set before him two things, as rival candidates for his affections, his riches and worldly enjoyment, and God's favor and heavenly treasure. Alas! it immediately appeared that the former was preferred. Something possessed his supreme love instead of God, so that he was living in habitual disobedience to the first of the ten commandments. What then was demanded of this young ruler, which is not, in substance, required of us all, though not in precisely the same form? And if, under the correct demeanor

and amiable conduct of this young man, was found lurking a perpetual indulgence of such a glaring sin, depend upon it, that if the most devout and scrupulous person, that ever sought to enter heaven by his works, were weighed in the balance of God's holy law, he would be found equally wanting. Other things may stand in rivalry against the love of God and obedience to him, besides riches, and be equally detrimental. There were some, to whom Christ said, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John v. 44. Others are described as, "lovers of pleasure more than lovers of God." 2 Tim. iii. 4. Again the principle is laid down, "If any man love the world, the love of the Father is not in him." 1 John ii. 15. Of the Jews, Paul testified, that, "going about to establish their own righteousness, they had not submitted themselves unto the righteousness of God." Rom. x. 3, and of multitudes did the Saviour assert, "Ye will not come to me, that ye might have life." John v. 40. By a fair inference from these passages, we might apply to other classes what was originally spoken of the rich, "it is easier for a camel to go through the eye of a needle," than for an honour-seeking, pleasure-loving, worldly, self-righteous, or unbelieving person "to enter into the kingdom of God." Thus as Jesus beheld his disciples, and said, "With men this is impossible," so does his word look in upon all our hearts, and pronounce the same humbling decision.

By a timely reception of this truth, we may avoid the great unhappiness of self-righteous men, who labor hard and long to lay a foundation for peace in the quicksands of their own good works, but find all their efforts fruitless. Let us, therefore, dear reader, at once confess our sinfulness and utter weakness, and look for the remedy, which is placed in immediate contiguity to the discovery of the disease, in the blessed words, "With God all things are possible." Yes, it is possible with God to procure full salvation for wretched, dying men, to reclaim the lost, to pardon the guilty, to cleanse the defiled, and raise the hell-deserving to the inheritance of heaven.

Two things are impossible to men: first, to render a perfect obedience; se-

condly, having failed in this, to atone for sins committed. Yet both are needful to be done: the first, that God's law may be honored by a display, in perfection, of the character it enjoins; the second, that God's justice may not be sullied in the act of shewing mercy to the guilty. And both have been accomplished by Immanuel in becoming our Redeemer. He perfectly obeyed the law in his life; and all in heaven, and all on earth, who have spiritual discernment to judge aright, adore the living picture of the law in the lovely character of Jesus. And he atoned for man's transgression of the law in his death; and the truth, justice, and authority of God unite to declare that God's government is more honored and his inflexible adherence to rectitude and holiness more conspicuously displayed, in the sufferings of his own dear Son, than as if the whole race of man had suffered the unmitigated punishment of their crimes.

Thus we see that salvation is possible with God, but with none besides: for who but Jesus could have fulfilled the above purposes, and who but God could have commissioned Jesus, his only begotten Son, for the work? What an unspeakable mercy that what was possible with God, and impracticable to any besides, God has actually accomplished, and Christ is set forth in the gospel as the bread, and the water of life, the good Shepherd, and the open door, whereby the weary and wandering may return to their Father's bosom. Reader, avail yourself of these advantages. If you are wandering on through your probationary course, without regard to the will of God, without desire for his glory, without preparation for eternity, O return at once to the feet of this Almighty Saviour! If you are seeking salvation, do not wait to discover your weakness by a series of fruitless toils and painful disappointments, but acknowledge at once your own inability, and cast yourself on the power and mercy of the Friend of sinners!

Christians, whose hearts are oppressed by the sight of the heathen, and in reference to their conversion, and the progress of the Saviour's cause, are ready to say, "By whom shall Jacob arise? for he is small," take courage to labor and to pray, for what is impossible to men, is possible with God, and he will give to his Son, your dear Re-

deemer, "the heathen for his inheritance, and the uttermost parts of the earth for his possession."

J. P. M.

THE MYSTERIES OF THE DIVINE GOVERNMENT.

"Clouds and darkness are round about him; Righteousness and judgment are the basis of his throne."—Psalm xcvi. 2.

THE physical and moral governments of God as well as the sacred Scriptures testify to the incomprehensibility of the Divine nature. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" are the words of a challenge given ages ago, but which no man has yet ventured to meet. We sit to the investigation of the Divine character; but when we reach the boundary of human thought, we are compelled to retrace our steps with the exclamation: "Lo, these are parts of his ways; but how little a portion is known of Him!" we strive to scan the operations of the Divine mind and to climb high to an adequate conception of Omniscience; but soon are we convinced of the fruitlessness of the effort: "Such knowledge is too wonderful for me: it is high, I cannot attain unto it." We press nearer and nearer God's throne in the hope of comprehending his mysterious counsels; but suddenly we stop: "For he holdeth back the face of his throne and spreadeth his cloud upon it." The light of reason and of nature helps us to a certain distance; the lamp of Providence guides us a little beyond: and the effulgence of gospel glory lights our path further still; but beyond the stretch of revelation's rays we can see nothing, for "clouds and darkness are round about Him." Our minds will never fully apprehend the divine perfections. It is true that in heaven, with our intellects expanding under the radiance of God's throne, we shall know many mysteries which the debasing influences of earth deter us from unfolding; but even in eternity we shall be forever measuring the heights and depths and breadths and lengths of the perfection of the Almighty.

Our text, however, has reference, not to the nature of God; but to some of the features of his government. God is here seated on a throne based on

righteousness and judgment. He is universal King. The sentiment of the passage may be expressed thus: Though there are many things in the providential arrangements of the divine government which are mysterious, and which we are disposed to attribute to injustice in God; yet were we sufficiently acquainted with his plans and purposes we should discover that there is no unrighteousness in him. Whether we understand his dealings or not, of this we may be certain that, "righteousness and judgment are the basis of his throne."

I. Let us consider the first clause of the text: "clouds and darkness are round about him." There is evident allusion in these words to the sufferings, both physical and mental, which afflict our race and the penalties to which they are subject. No condition in life is exempt from sorrow. Certainly the ultimate cause of all this evil is to be found in the introduction of sin into our world; but we are frequently at a loss to determine the immediate cause of many of the troubles that befall us. Poverty and physical wretchedness have become the companions of men who are "diligent in business, fervent in spirit, serving the Lord." Failing to detect the justice of God in such a procedure, we are tempted to the belief that God works his sovereign will, utterly regardless of the amount of unmerited evil he brings upon his most faithful worshippers. Joy and sorrow seem to be indiscriminately scattered among men, so that the good are frequently in the depths of poverty and bowed down with grief whilst the wicked become rich and are glad. How many dispensations occur which are wrapt in profoundest mystery! How dark and broad are the shadows which overspread the prospects of human life! If famines and plagues and pestilences are designed to punish the rebellious among men why do they pitilessly sweep away so many innocent children? Why should the iniquities of the fathers be visited upon the children and the children's children, even unto the third and fourth generations? Why should the moral defects of a parent be inherited, as they sometimes are, by his offspring? Why should physical maladies become constitutional in posterity? Why should the infant groan in agony beneath the very eye of the fondest of mothers? Why should the man of God be ap-

pointed to endure protracted suffering? Why should just one false step in life ruin an entire family? Why should the innocent suffer with the guilty? History has recorded many glorious victories and triumphal processions, and has extolled the deeds of the great. But she is silent concerning the groans that have ascended from the battlefields, the weepings of widowhood and the beseeching cries of orphans. Why should innocent thousands be constrained to suffer on account of the private hate or the unhallowed ambition of princes? Why should man be introduced into this world and, as soon as he has learnt to enjoy existence, be suddenly enveloped in the terrors of death and enshrouded in the gloom that hangs over the sepulchre? Why should childhood in its innocence and youth in her beauty, and manhood in his pride suddenly decay and furnish food for the revelry of worms? Why should men be sent at all into the world, when it is heaven's appointment that "man that is born of woman should be of few days and full of trouble?" Infidelity replies: "God is unjust." But the Bible says that though "clouds and darkness are round about him," yet "righteousness and judgment are the basis of his throne."

II. This then, is the way in which the Divine Spirit meets our enquiries on the subject of these mysteries: "Righteousness and judgment are the basis of his throne." We are furnished with no solution of the difficulty; but we are told that which satisfies us on the most important point involved in it, viz: the justice of God. Still, however, there do exist some considerations which help us in obtaining a solution, to a certain extent satisfactory, of the mysterious phenomena that characterize God's providential government.

1. God's providence is so constructed as to meet the requirements of man's actual condition. Man obtains his bread by the sweat of his brow, because in the present constitution of things he is supplied with a motive which compels him to labor. The sufferings of man originate in causes instituted by God himself. But when we ask why so much evil should be abroad, we must not look for a reply to the nature of things. The necessity clearly is in *man*. These evils are requisite to retain him within the limits of legitimate action, and are necessary to prevent

other greater evils. God's providence is especially adapted to a race of beings prone to evil.

2. All physical evil is the result of moral defection. In other words, sin is the latent cause of all human suffering. Who will deny the justice of God in the infliction of pain as a punishment for guilt? Sin lies at the foundation of all the diseases, and famines, and wars that devastate our earth. To the moral faculty implanted in every breast, the character of God stands justified; and it becomes evident that every sorrow in the universe, owes its origin and its strength to the transgression of God's moral law.

Though the above considerations will serve to meet the difficulty in a general point of view, yet our thoughts recur perhaps to particular cases that appear strangely inscrutable. In all such investigations however, let us set out with the following principles:—

1. God's supreme design in the government of the world, is the manifestation of His own glory. I deny not that He seeks to communicate happiness to his creatures; but this is subordinate to the exhibition and vindication of His own character. He is benevolent and seeks the comfort and welfare of men. It is His desire that all His creatures should be happy; at the same time His justice must not be compromised. The physical adaptation so prominent every where proves the divine goodness; and if there were any thing wanting to complete the testimony of nature, the defect is more than supplied by the incarnation and death of the Son of the Highest—facts which incontestibly show that God not only seeks, but has made the greatest sacrifice possible to effect the recovery of man. Still benevolence is not suffered to encroach on the province of eternal justice, and where God's glory is concerned, all inferior considerations must be overlooked.

2. God is a Sovereign. He executes His will amid the armies of heaven above and the inhabitants of the earth beneath; and there is none that can stay His hand or say unto Him, What doest Thou. And yet there are men always to be found, who are ready to impugn the character of God's providential arrangements. They talk loudly and long of the unmerited evils, incident to the human family, and with blasphemous arrogance condemn the proceedings and impeach the wisdom

of the Most High. Though God is a Sovereign, He is not despotic, for He governs according to the dictates of essential justice. At the same time, we should rejoice that His sovereignty is guided by infinite wisdom and goodness. There are innumerable things both in creation and providence which can be accounted for, on no other ground but Divine sovereignty.

3. It is impossible that God should be unjust. Injustice is opposed to His very nature. An unjust God is no God at all, because injustice argues imperfection, and all imperfection is weakness. Again, we admit that eternal existence can be predicated of absolute perfection only. For decay is the result of the influence of some antagonistic element. That which is subject to any such influence cannot exist eternally, and consequently cannot be absolutely perfect. Now God is eternal and His throne is established for ever and ever; therefore not only must He be possessed of absolute perfection, but His throne, His government—must be absolutely perfect. "Righteous and judgment are the basis of His throne."

Often does it occur that that which we know not at the time a providential dispensation befalls us, we learn after the storm has ceased and the excited passions are lulled to rest. God does not design to punish His people when he sends them affliction. Their chastisements are designed to avert some greater evil and to purify the motives and sanctify the affections of the soul. Hence a child is removed, or a parent dies, or worldly resources fail. So long as the heavy cloud continues over-head and the pitiless storm is descending, we are dumb with amazement, we cannot acquiesce in the Divine will, because we see not the divine purpose. But when the clouds have blown over and the heavings of the bosom are gradually subsiding, then we begin to see the wisdom of our Heavenly Father.

Yet there are other mysteries in Providence too dark for us to penetrate. But the revelations of the judgment-day will for ever dispel the clouds that now overspread the counsels of the Eternal; and in confirmation as it were of the truth of our text, the transactions of that day will be closed with the approving shout: "Just and true are thy ways, thou King of saints."

We have been engaged in contemplating a throne enshrouded in "clouds

and darkness." But forget not that there is still another throne—a throne radiant with the ineffable glory of a reconciled Father. Let us ever keep our eyes fixed on that. There are no clouds and darkness investing Him who is revealed in the person of Christ. The invitations of the Gospel contain no mysteries and indicate no reserves. All are welcome who choose to come.

The Saviour's mercy is boundless, His power to save is infinite—His love is deathless. There is nothing about His throne to repel the sinner thence. There is compassion in His eye; there is unspeakable tenderness in His look. Fear not to approach Him. Light and glory are round about Him: love and faithfulness are the basis of His throne.
Dacca. R. R.

Poetry.

"THERE IS HOPE FOR THEE."

THERE is hope for thee, poor erring one,
With sin and sorrow cursed and crushed;
Through the thick darkness gleams the sun,
With pale sad beauty flushed:
The lone wind sobbeth not so loud,
Heaven's breath is kissing flower and tree,
The blue sky bursts through yonder cloud—
There is hope, poor soul, for thee.

There is hope for thee, poor erring heart,
All torn and bleeding and unblest;
There are balm-leaves t' anoint the part
That festers in thy breast;
There are crutches for thy trembling limbs,
Till they are firm, and strong, and free;
There are holy thoughts and prayerful hymns
Breathed forth, poor heart, for thee.

Yes! there is hope for thee, poor soul,
All wild and wayward as thou wast,—
So let thy future moments toll
The death-knell of the past.
There are eyes that strain to see thee start,
And bosoms panting like a sea;
Press onward, then, poor sorrowing heart,
For there is hope for thee!

Narratives and Anecdotes.

TOM FOWLER, THE BOATMAN.

"Is there a spare room hereabouts to be let, ma'am?" said an elderly gentleman to a fisherman's wife, who stood at her cottage gate.

"Will you please to walk in, sir," said she, curtsying, "and then you can tell me what you want."

The stranger entered the neat parlor, and instinctively walked to the window facing the sea.

"You know," said he, "the new house that is building yonder? That house will be mine, and till it is built, I am lodging at

the next town with my family, but I must be over backwards and forwards every day; and I want a room to be quiet in when I am tired; such a room as this would be just the thing."

The bargain was struck, and not many days after, the stranger, whom we will call Mr. Holt, said to his landlady, "I like to have an hour in the middle of the day to read God's word; now, if you would come in, and invite any of the neighbors, I will read to you."

"I shall like it very much, sir," replied

she, "though I don't know what my husband would say if he should ever come home while we are all together—but at present he is out fishing, and we can but try."

The neighbors were invited, many gladly came; and though old Tom Fowler himself some time after discovered what was going on, yet he contented himself with skulking into the kitchen, and swearing at the goings on in the parlor, and perhaps giving his wife an extra blow afterwards, and a few harsh words. Tom was a very hardened sinner, he had grown old in sin; he had known what it was to be taught the right way when a child, but he had chosen the paths of death, and "was in almost all evil in the midst of" his wicked associates.

Meanwhile, Mr. Holt went on daily with his labor of love, and his audience increased, so that the little room would not hold them, and those who could not find seats, stood in the passage.

More than once he fancied, while reading, that he heard the voice of a man sobbing in the passage, but he did not think afterwards to inquire.

On one day, however, he was speaking to his labor company concerning the love of God to poor sinners, as shown in the death of Jesus, when he spoke to them somewhat as follows:—

There were two men of bad characters, they were thieves, they were hardened against God and man; they feared not God, neither regarded man, and at length they were caught and condemned to die.

The day of their death was the most momentous day that has ever dawned on man since the fall. It was the day on which the Son of God, having been betrayed by one of his own followers, and accused by his countrymen to the Roman authorities, had been condemned to death by Pontius Pilate as a malefactor unworthy to live.

In order to make his death more ignominious, he was placed between these two convicted thieves, who, in spite of the nearness of their own death, and the extremity of their present suffering, were as hardened and wicked as ever. For, hearing the priests and Pharisees blaspheming the holy Jesus, they employed their dying breath in echoing the imprecations.

Was there ever greater guilt than this? Could there be any doom for such sinners short of eternal punishment?

But even for such sinners as these there may be mercy! Even at the last hour the grace of God touched the heart of one of these men.

Is there such a sinner now listening to these words? then say to yourself, Is there not mercy for me also?

The dying thief first turned to his companion in sin and rebuked him, asking him,

if he feared not God, and owning that *they* indeed suffered justly, receiving the due reward of their deeds.

He declared, at the same time, his conviction of the innocence of the Lord Jesus, acknowledging that *He* had done nothing amiss. Then turning to Him who was hanging between himself and his fellow malefactor, he said, "Lord, remember me when thou comest into thy kingdom."

And the immediate answer of the Lord Jesus was, "Verily, I say unto thee, to-day shalt thou be with me in paradise."

"Now," said Mr. Holt, "one of the snares by which Satan keeps poor sinners to himself is this. When they hear of Jesus, and His grace to lost, guilty creatures, he says to them, You are too bad; remember what you have done; you have been a thief and a drunkard, you have taken God's name in vain, you have beaten your wife and neglected your children, and you have led others to be as bad as yourself. You cannot expect God to forgive you in your present state, but you must wait and lead a new life, and then, perhaps, you may be forgiven."

But see now how different is God's way; see this poor wretch; he had lived in sin and was dying for his sins, blaspheming with his latest breath the only one who could save him, the very one who was bleeding and dying there, that He might be able to save him.

Is there such a sinner here? Do you not see by this dying thief's example that there is hope for you?

Turn to Jesus as *he* turned; believe in his love and power as *he* believed; and this very hour there is pardon and joy in store for you.

But you must observe that this dying criminal believed in Jesus. He saw him hanging on the cross near to death, yet he believed he should live again—that he should come in his kingdom. He believed also that Jesus could forgive sin, and he was willing to do so. He wasted not his dying breath in many words, but his faith clung to one who possessed almighty power, and who had exhaustless grace.

Poor sinner, look on Jesus as he is lifted up on the cross, know that he hung there for sin, and if you are a sinner, no matter how vile, only look unto Him, turn from your sin to Him, and say, "Lord, remember me when thou comest into thy kingdom."

Jesus will not upbraid you with your past offences, "though they be red as scarlet, and many as the sands on the sea-shore."

"Sir," said Mrs. Fowler, next day, before the reading, as she brought in a loaf of bread and a pot of fresh butter on a little tray, with a jug of spring water, "Sir, haven't you heard somebody a-crying sometimes lately when the door has been open?

Well, sir, that's my poor husband, he has been taking on sadly; he was home last night; but I do not think he slept a wink, and he kept crying out what a sinner he is, and how he wished he could see Jesus, and ask him to forgive him, but he don't believe he shall ever be forgiven. He is out now again fishing."

"Indeed, Mrs. Fowler," replied Mr. Holt, "I am very thankful to hear this; I will take the first opportunity of speaking to him."

Mr. Holt was not long before he met Tom, and found that indeed the arrow of God's word had pierced that hard heart; at first he could hardly credit the assurance that there was mercy for him—full, free, present mercy and salvation. But his was a desperate case, and Mr. Holt made him see that, however the moral and religious may try to get to heaven by some good deeds of their own, there could be no hope of so vile a sinner as Tom doing anything to wipe off such a long score as he had run up against himself; and so Tom was wise enough to come to Jesus just as he was, without any attempt to mend his case by patching up excuses, or by multiplying prayers. So Tom Fowler resolved to come to Jesus like the thief on the cross, and ask Jesus to remember *him* when he should come into his kingdom, not because of what Tom had done, or could do, but because of what Jesus had suffered for sinners.

Had it not been for this, Tom might have died hardened in sin, like the other thief, for he was quite as bad as the man who died hardened in his unbelief and blasphemy.

Instead of which, Tom believed in the power and willingness of Jesus to forgive even such a blasphemer as he had been, and he found that this belief was a mighty engine of strength against the power of sin.

Tom, from that day forward, became a true Christian, and by God's grace, has been enabled to walk as such, and to adorn the doctrine of that holy Saviour whom once he blasphemed.

Tom has now walked in this holy way for more than eight years, an ornament to his Christian profession; and when he ceases to dwell on earth, he will go for ever to be with the dying thief in the presence of that Jesus whom once he hated and despised.

And there, reader, you may join him if you will. Jesus is ready to receive you if you are ready to come. *This day* you may be translated out of the kingdom of Satan into *His Kingdom*, if you will but come to him acknowledging that your only desert is death, but believing that He whom you have hated and despised, is ready and wait-

ing to accept and receive you, as soon as you come unto him.

Old Mr. Holt also, still lives, his house was built in course of time, and he became a great blessing in the little hamlet. He continued to read to the poor fishermen and their wives, meeting them at their different cottages in rotation. Tom Fowler is not the only hardened sinner who has been reclaimed and converted through these simple meetings; and no wonder, for the word of God is the appointed instrument by which sinners are converted; and if, when we know the grace of God ourselves, we would be useful in communicating that knowledge to others, let us use this sword of the Spirit, and we shall not use it in vain; for it is written, "My word shall not return unto me void, but shall accomplish that which I please, and prosper in the thing whereto I sent it."

Use the word of God! it will convert the sinner!

Use the word of God! it will build up the believer!

Believer, use the word of God! it will feed you, and make your soul grow strong. Use the word of God! it will make you quick to discern between good and evil.

A MOTHER'S PRAYERS.

"My earliest recollections, writes a clergyman in the United States of America, 'painfully remind me of my father and the sufferings of a precious mother; but they have long since gone where no disclosures can affect them, and I relate the story of maternal fidelity as an encouragement to mothers in every sphere of life, and especially to comfort those who are exposed to such billows of sorrow as overwhelmed the soul of my dear mother.'

"My father was an intemperate man, and often very abusive in his family. My mother had but two children, and when she was made miserable by unkind treatment, she would lead my brother and me to a little spot under a side-hill, near our house, where we were screened from observation by the thick foliage of the trees which surrounded us, and there, kneeling upon a log, with a hand upon each little head, she would lift her tearful eyes to heaven, and commend us to the love and care of our heavenly Father.

"Hardships and trials soon brought my mother to the grave, and I was sent to distant relatives, who were kind in providing me temporal comforts, but 'no man cared for my soul.' As I grew up, I became more and more depraved, and at the age of twenty-one, I was vicious and degraded.

"I lived with a farmer, who often sent me to market with the produce of his land, sometimes to distant parts of the state. Once, when going to sell a load of grain, I found

myself within twenty miles of the home of my earlier days, and I felt irresistibly impelled to go and take one look of 'the cave,' as my mother called her little retreat, and see if the dear old log was still there. So, after I had disposed of the grain, I turned my horses from the direct road, stopped for the night, and reached the scene of my childhood at nine o'clock the next morning.

"There I found the bethel, the trees, and the log nearly decayed, but in the very position where I distinctly remembered to have seen it so many years before. I seated myself upon it. The grass looked as if no foot had pressed it since the dear guide of my infant days was laid in her grave. I seemed to feel her warm hand upon my head, and to hear her trembling voice supplicating blessings for me; mercies I had despised, privileges I had abused. The anguish I endured, I can never describe. On that spot, for the first time in my life, I felt myself a wretched sinner. I could not tear myself away till I had obtained some relief to my tortured conscience, and it was near sunset before I left the sacred spot. I did not leave it till I had resolved to devote the remainder of my life to God; to leave all and follow Him; and by his grace I trust I have been enabled, though imperfectly, to keep that resolution.

"My precious mother's prayers were answered, and I, 'a miracle of grace,' am a monument of the faithfulness of a prayer-hearing God."

THE HAND THAT SAVES US.

Two painters were employed to fresco the walls of a magnificent cathedral. Both stood on a rude scaffolding constructed for the purpose, some forty feet from the floor. One of them was so intent upon his work that he became wholly absorbed, and in admiration stood off from the picture, gazing at it with intense delight. Forgetting where he was, he moved back slowly, surveying critically the work of his pencil, until he had neared the edge of the plank upon which he stood. At this critical moment his companion turned suddenly, and, almost frozen with horror, beheld his imminent peril; another instant, and the enthusiast would be precipitated upon the pavement beneath. If he spoke to him, it was certain death; if he held his peace, death was equally sure. Suddenly he regained his

presence of mind, and seizing a wet brush, flung it against the wall, bespattering the beautiful picture with unsightly blotches of coloring. The painter flew forward, and turned upon his friend with fierce upbraidings; but startled at his ghastly face, he listened to his recital of danger, looked shuddering over the dread space below, and with tears of gratitude blessed the hand that saved him. Just so, we sometimes get absorbed upon the pictures of the world, and, in contemplating them, step backwards, unconscious of our peril, when the Almighty, in mercy, dashes out the beautiful images, and draws us, at the time we are complaining of his dealing, into his outstretched arms of compassion and love.

A QUARTER OF AN HOUR WITH A BAD BOOK.

ABOUT twenty-five years ago, I formed a most intimate acquaintance with a young man of fine education and good talents, and we soon became bosom friends. One morning, at a street corner, he handed me a book, which he said he could lend me for only one quarter of an hour. We stood at that corner for a few moments, while I read a few pages in that polluting volume. I handed it back to him, and never saw it again; but the poison took effect "the sin left its mark." I cannot erase the effect of the impure thoughts which in that quarter of an hour that vile book lodged in my heart, and which, may God forgive me, I harbored there. I can and do pray against the sin, and trust by God's grace yet to conquer it; but it is a thorn in my flesh, and still causes me great bitterness and anguish.

Young men, as a lover of your souls, I tell you in all sincerity that there is nothing which I would not willingly give to have the veil of oblivion cast over the scenes and the sentiments of that corrupt volume, which still haunt me like foul spectres during my hours of private devotion, in the sanctuary, and at the communion table. Oh, what sad work did that quarter of an hour make upon a human soul! *Young men, beware of bad books.*

My early friend, after well-nigh accomplishing my ruin, became a dissolute man, imbibed infidel sentiments, and at last, as I greatly fear, died by his own hand. "Let him that thinketh he standeth take heed lest he fall,"—*Christian Spectator*.

Essays and Extracts.

THE HISTORY AND PECULIARITIES OF SATYA GURUISM.

Few, probably, of our readers are acquainted with the character and pre- tensions, or even the existence of Satya Guruism. Were it not for the

extensive delusion it has practised, it would be altogether unworthy of serious notice. Christianity has in every age been misrepresented and corrupted by sects and heresies; but Satya Guruism is not sufficiently allied to Christianity to deserve the name of even a heresy. We read of numerous sects in the early history of the Church that grew out of the fusion of Christianity with the religious systems of the East; but they were the result of that love for intellectual speculation and philosophic spiritualism common among the Oriental nations. Among the disciples of the Satya Guru, there is neither spiritualism nor philosophy. Their religious theory consists of a gross perversion of one or two ideas derived from the Christian Scriptures, blended with the rankest superstitions of Hinduism. It originated in a pecuniary speculation on the part of its founder, and owes its support to the grossly ignorant and superstitious character of the people.

Somewhere about the year 1804, Nabaghanashyám, a native of Dweepnuggur, to the south of the Padma river, visited Dr. Carey at Serampore. Here he was furnished with a copy of the New Testament and some tracts, with which he returned home. The Gospels appear to have particularly attracted his attention. He admired the power that could heal the leper, and cure the blind, and quicken the dead; but he saw not the higher life of Christianity. Viewing Christ from the Hindu stand-point, he readily admitted that He was the Divine Teacher of the *Jews*; but he denied that our Lord as identified with the Jewish incarnation was the Universal Saviour. If to teach the *Jews* He became a Jew, then to teach the *Hindus*, it was necessary He should become a Hindu. In the man's own judgment this necessity was merely hypothetical; but he might present it to his ignorant countrymen as a real necessity, sufficiently practical to awaken the expectation that the God of the Christians would shortly become incarnate among them. He therefore set out with the doctrine that he himself was the Hindu incarnation of Christ, the Satya Guru, or true teacher. To sustain this claim he professed to cure diseases independently of all medical appliances, and to grant all the requests of his disciples. At first he hesitated to assert publicly

that the Satya Guru of his religious theory was Christ, lest the prejudices of the people should be awakened. He judged, and that rightly, that the bare epithet, Satya Guru, would be sufficient to elicit the religious sympathies of the credulous villagers around him, whilst the identity of this Guru with Christ, might be taught to the initiated only. He maintained no avowed opposition either to Hinduism or Christianity, because he saw that such a course must involve the failure of his plans and the loss of a promising trade. The Hindu on the one hand, would hesitate before he identified himself with a system that demanded the renunciation of caste; and Christianity might, on the other, unravel the deceit at any time. Accordingly he permitted the retention of caste among his disciples so long as they were among their friends and relations, but sanctioned the partaking of food with Christians, when by themselves. Indeed, Satya Guruism has all along evinced a stronger desire to propitiate Christianity than Hinduism.

In imitation of the miracles of healing performed by our Lord, Nabaghanashyám taught that no disease could withstand his power. He owned a field whose earth possessed a miraculous healing property; and any sick person who, on the payment of a certain sum of money, obtained a portion of the earth and ate it, was sure to recover. All food, whether in the shape of fruit or vegetable, was effective in the cure of whatsoever disease, provided it had been previously blessed and sanctified by the great Guru; but this blessing was never gratuitously bestowed. The man who rolled himself in the dust three times a day, viz. in the morning, at noon, and at night, repeating, on each occasion, the words, "Guru satya, Guru satya, Guru satya; mithya nao," was sure of restoration to health.

The person of the Satya Guru or Mohanta, as he is commonly styled, is of course sacred. He is never approached, but the disciple prostrates himself at his feet. His food is cooked separately from that of his household, and is never shared with any one. The chewed *pán* that is ejected from his mouth is as sacred to the disciple fortunate enough to obtain it, as is "a piece of the true cross" to the deluded

Papist: it is a charm that wards off every ill. The individual whose disease does not succumb to the omnipotence of the Guru's mantras, lacks faith. No sin can be concealed from him. He can tell in the act of receiving a cup of water at the hands of a disciple whether that person has committed any great sin or not.

Of the period of Nabaghanashyám's death we have no certain information. He has, however, been succeeded by Rámdas, one of his earliest disciples, who has settled at Sánchúr, a village in the Comillah district. This individual has added to the pretensions of the system and has done much towards its dissemination. Many years ago he visited Mr. Leonard, the Baptist Missionary at Dacca, acquired some knowledge of Christianity, and returned home with a copy of the Bengáli Bible. This, he seems to have looked into; for, mixed up with other commands imposed on his followers are one or two directions of Levitical origin. Such are the laws contained in Deut. xxii. 6, 7, and Lev. xv. 19. Among the laws originating with the Mohanta are, the command to eat four times a day, and the interdiction of all animal food, whether flesh or fish, as well as of all food of a red color. To this is appended a prohibition against eating the remains of another's meal, or smoking what may be left of the tobacco in another man's *hookah*. Dipping the entire body under water is also forbidden, from a notion that the individual who indulges in the practice will be ultimately seized and carried away by the devil.

Satya Guruism enjoins celibacy on the Mohanta, and on him alone. Marriage would incapacitate him for the numerous duties he has to perform. Such is the law, though the conduct of the "reigning" Mohanta has created no small scandal among his followers. About six or eight years ago, an aged disciple dedicated his daughter, a girl of twelve years, to the service of the Mohanta. This girl the Mohanta has married, though of course he will not acknowledge it. All he admits when interrogated on the subject is, that she has been dedicated to him, and therefore employs herself in ministering to his temporal wants. The marriage ceremony in force among the followers of the Satya Guru consists of an exchange of necklaces between the

bride and bridegroom. Marriages can be solemnized by no one but the Mohanta.

All that remains to be told is the design of the annual gathering of the Mohanta's disciples. Once a year, at the time of the Dhol Jattri, these people visit Sánchúr, for the purpose of paying homage to the "true teacher." On this occasion there is held a grand nocturnal ceremony in a spacious room fitted up with an imposing row of chandeliers, each of which supports twenty-one lights. These lights are fed at the expense, not of the Mohanta, but of those disciples who may desire the accomplishment of any wish. For instance, an individual may be suffering from a disease from which he would seek relief; or he may be childless and is anxious to have a son. Well, it is his duty to prostrate himself before the Mohanta and state his request, proposing at the same time to supply a given number of lights with oil. If by any chance, a man's light is extinguished during the night, it is an indication that his prayer is rejected. Every suppliant therefore seeks to prevent such a misfortune. Some remain awake all night to see that their lamps are well fed, others keep watch by proxy. No oil can be used on this occasion but what has been purchased from the Mohanta himself. Those who are unable to pay for the article in *cash* are condemned to watch their lights in person; the rest are supplied by the Mohanta with females to whose care the lights are entrusted.

The lamps being lighted, the disciples assemble in the spacious apartment and prostrate themselves before the Mohanta, who occupies an elevated seat on which no one else dare place himself. They then follow him in a prayer addressed to the Satya Guru, the burden of which is: "O Guru, thou art true, thou art true, thou alone art true; every thing that emanates not from thee is false. O Guru, forgive us. Pardon all that is wrong in our actions and words and desires. O Guru, thou art true, thou art true, thou alone art true; there is no falsehood in thee." The prayer being ended, the people sing hymns in honor of their Guru. This exercise is continued far into the night, when all who are not obliged to watch, surrender themselves to sleep. Subjoined is the chorus of

a song designed to commemorate the annual gathering of the disciples :

"O Guru, thy wealth and sweetness cannot be concealed ;
The Debtas, compared with thee, deserve not to be worshipped.
Let us learn to know and contemplate this Guru ;
Then shall we possess a clear understanding Of the king that conquers* Yama.
Go prostrate yourselves at the feet of the Guru,
And plunge into the joy of love."

It will perhaps be asked, "What means does the Mohanta employ to keep up the delusion he has imposed on his followers? his cures cannot always be successful?" No doubt the repeated failures of his prescriptions have impaired the strength of first faith in the minds of many of his disciples. But he possesses a *Gaṇanā Pustak*, a book of astronomical calculations, which enables him to predict eclipses with miraculous (!) facility and precision! And his followers cannot believe that so truthful a prophet can be a thorough impostor. In addition to this, it does sometimes happen that nature by a salutary effort of her own, restores a patient to health. The recovery is of course attributed to the power of the Guru; and one such cure does more towards the establishment of the Guru's character in the estimation of his disciples, than ten failures would do towards undermining it.

Rāmdās, the present Mohanta, has his agents in various parts of East Bengal, whose duty it is to make proselytes and bring gain to their leader and to themselves. There is not a district in these parts in which the disciples of the Satya Guru are not to be found. At the annual meetings at Sānchār, upwards of a thousand people come together. Two branch organizations have lately been instituted, one at Jāngālyā and the other at Nānār Diggīr Pār, in the Comillah district. The people forming these *dals* as they are termed, do not visit Sanchār, though they recognize the authority of the Mohanta, from whom their teachers have received their "license."

It is difficult to form a correct estimate of Rāmdās's character. He is now about sixty years of age, and has in the course of his Mohanta-ship amassed a considerable fortune. That he

is an impostor there can be no doubt. That he wilfully deludes the ignorant for the purpose of pecuniary gain, is equally clear. He is not ignorant of the principles of Christianity. He possesses neither subtlety nor learning as a set off to the impositions he practises,—impositions altogether rude and coarse. He has trembled with fear and wept with remorse, when the law and the gospel have been presented to him; and yet he persists in the course he has found so profitable. The power of iniquity appears to be constantly resisting and overcoming the force of conviction. He appears to be advancing to the grave with a consciousness fully alive to the peril before him, but in the grasp of an infatuation whose charm he cannot withstand.

But may we not hope better things of his disciples? It is true they are for the most part extremely ignorant, —very few of them indeed can read; but a spirit of inquiry has of late years been awakened among them, and those who have learnt to read, are resolved to investigate for themselves, the doctrines of the Satya Guru. They are beginning to be better acquainted with the Gospel. A case occurred not long ago of an individual who took his New Testament with him to Rāmdās, and proposed to investigate the claims of Satya Guruism. The result of the inquiry, despite all the representations of the Mohanta, was an enlightened conviction of the truth of Christianity,—a conviction which, there can be no doubt, would have been publicly avowed, had not the hand of death interposed to prevent it. In proportion as doubts are weakening the confidence of the disciples in their Guru, in that proportion their sympathy with Christianity appears to be gaining strength. During their annual meetings at Sanchār, hundreds of them have been seated for hours listening to the Gospel.

Satya Guruism when rightly viewed, bears no proper affinity to Christianity. It is a development of Hindu superstition. Its most prominent feature is that earthliness which essentially characterizes all superstition. The follower of the Satya Guru, equally with the orthodox Hindu, needs to see the earthliness of superstition contrasted with the spirituality of the Gospel. Satya Guruism is as profoundly indifferent to the safety and sanctification of the soul, as its parent Hinduism.

Its pretensions reach not beyond the physical welfare or temporal interests of its professors. It gives no prominence to the spiritual truths which must form an essential element of the religion "that cometh down from above." It furnishes no definite prospect of the hereafter to which men are hastening; it affords no enduring motives to holiness; it generates no love to God; it does nothing to remove the death-dew on the soul, or soothe the agitation of the spirit in the hour of dissolution. It is the spirituality of the Gospel that constitutes the point of antagonism between it and Hinduism,—between it and every other superstition. Accordingly, in presenting the Gospel to the heathen, let us not be satisfied with supplying them with the facts of our Lord's life and death and resurrection; but let us give prominence to the doctrine that "God is a Spirit, and they that worship Him, must worship him in spirit and in truth." Let us set forth the high-toned sanctity, the elevated spiritual tendency of the Gospel, and place them in glaring contrast with the intensely earthly, gross, and grovelling superstitions of heathenism.

The only circumstance that makes Satya Gurmism an interesting feature in the religious history of the Hindus, is the fact that its very existence proves that Christianity is telling on the ramparts of heathenism. Whatever may have been the primary motive that led to the organization of the system, Satya Gurmism is an evidence that its followers have lost all faith in the orthodox deities of Hinduism. Nor does it stand alone in this respect. The last fifty years have witnessed the birth of numerous sects that have been thrown out, as it were, from Hinduism, by collision with Christianity. Though on the one hand, these sects exhibit a decided hostility to the truth; on the other, differing among themselves in almost every thing else, they still agree in believing that Hinduism is too far advanced in its dotage to contend successfully against the giant might of Christianity. The fact is, the religious element in the Hindu mind has begun to vindicate its independence, and to reject a priestcraft that has lived but in the moral degradation of the people. Do these movements portend nothing? Do they not show that the Gospel leaven is even now leavening the lump?

Is not the diversified opposition which Christianity has provoked, itself a pre-sage of the ultimate triumph to which she is destined?

Dacca.

R. R.

THE BENGALI HAS NO FEELING !

You may remember, gentle reader, hearing or reading last year of several portions of Bengal being suddenly inundated, and of the water continuing to rise so fast and so unexpectedly, as to produce no little consternation in many parts of the country. The district, in which it is my lot to dwell and wander, is about the lowest—morally, as well as physically, I was going to say—of any I have seen. In some directions the land is never drained dry; and all the sun and wind of the hot season does not suffice to take off the water from many a needy ryot's fields. Here, during the rainy months, villages, hamlets, and in some cases, single houses are all isolated. All communication, all travelling, all work must be performed by boat. And thousands of little dingies, most of them in shape and size not unlike the Greenland fisherman's *kaiak*, convey the precious goods, chattels, merchandise, children, persons of the indigent inhabitants from place to place in every direction. Without his boat the richest farmer is helpless, and with it the poorest peasant may be able to do something to support himself and his family. Take this away, and the villager is imprisoned almost as effectually as was the great captive of St. Helena. Give him but twelve annas worth of thin plank, and some bamboo pegs roasted in bran, and you allow him the liberty of roaming the country over.

Last year was really a frightful time for these people. The water flooded their fields, and soon buried the young crop: it rose higher and higher, and covered the little mounds on which their dwellings are erected; then higher still, till it entered their houses, and drove them up towards the roof. Their cows, and bullocks, and dogs were occasionally taken away by alligators, which to their delight had received so large an extension to their domain. And storms, following on floods, loosened the posts of their huts, and often

brought down all a man had in the world level with, or beneath the water.

But I am not going to beg, and so shall not endeavor to make out a case for your compassion. I wish merely to tell you of a little incident that occurred during the height of this distressing season.

One day a party of seven persons, with a little boy of six years of age, had gone in their "loug boat" to a dinner—for the poor man "dines out" as well as the rich, and likes a little society, some neighborly talk, and a comfortable meal as well—given them by a more fortunate friend; and they were returning home, chatty and cheerful, and doubtless only wishful that all around had the heart and the means of their kind host. Suddenly, a squall broke on them. Wave after wave burst over the frail dingy, and in a few moments the whole party were in the water struggling for their lives. All Bengalis can swim, and the seven proved no exception. With six of them it was no great task to keep themselves up, but the seventh, the father of the little boy, had a treasure which he could not abandon. He was a fine strong young fellow, and this was his first child, and manfully did he perform a father's duty. He bore up his little load with one hand, and struck out with the other for the nearest mound. But even this was far away, the water deep, the waves short and rough, the wind high, and the father fell behind his companions in the race for life. In the mean while, the servants of a Christian farmer had from their dwelling witnessed the accident, and hurriedly pushed out in the largest dingy they had. Two or three sturdy fellows paddled away with all their might towards the swimmers, and were able to pick up, one after another, the first six. But he who most needed their assistance was still a good distance away. They could occasionally see his head above the water, and made almost sure of soon taking him in. Nearer and nearer they approached: nearer still they came; and now, full of excitement and hope, they are ready to seize the sinking man, when suddenly he disappears. Not so, however, the little boy. Another stroke or two of the paddles brought the boat to him, and then, in snatching up the child, they found he was held up above the water by the

father, who himself was drowned and dead! The last strong convulsive effort of the dying man was successful in saving his first-born,—but at the expense of his own life.

Now, we are frequently, nay continually, told that the *Bengali has no feeling*. He is allowed to possess intelligence, and certain gravely defined intellectual properties; but not a few strangers in India, and people of India, cannot find charity enough in their constitution to give him credit for possessing a heart. He is applauded for being able to master any problem in science, and comprehend any subject in philosophy, and unravel many intricacies in metaphysics,—but he has no feelings! He is not formed to love! He is an ungrateful creature! All those gentler graces of heart, the kindness of humanity, the tender sympathies of man with man, love and gratitude, are said to be entirely absent, or rarely elicited. And therefore it is, that he is treated, even by the truly benevolent, more as an intellectual being, than an amiable loving creature. If kindness is shewn to him, it is a kindness which seeks to enlighten his mind, and not to melt his heart. If a great obligation is conferred on him, it consists in the education and training of his mental faculties, rather than in the touching and re-forming his soul. If the most sanguine expectations respecting him are ever indulged, they are supposed simply realizable in his attainment of a certain degree of knowledge, and demonstrating a fair proportion of refinement. And little it boots with many as to whether the heart has been affected, and its strongest best emotions drawn forth into wholesome and life-giving action.

But such people do, after all, appreciate highly, though not at its true value, the character of the Bengali. They themselves have minds, and they estimate every thing in relation to mind. What, however, shall we say of those, not a few either, who regard the vast majority of the inhabitants of this country, and particularly the ignorant, untaught, and poor, as so many brutes, and not men? One of the prime articles of a creed they have learned in India is, "I believe no Bengali has any feeling," and the second is like unto it, "I believe no Bengali should be treated with any feeling." And such men are marvellously consistent. In them we

behold that condition of faith and practice which is so rare, and yet so earnestly to be desired, in a good and disinterested cause. One never finds any difficulty in ascertaining the tenets of their faith from the tenor of their life. They are in gross error, doubtless : but they are not guilty of hypocrisy. They never scruple to allow their servants and dependents and neighbors to know what they think of them. These are invariably, systematically, and most indifferently dealt with, as though they were endowed with no immortal souls, and were born (as some victims in ancient fable are said to have been found) *without a heart* ! The horse in its stable is caressed by its owner, and the dog in its kennel is petted by its master, and words of fondness, if not of love, are lavished upon both, but the Bengálí servant who stands by his lord is never honored with any such condescending attention and familiar notice. Indeed, there are those who would be absolutely ashamed of being supposed capable of addressing the language of kindness to their dependents ; and would blush to have it said that they resembled in the slightest degree the centurion of Capernaum, and sympathized in the sufferings and sorrows of their menials.

Now, reader, do *you* think that the people of this country are so bereft of all feeling ? And do you allow yourself to be influenced inwardly, and actuated outwardly, by such an opinion ? What do you think of the little incident above recorded ? Such things are not new in the lives of the poor. Doubtless many such facts could be collected, all illustrative of a depth and strength of feeling which we are rarely willing to allow to the Bengálí. Really, what can be finer, nobler, more sublime than such a sacrifice ? " O let me die, but let my first-born live," thought the drowning father. Parental affection was vastly stronger than the love of life. There was an object on earth which, even to the Bengálí, was dearer than self. And an ignorant idolater is found who consents to exhaust the last effort of life to preserve his child, though, in so doing, he himself sinks into the arms of death.

Reader, these people *have* hearts to feel. The land where such fathers dwell is not barren of the tenderest sensibilities of man. The heart of the Bengálí is really susceptible of grati-

tude and love. Such undying affection for one's offspring is an unmistakable earnest of all the better feelings of our race. And why should it not be so ? I do not believe that God ever formed a man entirely destitute of love. God is love ; and, with all the anger, malice, envy, hate, bitterness and hardness of heart that sin has engendered on earth, surely some traces of love will be found in the fairest creation of His hand ? That God who tells us of His bowels of compassion, His tenderness and pity, His yearnings, His grief for man, His patience and long-suffering,—He, who in revealing Himself to us in the person of his dear Son, constrains and conquers and captivates our wicked minds, not by wrath and threatening, not by denunciations and chastisement, but by loving kindness and pity, by tears and groans, by sufferings and death, has surely permitted some remnant of feeling still to abide in man's heart. Oh ! it is not wise to judge our fellow-creatures so harshly. The apparently most senseless, inanimate mortal may be awakened to shew some emotion. The hardest hearted villain that ever trod the way to the gallows, is still endowed with some tenderness which might be reached and touched, did heavenly pity and wisdom shew us where it was. The most terrible desperado who laughs at the executioner, and braves destruction and torture itself, has yet a secret place within, where better feelings centre and struggle to prevail. And, in my humble judgment, we only betray our ignorance of human nature, when we assert that any race of men are wholly void of feeling. How often do facts in our personal experience reprove our folly and condemn our haste ? Who cannot recall instances and " cases " in which we despaired of doing good to, or making any impression on, a neighbor, friend, or enemy ? But, suddenly, we have found our uncharitableness, unbelief, and prejudice vastly at fault ; and signs of life have appeared where all seemed dead, and from a very flinty rock have gushed forth the streams of penitence or joy. Perhaps a *first* word of kindness, or a *first* deed of love, has produced this pleasing, unexpected, mighty revolution. And but for that word or act we had never dreamed of the existence of a grace or a gift of which we complacently supposed ourselves the sole proprietors.

It would seem as though the Omniscent God had condescendingly provided against our ignorance and pre-judgment; and, therefore, we are told how stiff-necked, hard-hearted sinners have been brought down to repentance, scoffers been constrained to weep and pray, and the most unlikely of mortals been numbered among converts to the faith of Christ. Indeed, I believe that the case of Judas himself, if thought over, would lead one to the conclusion that no human heart how abandoned and perverse so-ever, can be an utter stranger to those emotions which constitute man's peculiar distinction and glory. We may suppose that even "the son of perdition," when first conscience smote him in bearing faithful testimony to his betraying innocent blood, experienced some relents. That intensity of remorse and despair which drove him to destroy himself was possibly preceded by some less dangerous awakened feeling. When the betrayer went to the chief priests, and returned the thirty pieces of silver, some gentle word of reproof or restraint might have been followed by another course, and a different end. Who can tell what were the blasting, killing effects of the cold, cruel, almost fiendish, reply of those who employed him to do wickedness? But for such a reception,—it is a question worth a thought,—what had Judas been? What state of heart had been induced in him? He was, however, "the son of perdition," the worst of his species, and doomed to destruction.

But, reader, you and I may be sure that we have not to deal with any who are so abandoned as the betrayer of Jesus. So long as no voice from heaven proclaims a man "a cast away," a "reprobate," we are warranted in hoping well of him, even as we do (perhaps too flatteringly) of ourselves. Charity, experience, and the Bible,—

and, if you like, reason too,—demand this of us. And our own interests, so to speak, urge forward this claim. For really it must be a miserable thing to believe that we live, and move, and have our being, that our hearts love, and feel, and sympathize, and overflow with emotions of tenderness,—and this amongst a people, and in a land, where we meet, and are likely to meet, not the slightest reciprocation. If, without hypocrisy and restraint, we desire to fulfil the end of existence, and answer the grand purpose of our sojourn here, it is but meet we should unwaveringly and unceasingly seek the heart-welfare of our brother man. It ought to be our highest ambition and greatest delight to tread in His footsteps who "went about doing good." And it must necessarily be our most solid and just encouragement to know that our goings out are not in vain or profitless. Why should our knees be feeble, and our hands hang down? The Bengali has no feeling! I scout the notion. My understanding and my heart—religion and philosophy—alike reject the opinion. Wait, foolish, proud, self-righteous man,—wait till God so speaks of your-fellow countryman, your fellow-citizen, your "neighbor." He, the pure and holy, the all-knowing and all-wise, might so speak. But when He himself so addresses us as though we could feel, repent, and love,—and when His only begotten Son takes on him *our* nature, and, as a humble, patient, loving, suffering, self-denying man, as well as a holy, righteous, mighty Saviour, comes into our world to live and die and save,—it is but right and comely in us, depraved and degraded as at best we are, to think more kindly, and feel more lovingly, and act more benevolently towards a people who in very truth can both feel and love.

EDWIN.

Christian Missions.

ORISSA BAPTIST MISSION.

(Extracted from the Report for 1854-55.)

AFFLICTIVE have been the changes through which this Mission has been called to pass during the short period under review. On the 17th August its senior Missionary, the Rev. Dr. Sutton, and on the 4th of the following

month its venerable Secretary, the Rev. J. G. Pike, of Derby, left the toil of earth for the rest of heaven. In February Mrs. Sutton sailed for America, and a few weeks later Mr. and Mrs. Bailey sailed for Eng-

land. But while our ranks have thus been thinned, we are permitted to rejoice in the intelligence recently received from home, of the acceptance of three new Missionaries, two of whom, with their wives and a young lady to assist in the schools, are expecting to accompany Mr. and Mrs. Buckley on their return in the course of a few months.

Our Annual Conference commenced this year on the 11th Feb. at Berhampore, when an introductory sermon was preached by the Rev. I. Stubbins, from Psalm lxxii. 17; and the Conference sermon by the Rev. W. Miller, from Heb. x. 23.

During the Session, numerous important matters bearing upon the interests of our work in Orissa were attended to; and at the close two young native ministers were ordained: another was to have been, but was unavoidably absent. Mr. Brooks opened this service by reading select portions of Scripture and prayer; Mr. Miller gave a short introductory address, and proposed the usual questions; Mr. Wilkinson offered the ordination prayer; and Mr. Stubbins delivered the charge from Phil. ii. 16, "Holding forth the word of life."

The way in which these two young ministers were brought to a knowledge of the truth was peculiarly interesting. One of them stated that his first religious impressions were produced by the conversations of a "Missy Bábá," when he accompanied her as her juvenile interpreter to the houses of some heathen females. The other said his mind was first impressed by the attention paid by a Missionary's wife to a poor diseased little native child in the Asylum under her charge. This led him to think how excellent must that religion be which can produce such fruit!

Thus in every way do the laborers and supporters of Missions find encouragement in their blessed work, and sometimes by means least expected; and how many they will meet in heaven of whom they know nothing on earth "the day" alone will declare.

CUTTACK.

Missionaries.—I. STUBBINS, W. MILLER.
Missionary Printer.—W. BROOKS.

Native Preachers.—GUNGA DHOR, RAMA CHUNDR, SEBO PATRA, GHANU SHYAM, AND JAGU ROUL.

The bázars or principal thoroughfares in Cuttack have been visited almost daily by some of the brethren; and during almost the whole of the cold season, extensive tours were being taken in different parts of the district.

In the early part of the season, a trip was taken up the Mahanuddi as far as Tikripurra, about one hundred miles distant, in which numerous villages and ham-

lets on both sides of the river were visited with the special view of distributing the Word of God. Another tour was taken northward to Jajipore, Bhudruck, &c. Other tours were made in Jhunkur, Benhar, &c., &c., as far as the coast eastward. The great object in these journeys is to attend as many towns and large villages, and especially markets, as possible, as there we have an opportunity for making known more extensively the way of salvation, and widely scattering abroad the good seed of the kingdom.

The various festivals within a circle of fifty or sixty miles have been visited, among which we may specially mention the Chandan, Snan, and Car Festivals at Pooree,—the Car Festival at Kendrapara,—the Chandrabhaga at Konerack, or the Black Pagoda,—the Mahabaruni at Jajipore,—bathing festivals at Sudheswara, Saali Suni, on the banks of the Byturni, Teenteer, Bhagaboti, with many others of smaller note. In these the attendance varied from 20,000 to 100,000—few less, and probably some many more. During most of these tours and festival occasions, instances of a pleasing and encouraging character were brought to our notice. Many were reading and carefully studying our books, some had committed large portions of them to memory; while others declared their utter renunciation of idolatry, and their sole trust in Christ for salvation. On a recent occasion at a festival, a man said he had received two books some years ago, and had read them with great attention. They were the *Epitome of the True Religion* and the *Destroyer of Delusion*. He said he knew, he felt that they were true, and that none but Jesus Christ could save his soul; but the fear of losing caste, and encountering the reproaches of the people, had deterred him. The preacher talked to him a good deal on these subjects, and read a portion of a tract on caste. The poor man listened a long time, and, as the tears started to his eyes, he seized the tract from the preacher's hand, and said, "Brother, this is not only a book, it is life to me." Much pleasing conversation ensued.

At another festival a few days later, a man commenced singing one of our poetical tracts. Sebo, the preacher, said, Where did you get that book? "When I went to see the wooden Jagannath at Pooree," was the reply. Here the crowd began to revile, saying, "What, you a Hindu, and call the Great Lord Jagannath a piece of wood! Have you also sunk your caste, and become as one of these?" "As to caste," said the man, "these (the Christians) are men, and I am a man: they eat as I eat, sleep as I sleep, bathe in the same water that I do, and breathe the same air; and as to Jagannath, he is nothing but a block of wood,

and nobody can make him anything else." He then repeated from the tract, *Destroyer of Delusion*, the incantation by which the priests profess to give life to the idol, and exposed the folly of it in a masterly manner; and concluded by saying, "But look at the Christian's God: he gives his life for the ungodly—he dies for sinners. Brethren, that is the God we want, and none beside."

STATE OF THE CHURCH, ECT.

Thankful indeed should we be could we report of this as favorably as we desire; but faithfulness compels us to acknowledge that such is not the case. We have found it necessary to remove from our communion several who have, by their inconsistent conduct, dishonored the holy religion they professed; while of some others we "stand in doubt," and though not actually excluded from the Church, they are suspended from its privileges till they evince a better state of feeling and conduct.

We have, however, had much for which to "thank God and take courage." Many of our people have conducted themselves with great consistency, and, amidst surrounding temptations and prevailing wickedness, have evinced a steady and growing attachment to the truth as it is in Jesus. The voice of prayer and praise ascends as daily incense before the throne of God; the attendance upon the public means of grace has, we think, somewhat improved, especially on the Lord's-day; and five have been added to the Church on a profession of their faith.

Since the lamented decease of the Rev. Dr. Sutton, the Rev. W. Miller has officiated as co-pastor in the general duties of the Church and station, and will continue to do so till further help arrives from England.

KHUNDITTUR.

This branch of the Cuttack Church has been periodically visited by one of the pastors, when the Lord's-supper has been administered, and the general business of the station attended to. But little has occurred here during the year to call for special remark. Our old friend, Sebo Sahu, has continued his labors, assisted part of the time by Makunda Das. He is much respected in the neighborhood for his sterling integrity and worth; but his influence among the Christians is evidently weakened by infirmities too commonly attendant upon declining years.

CHAGA.

Parasu Rout has continued his labors at this station, assisted on the Lord's-days by the native preachers in turn from Cuttack, except once a month, when one of the pastors has gone over to attend the Church meetings and administer the Lord's-supper. But few changes have transpired: one has been baptized, and recently one or two

heathen have united themselves to our people, and profess a desire to embrace Christianity. We trust many of the members are growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Two of them have been removed by death, and we doubt not are now with their Lord.

We think it right here to remark upon an impression that has gone abroad, that this is an independent Church; and as such it has not unfrequently been referred to by other Societies. We fear that in this estimate much that is erroneous or contrary to fact is implied; and therefore honesty and faithfulness require us to state how the matter really is.

In July, 1817, thirty-one members residing at this location presented a petition to the Church at Cuttack, of which they were members, requesting to be dismissed and formed into a separate community. Their request was acceded to; and since that period they have been regarded as a distinct Church, so far as to hold their own meetings for business, and have the Lord's-supper administered regularly among them.

But if it be supposed that they support their own ministry, or have their own independent pastor, it is a mistake. The pastors of Cuttack are also the pastors of Chaga, presiding at their Church-meetings, and administering the Lord's-supper. We should be much rejoiced were they able to stand alone; but this is not the case, neither is it likely to be, we fear, at present.

ACADEMY.

Dr Sutton presided over this institution to the time of his decease, when, at the request of the brethren, the Rev. I. Stubbins consented to take charge of it till further help could arrive from England. The students, at present only three in number, are studying for the ministry; and of course the great object of their tutor is to qualify them, so far as human aid is concerned, for the great work to which it is hoped their future lives will be devoted. Jagu, who was partially released from his duties as a preacher last year, still continues to afford efficient aid. The diligence of the students has been very gratifying; and during the whole of the cold season they were itinerating with the native preachers, thus preparing themselves in practice as well as theory for their work.

ENGLISH DAY SCHOOLS.

Of these we have two, one of which is for East Indian girls, and is at present supported by the private liberality of Mrs. Sutton. It is conducted by Mrs. Butcher, a consistent member of the Church, and contains thirteen children.

The boys' school is supported partly by the fees of those who attend, which amount to four annas a month for each child, and partly from our school funds.

REPORT OF THE MALE ASYLUM.

About forty-seven boys were on the funds of the school during the past year. With very few exceptions they are able to read the Oriya Scriptures intelligibly, and have made more or less proficiency in writing, arithmetic, &c. A number have attended the English school conducted on the Mission premises, some of whom have made respectable progress, considering the time they have been studying; and so numerous have been the applications to be taught English, either from the boys themselves or some of their friends, that it has been found necessary to check them, or the whole school would become English.

So far as it is known, nothing further of particular interest occurred during the year to report. No additions to the Church from the Asylum have to be reported; but the serious deportment of a few leads us to hope that they are anxious about the "one thing needful."

MRS. STUBBS'S REPORT OF THE FEMALE ASYLUM

In this institution, the average number of girls during the year has been sixty. It will readily be supposed that, under ordinary circumstances, the feeding, clothing, tuition, and general management of such a number involves much labor, anxiety, and responsibility; and these were greatly increased when, for two months, bilious fever prevailed as an epidemic in the neighborhood. At one time, not less than twenty of our wards were sick; but through the goodness of our Heavenly Father, no case terminated fatally. This painful season excepted, the children generally have enjoyed excellent health.

An essential part of a Hindu female's duty is to cook her husband's food nicely. Particular attention is therefore paid to this department, the cooking for the whole school being done by the girls in turn. They are also taught to sew, knit, and crochet. An account is kept of each child's earnings, from which she is allowed to contribute to any benevolent object she pleases, purchase brass vessels, &c. The remainder is given to her on her marriage.

Each of the elder girls has charge of a younger one, over whom she is expected to exercise a kind and general superintendence, take care of her clothes, &c.

During the year, five girls have been received, and eight have been married. One of the latter, named Shina, was the eldest daughter of our valued and lamented native preacher, Banamalee. She became a decided Christian, and was received into the Church, about four years ago. Her conduct while in the school, and as a wife, was amiable and consistent. In reviewing a period of several years, no instance is recollected in which she quarreled with her

companions. She was married to a pious young man living at Christianpore, and appeared to enjoy more of domestic happiness than is the lot of Hindu females generally. She seemed ripe for heaven, and the Lord quickly said, "Come up hither." Within the short space of ten months, the chaddar she wore on her bridal day was thrown over her coffin when conveyed to her last resting place. Her death was caused by an accident. While cleaning rice, the dhenkee, or rice-pounder, fell on her hand, and crushed her fingers. The accident being one of frequent occurrence, for some time no danger was apprehended. She became worse: Dr. Collyer was called, but his kind and prompt attentions were then too late. Her sufferings were great, but she murmured not: she viewed all as coming from a Father's hand; said, she was quite willing to live or die as He saw best. She seemed pleased to see the many Christian friends who visited her, and was cheered with the assurance that we prayed for her. Shina's end was not only calm and happy, but triumphant. On the morning of the day on which she died, Mr. Stubbs saw her for the last time: he prayed with her, and then told her he thought it probable that she would not live through the day. She replied, "I am not afraid to die: my hope, my entire confidence, is in Christ." She committed to his care her two sisters, who had gone from school to wait upon her during her illness; and added, "You have been more to me than even my own parents; when I am gone you must bury me." She now became insensible to pain, and throughout the day was very happy, telling those around her not to weep, she was "going to Christianpore above," to her Father's house, to an inheritance that fadeth not away.

PIPLEE AND POOREE.

Missionary.—W. MILLER.

Native Preachers.—DAMODAR AND ERABHAU.

The church consists of twenty members, three of whom have been baptized and added during the year. The number of communicants is, however, twenty-six, as there are six persons residing at Piplee who are members of other Churches.

It has been our painful duty to exclude one individual who had fallen deeply into sin, and of whose recovery little hope can at present be entertained. We have one candidate for baptism.

LABORS AMONG THE HEATHEN.

From the close of the cold season to our removal to Pooree, April 29th, 1854, and also the greater part of the wet season, with the exception of visiting a few distant festivals, our labors were as usual necessarily confined to Piplee and its neighborhood.

Many of the villages, and all the markets and bazars, at a convenient distance, were regularly preached in, and conversations and discussions held with all thus disposed.

A large amount of itineracy was accomplished during the late cold season. Four long and apparently useful tours were made by the native preachers. The first extended to the borders of Goomsur, and through a part of the province which had only once before been visited by the heralds of the cross. Above eighty villages, eighteen markets, and six festivals were visited, and the Gospel proclaimed to many thousands of people.

A journey as far as Bhudruck, viâ Jajipore, which occupied more than a month, was also made. All the principal bazars, villages, and markets, on or near the main road, were visited and preached in, and a considerable number of tracts and Scriptures were distributed among eager applicants.

SCHOOLS.

Our two vernacular schools, taught by Christian masters, have been carried on as before. Such, however, is the indifference of many of the people around us to the instruction of their children, and the objection of others to their being taught by a Christian master, that the number of heathen boys in regular attendance has been comparatively small. In addition to instruction in writing, arithmetic, grammar, geography, and general history, which the elder boys have received, the communication of scriptural knowledge, and their moral improvement, have been more especially aimed at, and not, we would hope, without some result.

We are sorry to add that, a short time ago, some malicious person set fire to the building in which one of the schools was taught; and this has compelled the boys to assemble in an adjoining grove until we can repair the loss.

POOREE.

We commenced our labors at this place April 29th, and continued them to June 29th. We were favored with the presence and assistance of Mr. Stubbins and two native preachers from Cuttack for about five weeks, and that of the late Dr. Sutton nearly a week. We generally formed two parties, and stood within a short distance of the principal entrance to the temple, and preached the Gospel to all disposed to hear as long as our strength would admit. For several days the brâhmans and pandâhs were exceedingly abusive, and did their utmost to silence and drive us from the field. Not succeeding, they cooled down, and allowed the people to surround us, and frequently themselves became our hearers. Our congregations almost on every occasion present-

ed a singularly motley assemblage,—Musalmâns, and Hindus of all castes, from the brâhman to the sweeper, of every shade and form of countenance, from every province, and speaking every dialect of Hindustân.

Three festivals occurred during our stay. The bathing festival was numerously attended. The number of Bengâli bâbus present was very large. Many of these spoke English, and professed the greatest contempt for the idol, and said they had come to Pooree merely to please their friends, not that they had any faith in Jagannâth. Others were very indignant and abusive at the idea of the divinity of the idol being called in question.

There were probably 100,000 persons present at the car festival, which commenced June 27th. From the 24th to the 28th, we visited the town twice a day, and preached to large congregations. On the 28th a large number of Scriptures and tracts were distributed among the returning pilgrims.

Cholera made its appearance some days before the festival, and rapidly spread among the people, so that in a short time its victims met our eyes in every direction. The stench in some of the streets we passed through was more than we could endure. The scenes witnessed among the sick and dying were most distressing: poor creatures rolling to and fro in agony, or unable to move, and occasionally attended by a sorrowful sister, husband, or wife, but more generally entirely forsaken, and crying piteously for water. Others were trying to beat off the crows and vultures from plucking out their eyes before the lamp of life was extinguished. Numbers were seen being carried in the last stage of the disease to the hospital to expire there; and many more to the outskirts of the town, where as usual they would be robbed and left to perish. Between Pooree and Piplee, very many laid down and died: our bearers stumbled several times over the dead, and the groans of the dying frequently rung in our ears. From all we saw and heard, the mortality of this year exceeds that of many previous years.

Oh when shall this annual scourge of Orissa and India come to an end! Our prayer is that the insulted Sovereign of the world may speedily annihilate this accursed system, and turn the hearts of its wretched and miserable votaries to himself.

BERHAMPORE, ZILLAH GANJAM.

Missionaries.—REV. H. WILKINSON AND W. BAILEY. *Native Preachers.*—

KAMRU NAIK AND TAMA.

The last Report had scarcely passed through the press when a series of calamities commenced which at the time threatened to be very disastrous. The first of these was a fire, which entirely destroyed the Mission chapel; part of the Christian village ad-

joining, together with nearly all that the Christians possessed; besides which the house of the Missionary was entirely consumed, with all the furniture, library, &c., &c., and important papers and manuscripts, some of which cannot possibly be restored. This fire originated in some huts, which were built in the vicinity of the Mission premises by the families of a Regiment sent to Burmah. As the danger from fire was pointed out, and an appeal made against their location in that neighborhood before the land was given for the purpose, it was thought desirable to apply to the Government for compensation. After very considerable delay, the application was successful, and compensation in part was awarded, which, with the liberal and kind donations sent unsolicited to the Missionary by friends in this country, have enabled us to re-establish ourselves and native Christians, and the losses have all been made up so far as money could accomplish the purpose. We now rejoice to state that a new chapel, larger and more substantial, at the same time we hope fire-proof, is almost finished. The location of the native Christians has been removed to a more eligible site, and their houses built substantially and tiled, instead of being thatched as they formerly were. The house of the Missionary is almost finished; it also is more substantial than the former one, and tiled.

Another cause of anxiety has been the very unhealthy state of the district during the past year. Small-pox and cholera have raged to a very fearful extent. From the latter several of our people have suffered, and for a long time the life of one of the native preachers was despaired of.

Our esteemed colleagues, Mr. and Mrs. Bailey, have been obliged to take a voyage to England on account of the frequent indisposition of Mrs. Bailey, who for a long period has suffered from the debilitating effects of the climate. So that the station has been left with only one Missionary, at a time when there was more to do, and more care and anxiety, than on any former year.

Of our labors among the heathen we have not so much to report as on former years. Owing to the departure of our friends to England, and the cares of the two Asylums and the native Christian community, together with the trouble and anxiety of rebuilding the mission premises, resting on one Missionary, no very long tours could be undertaken. In June the Jagannath festival at Atgurda was visited. During the cold season tours were made to the south as far as Toompore, when the towns of Itchapore, Muntready, Chikita, and various markets, were visited. A second tour was made into Goomsur, during which several large towns and markets furnished important opportunities of making known the everlasting Gospel.

During the year, four who were the children of idolaters have been baptized on a profession of their faith in Christ, and after we had been acquainted with their conduct for a considerable time. The present number of members in the native Church is sixty-three. We have been under the painful necessity of excluding from the Church one of our number for inconsistent conduct. Two members have died during the year, who for a considerable time had walked as became believers in the Gospel.

The New Christian Location, which is situated about five miles from Berhampore, has been during the year in a prosperous state. An abundant harvest has enabled the Christians to refund a considerable part of the money advanced to clear the jungle in the first commencement of the Location. Services have regularly been conducted by the missionary or a native preacher. Six families have been added to the number: five new houses, and a commodious school-room, have been erected during the year. Thus this spot, which a short time since was covered with dense jungle, is year by year growing in importance, and even now presents an exceedingly delightful contrast to the dreariness of the surrounding country.

Correspondence.

CAPITAL PUNISHMENT.

"Let none of you suffer as a murderer."—PETER.

"We indeed, justly; for we receive the due reward of our deeds."—THE THIEF ON THE CROSS.

"If I be an offender, or have committed any thing worthy of death, I refuse not to die."—PAUL BEFORE FESTUS.

"For he [the magistrate, as THE MINISTER OF GOD] beareth not the sword in vain."—PAUL.

To the Editor of the Oriental Baptist.

DEAR SIR,—I am glad that your correspondent G. has given his views on the law of capital punishment, in

opposition to those stated by myself. The principal points in his communication which require notice, are as follows.

First. That the passage in Gen. ix. 6, "Whoso sheddeth man's blood," &c. "is rather a prophetic declaration of what would happen, than a command of what ought to be done."

Second. That in adducing in favor of capital punishment, Numb. xxxv. 31, "Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death, but he shall be surely put to death," I "prove too much, and, therefore, prove nothing," as, if I insist on the obligation of this law, I must for the sake of consistency likewise insist on the obligation of the laws for stoning to death the adulterer, the Sabbath-breaker and the disobedient son.

Third. That the *onus probandi* remains with me to shew that capital punishment ever was the law under the Gospel dispensation.

I shall now proceed to examine the three points above enumerated, reserving the consideration of one or two miscellaneous observations made by G. by way of conclusion.

FIRST. Gen. ix. 6, is a prophetic declaration and, therefore, no command. I reply by opposing to this remark the following scriptures, which are precisely of the same "form of expression," as that in dispute:

Gen. vi. 15. "The length of the ark shall be three hundred cubits, the breadth of it fifty cubits; and the height of it thirty cubits."

Exo. xxi. 12 "He that smiteth a man, so that he die shall be surely put to death."

Numbers xxxv. 31. "Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall surely be put to death."*

Here I would remark (1.) that if Gen. ix. 6 does not contain a "command," obligatory on magistrates, because the "form of the expression" is unlike that of a command, then as a logical sequence, the other passages quoted, though of a similar form and construction, cannot be regarded as "commands," but are merely "prophetic declarations of what would happen!" (2.) Most of these passages are included in the criminal code of the Jews, and the judges in Israel must have committed an egregious and unpardonable blunder

in having regarded them as commands and acted up to them accordingly!

(3.) It is not absolutely necessary that to constitute a passage in the scriptures a "command," it must have a *set form* similar to that of our legislative enactments; for in that case not only would the words in reference to the building of the ark alluded to, *not* be regarded as a "command," but the words, "He that smiteth thee on the right cheek, turn to him the left also"—quite in the "form" of an imperative "command," *must be so regarded* literally, and accordingly acted up to, which would be an absurdity! (4.) Whether Gen. ix. 6 be regarded as a prophetic declaration or a denunciation, certain it is that it contains the expression of God's WILL on a very momentous subject, and that it is the ORIGINATION and ENUNCIATION of a PRINCIPLE, which, *on the authority of God*, was to be carried out as long as there was a necessity for its action. (5.) The scriptures in Genesis relative to marriage and the Sabbath, are universally regarded as the expression of God's will in respect to the subjects which they respectively treat of, yet though the former takes the same form as Gen. ix. 6. ("therefore shall a man forsake his father and mother," &c.) and the latter a form even *less* precise ("And God blessed the seventh day," &c.) both forms are nevertheless held to be *laws* on the subjects of which they severally treat. (6.) That it is God who destroys the murderer *as his own act*, although performed by the instrumentality of his "minister" who "beareth the sword," is evident from the context—"And surely your blood of your lives will I require, * * at the hand of man; at the hand of every man's brother will I require the life of man." Admitting, therefore, for the sake of argument, that the words BY MAN in Gen. ix. 6 are an interpolation, their omission by no means weakens the force of the passage or renders it less a command, since the murderer's blood must, under either view of the case, be shed, as Paul tells us, by the "ruler" who "beareth the sword," for that purpose. (7.) Moreover the *reason* assigned why a man's life shall be forfeited to the laws on account of the murder of his fellow—"FOR *in the image of God created he man*"—is of mysterious import, and

* Vide Ex. xxi. xxii. for "COMMANDS" of a similar "form of expression" with that in Gen. ix. 6.

goes not a little way in settling the question. If on the commission of a murder, MAN spontaneously wished to take the life of the murderer—irrespective of either the will or the command of God—then *he* would scarcely be said to be stimulated to the act by SUCH A REASON. Nor does—as a matter of fact—such a reason ever enter the minds of our judges while passing the sentence of death upon murderers. But such a reason in the mind of the Almighty is perfectly fitting and consistent. His noblest work, created in his own image, being destroyed, HE comes forth, in the person of his “minister,” to punish the ruthless destroyer *on that very account*. Thus on the supposition that the passage is “merely a prophetic declaration of what was to happen, not what was to be done,” the words “*for* in the image of God created *he* man,” can have no possible meaning in the connexion they are used. (8.) I will now examine the nature of the two following texts pitted against each other with a view to a *reductio ad absurdum* :—

1. “Whoso sheddeth man’s blood, by man shall his blood be shed.”

2. “He that leadeth into captivity shall go into captivity.”

In respect to these two scriptures it is asked, if the first be a command, and therefore obligatory upon the magistrate, is the second also a command and likewise obligatory upon him? Of course, if we reply in the affirmative, which it is confidently taken for granted, we must be *forced* to do, then it must follow, as a necessary consequence, that “the Magistrate will be bound to *sell* every Guinea Captain to the West India planters!” Now, we are *not* compelled here to reply in the affirmative, for the simple reason that it does not follow that because the one Scripture is a command, the other must necessarily be so too. It is evidently quite possible that of two sentences framed alike, the one may partake of the nature of a “command” or have reference to a previous command, (as Gen. ix. 6, has to Gen. ix. 5,) while the other may merely state a general truth that a certain result will follow a certain course of action, as the effect of a cause, without expressing the *will* or *command* of the speaker. Discrimination is necessary to distinguish between things which actually differ. This single instance of

faulty interpretation furnished by the “ingenious” writer in the Eclectic Review, is a proof that his mind was not free from a tincture of Neological principles of criticism.

SECOND. I am charged with “proving too much” and, therefore, “proving nothing,” because having admitted the authority of the law of capital punishment for wilful murder under the Mosaic economy, I ought, for the sake of consistency, likewise to admit the authority of the laws under the same economy which sanctions the death of the adulterer, the Sabbath-breaker and the disobedient son.

Upon this I remark: (1.) That as I advocated only the law of “life for life,” the cases are not parallel. (2.) The law in Numbers xxxv. 31, included in the Jewish criminal code, is but a repetition or expansion of the primeval law of Gen. ix. 6, promulgated prior to the existence of the Jewish polity, and therefore its obligation and force must remain beyond the existence of that polity. My words on this point were clear enough, and I beg to repeat them,—“But its promulgation (i. e. the promulgation of the law) before the existence of the Jewish polity, clearly shows the *universality* of its application to *all nations*, and hence *all nations have actually adopted the law*.” (3.) This is precisely the case with the laws respecting the Sabbath and marriage. They were given before the Jews were a nation; they continued in existence during the period of their nationality, and still continue *in all their force* under the Christian dispensation (4.) Gen. ix. 6, contains the *fundamental* law in regard to capital punishment, the law which sanctioned the death of the adulterer and the Sabbath-breaker was a by-law, or (so to speak) an *exerescence* or *accident*; the former remains, the latter is repealed. Gen. ii. 3, as the fourth Commandment in the Decalogue, contains the *fundamental* law respecting the Sabbath; the law which sanctioned the death of the Sabbath-breaker was a by-law; the one remains, the other is repealed. Gen. ii. 24 contains the *fundamental* law relative to marriage, or the union of one man with one woman; the law which sanctioned polygamy was a by-law; the one is retained, the other abolished. (5.) In animadverting on the law of divorce, our Lord not only observed

to the Jews that Moses, on account of the hardness of their hearts, gave them that law, but added, most emphatically, "IT WAS NOT SO FROM THE BEGINNING," clearly intimating that the law of divorce, as other similar laws, was an *eccrescence*, or *accident*, and therefore, had an end under the purer dispensation of the Gospel, but that the laws which were "FROM THE BEGINNING," namely, the laws regarding the Sabbath, marriage and capital punishment, remained in unabated force, simply on *that very account*. (6.) Ceremonial laws as relating to the Jewish religion, and the by-laws framed for the regulation of the morals of the Jews *as Jews*, may be done away with, as they in fact are; but the laws relating to the executive government, or body politic may, as the "things of Cæsar," under God, be retained, at least some of them, even one of them, under the dispensation of the Gospel, simply because as some laws must be framed for the proper government of the state, those furnished in the *theocratic* code of the Jews might be adopted in preference to those of any *heathen* codes. Upon this principle the law of capital punishment derived from Gen. ix. 6, and subsequently incorporated in the Jewish code, is now found included in that of *Christian* governments.

THIRDLY. G. writes, "M. W. calls upon the abolitionists to prove that Christ has abolished capital punishment. I rather think that the *onus probandi* remains with him to shew that capital punishment ever was the law under the Gospel dispensation."

I attribute it to an oversight on the part of G. for thinking, first, that I have called upon the abolitionists for proof, and, second, that I have not furnished it *myself*. The first, as G. may see by a reference to my communication, I have not done, being perfectly aware that it is the province of the *affirmer* of a disputed position, to furnish proof; and the second, I have actually done as I trust, most fully, explicitly and satisfactorily.

Coming forward as G. has professedly done to discuss the question on the principles of *audi alteram partem*, I am perfectly amazed at his having entirely overlooked the overwhelming evidence in favor of capital punishment in the words of Paul, "For he (the

ruler) is the minister of God * * for he beareth not the sword *in vain* * * for he is the minister of God to execute wrath upon him that doeth evil!" Why has not G. noticed my argument, grounded upon this remarkable passage? Why has he not attempted to explain it away, as he has done, though unsuccessfully, Gen. ix. 6? Why has he not tried his hand at disproving the correctness of the expositions of Albert Barnes, Scott, Henry, Doddridge and Gill, (and I dare to assert) the whole host of our sound commentators in their explanations of the formidable passage in question, and why has he not opposed to them the speculations of some "ingenious," writer in the Eclectic Review? Fearful of the dread execution which the "sword" of Paul in Rom. xiii. 4, is capable of, in reference to the present controversy; has 'not G. eschewed it with a caution which betrays no little consciousness on his part of the weakness and untenableness of "his position?" I call upon him to gainsay, if he can, the proof thus adduced from Rom. xiii. 4, and that inferrible from Luke xxiii. 41, 1st Peter ii. 13, 14, ch. iv. 15, considered in connexion with each other, and I firmly maintain against him that these Scriptures, independently of Gen. ix. 6, are of sufficient authority and weight to set the question at rest.

In omitting, therefore, the examination of the clear and satisfactory evidence furnished from the New Testament, and in contenting himself with merely noticing "forms of expressions" and the bearing of *tradition*, G. has just skirmished with the out posts; he has not dared to attack the citadel!

I will now notice but one or two of the more prominent miscellaneous remarks made by G., being unable, although willing, to comment upon them all, for want of space.

G. says that the "spirit of the Gospel is opposed to the sacrifice of life." This is undeniably true so far as *persecuting to the death for religion's sake is concerned*. But as, when so persecuted, Christ expects us to sacrifice our temporal life, in order that we might gain life eternal, so he expects that his "minister" will take the life which has been forfeited to the laws, by the "sword" committed to him for that purpose. Christianity is, indeed, a religion of *mercy*; but it must not be forgotten that it is as

much a religion of *justice* likewise; and that—

"Mercy knows her appointed bounds,
And turns to VENGEANCE THERE!"

Great sympathy is evinced towards murderers for being launched into eternity unprepared and unrepenting. They are "NOT FIT TO DIE!" Has G. forgotten the case of the malefactor? And is no sympathy to be manifested towards the unhappy victims of murderers who are likewise sent to their dread account unprepared and unrepenting? The proper light in which the solemn subject is to be considered is this: Murderers are, it is admitted, sent into eternity by the law of the land often unrepenting, though time is granted to them for repentance, and hence many do make their peace with God before death; but their piteous victims, who are also sent into eternity, have, if not previously prepared to meet their Maker, *no time whatever for repentance*. Therefore, *AS A CHOICE OF EVILS*, it is better and wiser that murderers should be executed, especially if, as I have satisfactorily proved both from philosophical and theological considerations, the dreadful crime is *THEREBY ACTUALLY LESSENED*. I repent, *THIS IS THE PROPER AND THE ONLY LIGHT IN WHICH THE SUBJECT OUGHT TO BE VIEWED*, and I propose it for G.'s candid consideration.

G. observes that by giving the culprit so short a space for repentance, anti-abolitionists *limit* the operations of the Spirit of God. But can there be any doubt that the Divine Spirit can successfully operate upon the human heart *in the shortest possible space of time*? Can mortals *limit his power*? Was *length of time* given to the malefactor for repentance? G. argues further that culprits condemn-

ed to death are, by reason of the confusion of their minds, unable to make the necessary preparation to meet their God, which they are able to do if permitted to live. Now the true state of the matter is this: The culprit sentenced to death, fully aware that he has no time but what is allotted to him, to make his peace with God, and aided by the exhortations, persuasives and prayers, of friends and the minister of the Gospel, is led the more readily to implore for mercy. The man, on the contrary, whose sentence is commuted to transportation for life, and who, therefore, has ample time before him, feels that he can, like Felix say, "when I have a convenient season," I will make preparation for eternity,—a season which may never come, if for no other reason, yet for this, *his associating with fellow murderers and other hardened criminals!*

One word more and I have done. The texts placed at the head of G.'s article are to my mind, perfectly irrelevant to the point in debate. The death referred to in them is *eternal*, and not *temporal*, death. This is quite fatal to G.'s conclusions. It is a glorious and a cheering truth that God has "no *pleasure* in the death of the wicked;" but if this is to be understood to imply *temporal* as well as *eternal* death, then if, in consequence of his violation of God's law, he renders himself obnoxious to the latter, why may he not, for the same reason, render himself obnoxious to the former. Are not God's providential government of the present world and his spiritual government of the next, conducted on the same principles?

Your's faithfully,
M. W.

8th June, 1855.

EDITOR'S NOTE.—Should our correspondents deem it necessary to write more upon this difficult question, we beg that they will give all possible attention to brevity.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Calcutta.—On Sabbath-day, June the 3rd, Mr. Leslie baptized two believers at the Circular Road Chapel.

Dacca.—Mr. Robinson writes,—"I had the pleasure of baptizing a Hindu, last Sabbath-day, June the 10th."

GENERAL CONFERENCE OF MISSIONARIES.

It is proposed to hold in Calcutta, in the month of September, a general conference of all the missionaries laboring in the Province of Bengal. It is believed that about that time the missionaries of the Baptist and Church Missionary Societies will be visiting

Calcutta upon the special business of their respective Societies, and the Calcutta Missionary Conference is desirous of making arrangements for gathering all together, both that they may enjoy fraternal intercourse and may take into consideration some of the great questions which affect their common work. It is proposed to hold the conference on TUESDAY, September 4th and three following days: either in the side room of the Town Hall, the Old Church Rooms, or some similar locality. PRAYER MEETINGS, commencing at $\frac{1}{2}$ past seven, will take place on the mornings of Tuesday and Friday; the missionaries will be invited to at least one public BREAKFAST; and during their meetings it is hoped that one of the most experienced missionaries will deliver a practical ADDRESS to the conference. The meetings for DISCUSSION will be held on each of the four days September 4—7: commencing at 10 o'clock, and closing not later than 3, over which members from different denominations will be invited to preside. The SUBJECTS that may be brought before such an assembly are most numerous; but it has been thought best to have but one principal subject appointed for each day, other less important topics being brought up, when discussion upon the chief subject has closed. SPECIAL PAPERS on these subjects, carefully prepared by brethren selected for the purpose, will be read to the conference, and Resolutions presented for their approval.

The following subjects have been named for discussion, though it has not yet been determined which will be finally chosen, or the days on which they will be presented.

1. The PROGRESS made by the gospel generally in Bengal during the last thirty years; the different elements in that progress; the modes in which it is manifested; and the signs of its continuance and increase. On this topic the opinions and experience of mofussil missionaries are particularly desired.

2. A review of the special DIFFICULTIES by which Missionary work in

India is opposed; derived from the climate, the character of the country; the languages of the people; their customs, castes and superstitions; their ignorance, their degradation of spirit, and other causes; a consideration of the influence of these difficulties in necessitating various methods of Missionary operations

3. What lessons are suggested by experience, as to CHANGES and modifications of EXISTING PLANS; or as to the introduction of entirely new modes of action. To this wide question considerable time will be devoted, in the hope that mofussil Missionaries may throw much light upon its numerous branches. Amongst other topics it involves, *a*, the subject of *training a native ministry*; *b*, improvements in *vernacular-schools* and school-books; *c*, the systematizing of itinerancies; *d*, the teaching of experience as to the most effective *mode of addressing* Hindus at the present time; *e*, the increase of *female education*.

4. The influence of the ZEMINDARY SYSTEM and of the operations of INDIGO-PLANTERS upon our native Christians and on native society generally, especially in the mofussil.

5. The views of Indian Missions entertained in England; what do the English Societies and their constituents expect from Indian Missionaries?

6. The vast amount of Missionary work yet required for evangelising Bengal: and an APPEAL from the conference to English Christians, which may be published in the magazines of all Societies.

An Executive Committee, consisting of the Rev. Messrs. Ewart, Ogilvie, Sandys, Wenger and Mullens, has been appointed to make all arrangements necessary for the successful meeting of the conference. This Committee will be most happy to receive any suggestions, as to questions for discussion; the accommodation of visitors, not provided by the Missionary Societies; and other matters that may arise. These suggestions forwarded to their Secretary, the Rev. J. MULLENS, Bhowanipore, Calcutta, will meet with prompt attention.

THE CALCUTTA MISSIONARY HERALD.

ACCOUNT OF A PREACHING-JOURNEY IN THE DISTRICT OF PURNEAH, DURING THE MONTHS OF FEBRUARY, MARCH AND APRIL, 1855; BY A NATIVE PREACHER.

TRANSLATED FROM THE HINDI BY THE REV. J. LAWRENCE.

WE left the melá at Curagola, and were two days in reaching Purneah. Here we did not remain, as we wished to be in time for the melá at Singésar-thán. On the fourth day we reached Baisá. Here we preached, and many people came to our tent. At a little distance from this, is a market established by an Indigo-Planter, and close by are two other villages. In all these places we preached, and many people came to hear us, and some remained to listen for a long time. After traveling on seven kos, and passing through several villages, in which we preached, we arrived at Singésar-thán. Here we found only one large grove of Mangoe trees, which was nearly full of elephants for sale; but on one side there was just room for our tent. It was a capital situation for preaching, there was a fine tree overshadowing the tent, and three different roads met exactly in front of us, and people were constantly passing and re-passing from all sides. The concourse of people was very large, we think there could not have been less than sixty thousands of persons. A large carpet was spread near the tent, upon which the people came and seated themselves and very quietly and attentively listened to the preaching of the word. For six days, regularly, all day long we had a great crowd about us, and on the day of the full moon, very many of the more respectable people came, and listened for a long time. In the afternoon there were no fewer than eleven elephants standing before our humble tent, and upon each elephant there were three or four persons, who remained, listening very attentively. Some of these Báhus conversed with us for a short time, and several received books from us with much pleasure. Thus we had fine opportunities of de-

claring the gospel of salvation to great numbers of all classes. We gave away some books, and sold single gospels for a few pice each, to the amount of three rupees, eight annas. We were much gratified by our visit to this melá, and sincerely pray that the Lord may send his blessing on the word spoken there. At the place where the melá is held, there is no village, but an old temple, very much out of repair, standing on a wide plain; and there is a small stream flowing on one side of it, in which the people bathe. Leaving Singésar-thán, we went to Rániganj, a distance of about fourteen kos, and by the way we preached in many small villages. Rániganj is a large village, and the people are well disposed. Ere we had put up our tent, the people collected about us, and we soon had a congregation of very respectful hearers. We spent four days at this place. In the afternoon, we spread a carpet near the tent, when a great many bánías and others came and seated themselves quietly, sometimes we had sixty, or eighty, and at one time, as many as a hundred persons, all listening attentively to the word of the Lord. They wished us to speak about nothing but the Gospel. If any person interrupted us, the rest desired him to be quiet, saying, "Upon subjects we do not understand, it becomes us to be listeners and not speakers." A considerable interest was evidently excited among them; and when we were about to leave them, they begged us to remain longer. There was one man, who came regularly for three days, and was particularly attentive. After hearing us speak for some time about Christ and salvation, he would repeat to others what we had said so correctly that we were all surprized. He said to his friends with great earnestness,

"Jesus Christ has given his life for the salvation of sinners; but what have your gúrús and devtás done for you?" The people seemed to feel the force of his appeal, for they had not a word to answer. In this village the people very willingly gave a few pice for a single gospel, and by selling gospels at this rate, we realized here about three rupees. Two persons came to us and said, "We have broken the necklaces which our gúrús tied round our necks and thrown them away, for we perceive they are altogether useless, and now we beg you to give us the book in which we may find the '*true knowledge*.'" We gave them a Gospel, with which they went away greatly pleased. A poor old man also came to us, and listened for a long time very attentively. After he had heard us explain the way of salvation by Jesus Christ, and some part of the Sermon on the Mount, where it says, "Give to him that asketh of thee," &c., he exclaimed, "I will believe on Jesus Christ; if no one else will, I will own him as my Saviour." Another man who was standing by, said to him; "Do you really mean what you say?" He replied, "Certainly I do." "Well, then, I will try you, if you will obey the gospel: Jesus Christ says, as we have now heard, 'Give to him that asketh of thee:' now give me all you have; then I shall know that you mean what you say." The old man immediately took off his upper garments and took two pice from his waist band, and gave them to the man who asked him, saying, "This is all I have." We were surprized to see the old man part with his clothes and pice, for he appeared not to be jesting but to be earnest and sincere; but we explained to these persons, that they both had mistaken the meaning of our Lord's words, and we endeavored to set them right.

At a village called Basití we spent two days and a half. Here a large market is held in which we obtained a great many hearers; and received eight annas for single gospels. Kasbá is a large village, at which a market is held twice a week. We attended three of these markets; there were five or six hundred people each time, to a great many of whom, we were privileged to declare the glorious gospel of the blessed God. The people of Kasbá also came to our tent—sometimes

fifty, sometimes sixty, and sometimes more than a hundred,—most of whom behaved very respectfully. There were amongst them men of different sects, and the first day we had a good deal of general discussion. The next day we had a large company. They began to speak about Rám and the devtás; but it was shewn from the Rámáyán that Rám and the devtás had not half a leg to stand on. They then spoke in defence of the shástras; but it was shewn by fair argument, that they are all a mass of contradictions, and wholly unworthy of belief. The sect of Kubír and of Sumaráyán, and others, were spoken of, and their errors and false pretences exposed. So clean a sweep was made of the whole shástras, devtás and sects, that the people seemed astonished and confounded. They acknowledged their inability to defend the different religious opinions prevalent amongst themselves, and begged us to explain the tenets and doctrines of our religion. We then preached the gospel to them; and they were certainly very attentive; not a word was spoken to interrupt us. For eight days we continued to have most encouraging audiences. An old disciple of Kubír, a Mahant, with two of his disciples came repeatedly and appeared greatly interested. One day he invited us to his house; we accordingly went, he spread a mat for us in his veranda, and invited his neighbors to come and listen to the word of the Lord. They were most attentive, while we preached to them Christ and him crucified. The Mahant offered to prepare us food, but we declined: he earnestly pressed us to accept a few annas as a present, but this also we declined. At this place we realized one rupee one anna and three pice by the sale of single gospels. In Krishnaganj and Kutabganj we remained eighteen days. In the former place there is a large market, held twice every week; perhaps as many as seven thousand people attend it. When we stood up to preach, we were surrounded by hundreds of hearers, from noon until late in the evening; and as we attended five of these markets, many thousands must have heard those truths, which are able, by the grace of God, to make them wise unto salvation. The greater part of our hearers were Muhammadans of the poorer classes, but it was surprizing to witness

the interest with which they listened. We saw nothing of that bitter cavilling spirit for which the Muhammadans are in most places distinguished. Here the Muhammadans appear to observe many of the superstitious customs of the Hindus. One wealthy Muhammadan had made a Durgá, and paraded it about the place. At this place we found a young Bengáli, a nephew of the Dák Munshi, who seemed to be a very pleasing and promising person. He had obtained a copy of the gospels and had read them with great interest, indeed he seemed much concerned about the salvation of his soul. We cannot but entertain a hope, that he will some day become a Christian. May it please the Lord to have mercy on him, and to deliver him from the snares of the evil one! We attended a market at a place called Debiganj, where we think there were as many as two or three thousand persons. The people appeared to be chiefly Muhammadans, but they listened to us with much civility. At Jugdal we attended another market, where, we think, there were not fewer than eight thousand persons: the people here too were principally Muhammadans, but on the two occasions we were present, the people were very eager to hear, and behaved towards us with much propriety. Here we obtained three annas by the sale of books. At Nekmard melá which takes place at the beginning of April, we spent six days. Here we found an immense concourse of people, chiefly Muhammadans, it being a Muhammadan melá. But as it is also a great cattle-fair, there were people of all descriptions, and many had come from long distances. It was reported that there were hundreds of elephants, and thousands of horses, and not less than a lakh of oxen for sale, besides all sorts of native merchandize. Crowds of people assembled around our tent all day long, but more especially in the evening, to whom, we three persons, by the grace of the Lord, and accord-

ing to the best of our ability, endeavored to publish the glad tidings of salvation. Very few of our poor ignorant hearers had ever heard the gospel, and some expressed their surprise that no one should have told them of these wonderful things before. The account of our Lord's sufferings, death and resurrection, his atonement for sin, and his intercession for his people in heaven appeared greatly to astonish and interest them. Some of them entreated us to go to their villages, and explain these subjects to them more fully. They urged that without a teacher it was impossible they should know and understand these things; but that if they were properly explained, and enforced upon them, they thought, many would be inclined to believe the doctrines we taught. There was no angry opposition from any one all the time we were there; very few gave any trouble, or occasioned us any interruption. Our reception by the people, was far more encouraging than we could have expected. During the whole six days we remained, we were so incessantly engaged in speaking that we were often quite wearied out, but thanks be to the Lord, he was pleased to give us health and strength equal to the work before us. We cannot venture to guess what may have been the number of our hearers; and it is impossible to say what may be the result of our efforts. Feeble and unworthy as they necessarily are, we know, that by the power of God's Spirit they shall be made to redound to his glory; and we would hope that they will not be in vain in respect to the listening multitudes.

Having preached also in several places on our return, we would record with gratitude, the goodness of the Lord in bringing us all safely home, after an absence of more than three months. The above are only a few of the occurrences of our journey: to write all, would be impossible.

Bonghyr, April, 1855.

DINAJPUR.

FROM THE REV. H. SMYLIE.

April 16th, 1855.—Lately I have again been daily in the bazar. Here we meet with a good deal of attention.

Several bráhmans have asked for instruction. No later than the evening of the 14th, a respectable bráhman

asked to be instructed, and listened with much attention. A few evenings earlier, another bráhmañ pressed through among the people around us to where we stood, and, like the one mentioned above, in a very becoming manner asked to know the truth. I explained to him what man is by nature. As I went on to show him what his own heart is, I could see his face flush and the veins swell. His mind had evidently a hard struggle; yet he made no objections. If they had the courage to read and examine for themselves, we should soon see a change. That soul-destroying fear of man hinders many.

I have very frequently wondered what could become of all the tracts given away. Some time ago, when thinking over this subject, it occurred to me that they might be in the habit of giving them to their sons. I put this to the test by asking them, when they came for tracts, what they did with them. In doing so, I said: "You give them to your children?" or "You don't want the tract for yourself; you want it for your son?"

and they owned that such was the case. If they tell the truth, as I believe they do, it may take a little longer to bring them to the light, but they will be brought home eventually. God's word cannot fail.

I will just mention one or two cases to show how the minds of some are working at this moment. A youth in the English School asked one of the Christian youths to get a tract for him; as we rarely give them to boys. The tract was given him. On meeting the Christian youth again, he said: "I read the book you gave me; I like it very much; but it made my heart greatly afraid. Do get me another book; but give it to me secretly: be careful no one sees it or knows I got it." A youth who has attended our bazar preaching for at least a month, came last evening. He said: "I have read the tract about Caste." "Well, how did you like it?" "O it made me greatly ashamed: it is all true." Another ingenuous lad told me last evening, "I like your books very much, I always read them; but I want a Bible."

NATIVE PREACHERS' LABORS IN CALCUTTA.

BY PADMA LOCHAN ROY; AGENT OF THE BENGAL NATIVE BAPTIST MISSIONARY SOCIETY.

THERE are certain places in Calcutta where we regularly preach; such as the head of Dhuruntollah street, Boitakhanah, Jan Bazar, Brooks's Lane, Mullick's Bazar, Korea, the bank of the river, Narikel Dunga, Scaldah bridge, Ballyaghát, Shuro, and Ketuya bridge. Besides these places we also frequently visit Tengra, Gobra, Báliganj hát, Tiljala, Tapasya, Chingree Gháttá, and other villages; going from house to house and holding religious conversation with the residents. In Ballyaghát and Intally also we often go to the shop-keepers, to talk and preach to them about the truths revealed in the Scriptures. In this work we take great pleasure, and desire to relate a few particulars which may be gratifying to the reader.

One day as Moti Lall and myself were preaching at Boitakhanah and explaining the way of salvation by Jesus Christ, a Musalmán who was in the congregation listened throughout to us, and then remarked that what he had heard was very good. "But,"

said he, "is our Muhammadan religion false, and is not Muhammad God's prophet?" We said in reply, that Muhammadanism was false, and that Muhammad was certainly not sent by God; for that, no argument could be adduced to show that he was a prophet, except that he himself pretended to be so. We added many remarks on the falsity of his religion. The man exclaimed, "The Qurán itself says, that he was not without sin." "Then," said we, "why do you believe upon him?" He replied, that he had no faith in him as a saviour, that he had abandoned the practices of the Musalmáns, and for a long time had had nothing to do with *tazíahs* and *dargás*, but placed all his hopes of salvation simply upon God. We endeavored to explain to him more fully the way of life which we were preaching, and he promised to come when we were there again, and learn more from us.

At Brooks's Lane an Up-Country man expressed a wish to become acquainted with the Christian religion,

so we gave him a copy of the gospel of Mark in Hindi, in the Nāgrī character. He is now reading it very attentively, and we frequently go to him for the purpose of explaining whatever he finds hard to understand. Indeed now and then he invites Moti Lall, Kailās Mitter and myself to go and converse with him. We have often derived very much pleasure from our intercourse with him, and cannot but hope, that he is one of those whom the Lord will draw into his kingdom.

Many people from the districts to the east of Calcutta, hear us at Ketuya bridge, Scaldah, Bahiya Ghāt, and Shuro, and many tracts and portions of Scripture have been distributed amongst them. Often at these places some of our hearers admit the truth of the Christian religion. One young man after listening to us, said: "What you teach is excellent. I am sure that none of our gods or goddesses can save us." We asked how he had come to know this. "Because," said he, "whoever is a Saviour must himself be free from sin; but any one may see from the histories of our gods that they are unholy and abandoned to most iniquitous actions. Their worshippers therefore cannot be saved by them." He added that he had gained much religious knowledge by means of a tract called *The True Refuge*, and asked us to give him a book containing a detailed history of our Lord Jesus Christ, that he might make himself acquainted with it. We could not then supply him with what he asked for, nevertheless we related to him in brief the history of the Saviour, from his birth to the time when he was taken up into heaven, and gave him a copy of the excellent tract entitled, *On Salvation*.

Many fishermen from the north and south frequent Chingree Ghāttā to dispose of their fish. Numbers of them have listened to our preaching with great attention and to those of them who could read, books have been given. In particular one man there has been searching the scriptures to know what is the foundation of the Christian religion; and whenever he catches sight of us there, he immediately calls us into his shop, that we may sit there and tell him of the gospel of Christ, and answer the many questions he has to put to us.

On our first going to preach in Mul-

lick's bazār, the people were very unwilling to hear us, and said, "Do not come here again, to make any further disturbance, and do not attempt to persuade any one to embrace your religion." They thus put many obstacles in our way for a few weeks. We did not, however, give up our attempts to preach there, and we can now say that even those who at first abused and sneered at us, no sooner see us, than they invite us to enter their shops, and offer us seats. No one now seeks to hinder us from preaching the gospel. Indeed, for some weeks past, two spice-dealers in this place have been conversing with us much concerning the truth of Christianity.

Whenever we preach at the top of Dhurruntollah street, the greater part of our congregation is very attentive, and many inquiries are made. It appears from what the people ask us, as well as from what they say in reply to our questions, that many of them have read Christian books, and not a few admit the excellence of our religion, and show that they begin to be persuaded of the worthlessness of Hinduism and Muhammadanism. At this place, we had a long discussion with a Musalmān one day as to whether the Qurān was given by God, and whether Muhammad was a true prophet. At last the man was silenced, seeing which, another Musalmān very respectfully put a piece into the hand of Acher, the preacher employed by the Circular Road Church. We asked why the piece was given; and the man said that he gave it on account of the pleasure and profit he had derived from our discourse. We were encouraged to say many things to him concerning the truth and endeavored to make him take back the piece, which he was by no means willing to do. Other Musalmāns standing by abused him and said, "You must be a vile fellow, or you would never give piece to the Christians or show them any respect!" He however maintained that what he had heard from us was good, and that he had done well in treating us as he did.

In short, everywhere, both amongst the rich and poor, we see the excellency of the gospel of Christ, whilst many admit that no one can say any thing in reply to our preaching, and that there is no salvation to be found in any of their idols.

Calcutta, May 1855.

MADRAS.

BAPTIST ANGLO-INDIAN MISSION.

IN March last, we published a letter from Mr. Page of Madras, giving an account of the circumstances under which this Mission was commenced. A statement embodying the same facts has since been circulated, and we commend the appeal with which it concludes to the attention of our readers. Will they not help as God has enabled them?

The circular to which we have referred says:—

"The seven years for which definite provision was first made, having expired, the question has had to be decided whether the work shall be continued, or given up; and a meeting of members of the Baptist denomination was, therefore, called on the 4th May 1855, to take this question into consideration. It was then determined to endeavor to continue, and, if possible, to enlarge and extend it; and the following resolutions were passed, defining the object and constitution of the Mission:—

"1. The name to be the Baptist Anglo-Indian Mission for Southern India.

"2. The object to be the promotion of the spiritual welfare of Europeans and their descendants in India; especially of the East Indian Community at Madras, and of soldiers, pensioners, and their families at the various stations of the Madras Presidency.

"Signed, on half of the Meeting,

"T. C. PAGE, *Baptist Minister.*

APPEAL.

"The Committee of the Baptist Anglo-Indian Mission having had under consideration the amount required, and the means available for continuing the work they have been appointed to direct, beg to make known to their friends the following facts:—

"The stipend hitherto allowed to the Minister, inclusive of house-rent, medical expenses, and all other charges, except travelling, has been per mensem 180 Rupees. Travelling expenses have been allowed at the rate of 2½ As. per mile, and with such items as printing, postages, &c., have averaged not more than, per mensem, 10 Rupees. The Committee do not well see how they can reduce the expenditure to a lower point, and they therefore consider that

they have to provide 190 Rupees per mensem, to prevent the Mission from extinction.

"On the other hand, the current income has never yet reached that amount. During the first three years the whole sum was paid by the individual who had made himself responsible, in consequence of all the other contributions being absorbed in procuring a place of worship, &c., at Madras. During the last four years the entire current income has been available, but it has fallen short of the 190 Rupees required, by from 50 to 100 Rupees per mensem.

"It is therefore quite clear that if the work is to be sustained, the Committee will require not only all the assistance hitherto rendered, but a considerable addition—not less, they estimate, than 80 Rupees per mensem. At the present time they have no funds in hand, the Minister's stipend is in arrears, and their list of reliable subscriptions does not amount to more than one half of the current expenses. Under these circumstances, they venture to appeal for assistance to all Christians who may be willing to help them. During the time the Minister has been engaged, more than eighty individuals have been gathered into Church fellowship, several of whom attribute their conversion, under God, to his ministry: and a much larger number have been, more or less benefited by it. Were it not that many of these have been removed, being in the military or other service of Government, their contributions alone would probably have supported the Mission. But the numerous removals have prevented this, and the Committee have no alternative but to appeal to the Christian Public generally. The sum they need is comparatively small, but it is indispensable, and if they fail to obtain it, they will have no other course but to break up the Mission. They are the more unwilling to resort to that extremity, as already, the City Mission has been dissolved, and its Agencies withdrawn from the field. If, during the existence of that Society, they did not feel that the importance of their own work was superseded, much more do they now feel the necessity of permanently establishing it."

THE ORIENTAL BAPTIST.

AUGUST, 1855.

Theology.

NOTES OF SERMONS BY JOHN FOSTER.—No. X.

Every man shall bear his own burden.—Galatians vi. 5.

"BURDEN."—A word this of no pleasant significance as descriptive of our state on earth. And the first thing it seems to suggest is, a warning against that delusive feeling, which young people are apt to entertain, as if life might be a free, light, easy affair—a bounding forward on a flowery plain.

"Burden."—A burdensome condition of mortal life was among the very first things denounced after the fall.

It is, however, the distribution and respective appropriations of the burdens that our text speaks of:—"every man his own"—which he will find ready for him, and he must take. The journey of life is not like what we hear or read of—a party of pleasure or curiosity, having a number of inferior persons, slaves perchance, to bear for them all heavy articles:—but "every man his own," his uncoveted, inviolable property.

This seems to sound differently from a verse just before—"Bear ye one another's burdens."—There are senses and ways in which that may be done: as by sympathy with suffering—such assistance as the more prosperous can give to poverty—in some possible cases taking voluntarily and generously a share of hazard and peril in order to help and rescue. But still after all that sympathy, benevolence and charity can do, there is "every man's own burden." There are the grievances, distresses, and calamities of life that stick to a man, like a load locked on him: e. g. severe bodily pain—(there are some friends who really *would* share it if they could),—the burden of oppressive sickness—loss of friends—galling mortifications.

But of a different nature from all these there is something infinitely far from light, which belongs to each man separately and alone. The thing of most solemn weight and pressure is, "*our accountableness to God*;" and that belongs to each one separately. May we call this a "*burden*?" To do so in one sense is irreligious and rebellious:—it is so if we account it unreasonable, tyrannical, and what we might justly wish to throw off if we could. Accordingly there was severe rebuke and threatenings to those who with such spirit were wont to say, "the burden of the Lord." But in another and serious sense it may be so called; for it requires to be felt of the greatest weight. It requires all the strength,—all the powers and faculties of the soul to be brought into action to bear it:—it will not do to touch it with one of the fingers simply, every limb, every fibre must be exercised. To make a trifle of it—to be insensible of its weight—proves that all is wrong in the mind: levity is guilt—guilty insensibility. The greatest weight might be put on a *dead body*, and yet not be felt as a burden!

But our text says, "Every man his own."—He has his own existence, person, soul, consciousness, action,—*also his own separate accountableness to God*—as absolutely so as if there were no other human being in the land or in the world. If he were cast solitary on some vast desert—or the sole survivor of a vast multitude—would the will of God—the government of God, be, as to him, abolished? Could he then commit no sin? But he is as merely one,—in this sense, as much

alone—in the midst of mankind. His relation to God is independent of all other things.

"His own"—when he hears or reads the declaration of the divine will to *men*, surely he understands it is to *each* man—not to all in general, and no one in particular:—not, as if all made together but a sort of great *one*, so that on each singly there should rest but a small particle of accountableness to God:—each one has a whole accountableness complete.

When a man looks on other men he does not think that their duty, conduct, sin, *guilt* are *his*. "No," he says, "they must answer for themselves." Well then, so must *he*.—His accusations of them are not accusations of himself;—they would be in softer language if they were;—the accuser stands clear and distinct like the judge from the criminals. If they should pretend to make their sins not their own but *his*, what would *he* say? And if he has guilt on his own conscience, can he put it off on any of them?—what would they say? If he has cause on his own account to fear the divine wrath can he direct that wrath on *them*, instead? Will they be to it as a conductor of lightning? Thus every man is held under his own burden of accountableness to God.

Yet among the many "inventions" there are ways of seeking in some sort to share this burden, and so to lighten it: e. g.—

We can suppose a man to say, "I was never much *taught* my duty to God,—the evil of sin, &c." *Ans.* That was bad in those who should have taught you better—that is *their* account: but what did you know?—have you seriously made a conscience of that?—Think, recollect, what, by some means, you were aware of—of your duty to God—to man? Now, did you disregard that? did you go on in defiance of that?—then, was *that* any body's guilt but your own?

Another. "I have been surrounded by bad example." *Ans.* Did you know it was bad?—then you knew that those persons were offensive to God and condemned by him—and should he be displeased with them all but you?—and not with you for being like them? Was it only necessary to join and resemble the offenders against God to be *no offender*? Could you, before the bar of God, require that he

should charge your share of sin on those *other* sinners, or require them to take it?

"There were some who tempted, persuaded, beguiled me into disobedience to God—and I yielded. Is it I who am to blame?"—(Adam and Eve.)

Ans. If you had resisted and refused, whose would the praise have been—theirs or yours? "Mine, certainly."—Then yours the condemnation.

"I have done no worse than some who have made great pretensions to religion." *Ans.* How can that help you? You do not imagine that they will be *acquitted* for being professors of religion, what good then to stand on no *worse* ground than they?—what consolation to be condemned with any particular class of sinners?—Besides, the obligation of religion is not created *by professing* it.

We may add, that some, who have, or have had, pious relatives, are apt to imagine, in some indistinct way, that this will be of some avail to *them*. But how?—since we have done with the Popish notion of supererogation.—Will God's being pleased with the piety of their relatives make him less displeased with their want of it? Can any thing put persons more completely asunder than this difference? *Isa.* xiv. 14. "Very many *prayers* for us have been offered to God by those pious relatives." True:—but never this prayer, that you might be safe and happy *without* repentance, faith and obedience.

In such delusive ways men seek to make their own burden *not* wholly their own. But how important that we should see our situation as it really is, as standing each, separate and alone before God.—"His duty."—No man nor all men can make it less for him—less absolutely his—they could not if they would offer to do so, *as if they had not enough of their own*.

There is to each man his own repentance and humiliation. There can be no repentance for another.—There may be grief for another's sins; but it is grief *that he does not repent*.—His own warfare against sin. It is not here as in an army: each one has a whole war.—In short the whole grand concern of his own salvation, his praying, striving—his coming to Jesus Christ—"every man must bear his own burden."

In the view of the Almighty there is nothing that has the effect of a vast

mingled crowd where individuals are undistinguished,—to Him, it is *one* and *one* and every circumstance of that every *one*. What an amazing idea this gives of him!

And, we may observe, there are, and will be, situations in which *men* must impressively feel how absolutely they stand each alone. One should think it would be so, in some measure, during any alarming visitation of providence, e. g. the plague. In being a general terror, it is a particular one. It is so when a man feels in his own conscience the dark visitation of guilt and remorse. In a crowd this singles him out—sometimes it visits him in solitude—externally and personally being alone. (This is dreaded by the guilty, because it tends to make a man feel what he is). But amidst company also it is sometimes felt.

Emphatically the feeling of standing distinct and alone comes with conscious approach towards death, “my own affair,” “my own last struggle,” “my own conflict and fall,” “my own journey,” “’tis I have this to do; you can take no part of my burden.”—Those around him cannot be in his stead—are not going *with* him—can send no companion with him to help him—or in any way take off what strictly belongs to himself.

And how strikingly this will be the case at the last day!—though then there will be a most stupendous crowd. (Compared with that crowd, what a trifling assemblage the most numerous crowd ever collected!) There will doubtless be some great effect on the feeling of each from the astonishing multitude, but still a more profound self-centering feeling—a yet greater intensity of consciousness.—The effect of the crowd will not be to draw him *outward*.

There is one sense in which no man can bear the burden belonging to accountable and sinful nature. In obligation he bears it, but not in ability. No man can *meet* the whole obligation, and finally bring the whole as a perfect performance into the presence of God. No:—every human creature breaks down, not one brings it up to the mark! What a spectacle to see them all fall!—It was seen in heaven that they must, that the adequate strength was gone: and from heaven has come One of infinite strength and benevolence to take the

burden off, not as to duty, but as to the final account with the perfect law. A new and mighty power to take the burden and confront the law.

We could not bear our accountability forward to judgment, and He takes the sinner's place, standing before that law with his own merits for pardon and justification.

Yet, one part still remains to do: that of bringing the burden to him. Do we believe he is able and willing? and desire it?—What withholds that we implore it?—Is it too much to do so for so great an object? Or can we be at a loss for the way of *expressing* the desire? And if there be a difficulty, slowness, reluctance, what have we to do but implore to be helped against it? “Lord, help mine unbelief.”

How pleasing to think that in a better world the eternal obligation of a *perfect service* to our God will be *no* burden!

THE CONFLICT BETWEEN FAITH AND UNBELIEF.

Lord, I believe; help thou mine unbelief.
—Mark ix. 24.

THESE memorable words were uttered by an afflicted father, whose son—his only child—was possessed by an evil spirit, and most grievously tormented by him. He brought the youth to Jesus, and having described his fearful sufferings, said to the Lord: “If thou canst do any thing, have compassion on us and help us. Jesus replied: If thou canst believe; all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.”

Although uttered by a man of whose religious character we possess no further information, these words have been recorded in Scripture under the influence of divine inspiration. We are therefore justified in endeavoring to derive spiritual benefit from them.

They point out to us two antagonistic principles, faith and unbelief, as struggling for the mastery; and at the same time convey an instructive lesson concerning the means by which faith becomes victorious. And thus they may be regarded as language suitable to all who, like that afflicted father, are painfully conscious of an

internal conflict between faith and unbelief.

It is to this subject of an internal conflict between faith and unbelief that we desire to direct your attention on the present occasion.

Let us first endeavor to obtain a clear view of the nature of these two principles, by comparing or rather contrasting the influence which they exercise upon the mind. A few points of comparison will be sufficient for this purpose.

1. With reference to the *general character of God's dealings with a man*, the influence exercised upon his mind by faith and unbelief respectively, will be of an opposite description.

Faith is convinced that "the Lord is righteous in all his ways, and holy in all his works." It leads the mind to believe that the righteous judge of the whole earth cannot do wrong: it credits the declaration that not even a sparrow falls to the ground without his knowledge and permission, and that the very hairs of our heads are all numbered. It believes that God is love. A man who is under the influence of faith, will acknowledge that God has always dealt righteously, wisely, and kindly with him; and even when God's ways are mysterious, he will say with Job, "Though he slay me, yet will I trust in him."

Unbelief, on the other hand, looks upon God's dealings as fitful, arbitrary and unkind. It will lead a man to suppose, that he is neglected and forgotten by God, or treated with harshness and injustice. It will make him look with a jaundiced eye upon his past life, as supplying many proofs that he has been treated with unfairness and severity. And it will make him distrust God for the future, as if his Creator, instead of seeking his welfare, was determined to render him miserable.

2. With reference to the *comparative value of spiritual and temporal blessings*, the suggestions of faith and unbelief are likewise diametrically opposed to each other.

Faith acknowledges that one thing is needful; that man ought first of all to seek the kingdom of God and his righteousness. He who is under the influence of faith, will be more anxious to flee from the wrath to come than to be delivered from affliction. He will seek the bread of heaven with

greater earnestness than the bread which perishes. He will prize the Bible, study its doctrines and precepts, and look upon its promises as his inheritance in the land of the living. The afflicted father, whose ejaculatory prayer constitutes our text, affords a beautiful illustration of these remarks: He cried out, and said with tears: Lord, I believe; help thou mine unbelief. We read nothing of his crying with tears, when he simply asked that his son might be healed. He was more anxious that his soul might be blessed with faith, than that it might be relieved by the recovery of his only child.

Unbelief, on the other hand, prefers temporal to spiritual blessings. Under its influence men say,—as I have heard many say,—Let God first supply the wants of my body, then I will think about the wants of my soul. Let me first be delivered from my present temporal affliction, then I will consider how I can escape from the wrath to come. Unbelief is indifferent to the Bible, allows it to remain unread or neglected, cares little for either its truths or its promises, and is contented to remain destitute of the graces of the Spirit.

3. With reference to a *sense of our need of Christ*, whether as the Saviour of the soul, or as the intercessor:—

Faith fills the soul with true humility: it leads it to feel its weakness and dependence. A man who is under the influence of faith, has a broken heart and a contrite spirit, and is conscious that he is a sinner who has deserved the damnation of hell. He is convinced that, without Christ he cannot be saved, but that Christ, having by his obedience and death on the cross satisfied the claims of divine justice, is exactly the Saviour whom he needs. Christ is precious to him: he admires the glory of his person, and the holiness of his character. He also knows and acknowledges that without Christ, he can do nothing; that his prayers cannot be accepted without Christ's intercession, and that all the mercies he needs and wishes for, must come to him through Christ.

Unbelief, on the other hand, does not feel the absolute need of Christ for salvation and acceptance with God. It makes a man proud and self-righteous; it fills him with an idea that his sins are venial, and his character very

fair : so that God might and ought to pardon him without requiring any particular satisfaction. He imagines that he is able to provide for his temporal and spiritual welfare, without much or any help from Christ. He thinks he is so good, or at least so sincere, that his prayers ought to be answered, even apart from the intercession of Christ. The importance which believers attach to the atonement and to the intercession of Christ, is something which he cannot understand, and therefore regards as excessive and unreasonable. When he is in trouble, he will continue to look to his own resources, or to apply to human friends for aid and counsel; perhaps even without once thinking of appealing to God through Christ.

4. With reference to *Christ's ability and willingness to save and to help.*

Faith believes that he is both able and willing to save to the uttermost those that come unto God through him. It looks at the almighty power displayed in his miracles and in his resurrection from the dead, and draws from it the assurance that nothing is impossible for him. It looks at the benevolence displayed in his life, and at the love manifested in his death, and draws from it the assurance that he is willing to help and to save even the meanest and the vilest. It trusts the Saviour's promise that he will not cast out any that come unto him : that "though our sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." And surveying the whole plan of salvation, it feels the force of the apostolic argument, that since God has not spared his own Son, but delivered him up for us all, he will together with him freely give us all things. Thus faith believes that with God in Christ there is no sin too great to be forgiven, and no trouble past remedy.

Unbelief, on the other hand, when convicted of sin, and alarmed about it, is ever ready to say with Cain, My sin is too great to be forgiven, or, if it admits that God, through Christ, is able to forgive sin, it calls in question his willingness to do so. And with regard to affliction and trouble, it likewise "believes that God is either unable to remove it, or if not unable, at least unwilling; because it will not admit that "God is love," but on the

contrary thinks that he is a harsh and austere master.

5. With reference to *prayer.*

Faith prompts to prayer : from a sense of needing divine assistance, and from a firm conviction that God is both able and willing to grant that assistance, in answer to prayer; and that his promises concerning the efficacy of prayer are faithful and true. It believes that if we who are evil, can give good gifts to our children, much more will our heavenly Father give good things, and more especially his Holy Spirit, to those that ask him. It looks at Christ, as a compassionate High Priest, who is touched with a feeling of our infirmities; as a faithful Advocate, who earnestly pleads our cause before the throne; and as the true Witness, whose honor requires that our prayers, presented in his name, should be answered.

Unbelief, on the other hand, discourages and mars prayer, by representing it as useless, because God either cannot or will not hear it. It says, Have I not often resorted to prayer in vain? Why then should I try it again? I will see what I can do myself to obtain relief; and I will apply to my relations, friends and acquaintances for counsel and aid. If this plan succeeds, so much the better : if not, I can then try the value of prayer as a last resource, though probably it will be of little use; since God does not appear to care much for my happiness or to take much notice of my afflictions.

From this comparison between faith and unbelief, it will be seen that faith is contented with God's dealings, spiritually-minded, humble, confiding, and prayerful; whilst unbelief is discontented, earthly-minded, proud, suspicious, and restraining prayer before God : so that where these two principles meet, there must of necessity arise a conflict between them.

Let us now proceed, in the second place, to consider briefly a few points which throw additional light upon the mutual relation between these two antagonistic principles :—

1. They are both found to *prevail very extensively among men.*

Unbelief prevails extensively, because it is the *natural disposition of man*. It is a leading feature of that omity to God, which constitutes the hereditary depravity of human nature.

It exists in the mind of every child, and grows with his growth, both in extent and intensity. Unbelief, in short, is universal; although it is not equally developed in all men.

Faith also prevails extensively. Very few men are avowed infidels: the devil himself is no infidel. Faith, in some of its aspects, is derived from human sources. Divine truth is instilled into the mind by early religious instruction, and further recommended to it by the example of godly parents or friends: and the faith thus obtained is strengthened by the exercise of reason and conscience.

But there is a higher source than all this, from which faith can be and frequently is obtained; that source is divine grace.

2. Seeing then that unbelief is found in every human heart, whilst in many there dwells also faith derived either from human sources alone, or from divine grace superadded to them, it is self-evident that there must be innumerable cases in which faith and unbelief dwell together in the same breast, which thus becomes the scene of an incessant conflict.

This is the case probably with all men, who have become acquainted and in any degree impressed with the truths of the Bible. And the great day alone will bring to light all the struggles between faith and unbelief, that have taken place in the hearts of unconverted men. The awakened sinner, seeking pardon and salvation; the believer endeavoring to grow in grace and in conformity to Christ, or exposed to affliction and temptation,—all are the subjects of this conflict. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." Harassed by this conflict, even the Apostle Paul exclaimed: "Wretched man that I am! who shall deliver me from the body of this death."

3. In all, this conflict continues to the hour of death; but the final result is not the same in all. In those whose faith is only derived from human sources, unbelief usually prevails. It appears to gather new strength from every struggle, and gradually obtains the decided mastery. If it retains the mastery till death, the result will be eternal damnation. Let it not be supposed that those who will be consigned to hell, have been wholly destitute of

all faith, or of all internal conflicts and experiences. The very devils believe and tremble. This is a most important truth, well deserving to be pondered by all of us. Let none suppose that because they have a certain degree or description of faith, which in their minds struggles with unbelief, they must be saved. If that faith is only of human origin,—if in its conflicts with unbelief it usually succumbs,—it is not the kind of faith by which the soul must be saved.

4. But in those, whose faith is derived from divine grace, unbelief, though often very active, usually is overcome by faith, and the latter obtains the mastery. Thus the awakened sinner at length obtains peace in believing; and, as he advances in holiness, he is by degrees enabled to say with the apostle John: "This is the victory that overcometh the world, even our faith." Those who thus fight the good fight of faith, will hereafter receive the crown of life. Clothed in white robes, with palms in their hands, they shall for ever be before the throne of God, and serve him day and night in his heavenly temple; singing with a loud voice, "Salvation to our God which sitteth upon the throne, and unto the Lamb."

5. The great question to be considered by every one of us, therefore, is this: "What sort of a faith is mine? Is it only of human origin? Or is it the gift of divine grace?"

In endeavoring to answer this question, let none of us be led astray by fruitless speculations: our text points out the best practical way of arriving at a satisfactory result. The afflicted father cried out, and said with tears, "Lord, I believe; help thou my unbelief."

Have you thus felt the need of faith? Have you thus prayed for faith? If not, there is every reason to fear that hitherto your faith has only been of human, not of divine origin. But it is not yet too late for you, to obtain that faith which saves. Do what that distressed father did: cry with tears, "Lord, I believe; help thou my unbelief."

Are there any here, distressed on account of their sins, and doubtful, whether they are not too great to be forgiven? Let such also cry with tears, "Lord, I believe; help thou my unbelief."

Are there any here, beset with difficulties, filled with anxiety on account of their heavy trials, or bowed down with sorrow on account of their spiritual weakness? Let such also cry with tears: "Lord, I believe; help thou my unbelief."

Dear friends, it will be our wisdom, |

habitually to remember and adopt this petition. Whilst we continue here on earth, we shall always find it suitable to our wants. Let us then frequently be found before the throne, praying: "Lord, I believe; help thou my unbelief."

J. W.

Poetry.

THE MEETING-PLACE.

BY THE REV. H. BONAR.

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads."—Isaiah xxxv. 10.

WHERE the faded flower shall freshen,—
Freshen never more to fade.
Where the shaded sky shall brighten,—
Brighten never more to shade;
Where the sun-blaze never scorches,
Where the star-beams cease to chill;
Where no tempest stirs the echoes
Of the wood, or wave, or hill;
Where the morn shall wake in gladness,
And the noon the joy prolong;
Where the daylight dies in fragrance,
'Mid the burst of holy song,
Brother, we shall meet and rest,
'Mid the holy and the blest!

Where no shadow shall bewilder,
Where life's vain parade is o'er;
Where the sleep of sin is broken,
And the dreamer dreams no more;
Where the bond is never severed,—
Partings, claspings, sob, and moan,
Midnight waking, twilight weeping,
Heavy noontide,—all are done.
Where the child has found its mother,
Where the mother finds the child;
Where dear families are gathered,
That were scattered on the wild.
Brother, we shall meet and rest,
'Mid the holy and the blest!

Where the hidden wound is healed,
Where the blighted life re-blooms;
Where the smitten heart the freshness
Of its buoyant youth resumes;
Where the love that here we lavish
On the withering leaves of time,
Shall have fadeless flowers to fix on,
In an ever spring-bright clime;
Where we find the joy of loving
As we never loved before;
Loving on, unchilled, unhindered,
Loving once and evermore.
Brother, we shall meet and rest,
'Mid the holy and the blest!

Where a blasted world shall brighten
Underneath a bluer sphere,
And a softer, gentler sun-shine,
Sheds its healing splendour here;
Where earth's barren vales shall blossom,
Putting on her robe of green,
And a purer, fairer Eden.
Be where only wastes have been;
Where a King in kingly glory,
Such as earth has never known,
Shall assume the righteous sceptre,
Claim and wear the holy crown.
Brother, we shall meet and rest,
'Mid the holy and the blest!

Narratives and Anecdotes.

PROTESTANT SUPERSTITION.

It was in the midst of a fearfully hot season in the month of May, when the subject of these remarks lay prostrate on a sick-bed. Every symptom of a speedy dissolution manifested itself. The short cough, the night-sweat, the hectic fever, and occasional spitting of blood, all told of a life, the

last sands of which were fast running out. Nor was the individual in question insensible to her position: she felt that the time was at hand, when she must bid adieu to earth with all its joys and sorrows: she was also well acquainted with the plan of salvation and had, I trust, laid hold on the

Lord Jesus Christ by faith, as the hope for sinners, set forth in the Gospel. It was suggested by her friends that she should receive the Lord's Supper, to which she willingly consented, and the worthy missionary to whose congregation she belonged, attended with the necessary articles for the administration of the sacred ordinance. But alas! a difficulty occurred.—She had not been confirmed by the Bishop. But her friends argued she had been admitted to the Church by baptism. True; but her baptism was incomplete without confirmation; and as no Bishop could be found within eight hundred miles of the place, she was deprived of what her friends considered a great privilege, nay almost her passport to heaven; and there is no doubt these unscriptural views gave her considerable uneasiness, and robbed her of her peace in her last moments. Well did a Baptist friend remark to the parties upon the worthlessness of Infant Baptism, for alas! in how many thousands of instances has it led its subjects to neglect personal religion, and thus destroy their own souls. Among the more ignorant class of Protestants in India, the administration of the Lord's Supper before death, just holds the place of the extreme unction of the Romish church. I remember some time ago hearing a friend ask after a young man who was dangerously ill, and not expected to recover. The reply he received was, that the clergyman had been and administered the sacrament to him, and he was considerably better. My friend ironically inquired, Why not repeat the ceremony, if it had done him so much good? I heard several individuals speaking of the case, the history of which I have given above, and considering it hard that the missionary had not complied with the young woman's request. I remarked to them that it was a matter of no consequence to her, and that it could not affect her soul's safety, which depended not on any outward ordinance, but on faith in the Saviour's finished work; and that it could be no loss to her physically; inasmuch as the Lord's Supper is not a medicine for the cure of bodily diseases, but an ordinance to commemorate the Saviour's dying love. One of the bystanders immediately took up the subject, and said he was once very sick, even unto death, and the clergyman administered to him the Lord's Supper, from which time he commenced to recover."

What a pity that good men should encourage and uphold such corrupt and soul-destroying doctrines. And how sad to think that our Pseudo-baptist brethren should foster superstitions little removed from those of the Hindus for whose conversion we are so anxious. It must be plain that, holding such views, we can never successfully meet the Roman Catholics in controversy; nor can we expect to stem the torrent of heathen superstition by exhibiting a corrupted gospel, manifested by man's inventions. "Prove all things; hold fast that which is good."

J. S.

Chitaura, 26th June.

THE INFLUENCE OF KINDNESS.

THE extraordinary influence of kindness on the hearts of some persons, which cannot be reached by any other means, has often been the subject of remark; but seldom, perhaps, has it been carried so far as in the instance we are about to relate. The following narrative rests on the authority of the late Rev. William Thorpe, an eminent congregational minister of Bristol, whose own motto was, that "kindness is the key to the human heart."

In a family which Mr. Thorpe well knew, and which he often visited, there lived a servant whose name was Elizabeth. She had resided there many years, had nursed in the tenderest manner several of the children, and was most implicitly relied on in consequence of her general good conduct. At length, however, many valuable things belonging to different members of the family were missing. Many articles of linen were stolen, not a few of the jewels of the young ladies disappeared, and much valuable property was lost. No one, however, for a very long time, suspected Elizabeth; at length the father of the family thought that of late he had perceived a change in the demeanor of this much-esteemed woman. She was less careful than heretofore in her dress, she occasionally gave pert and uncourteous answers to enquiries, and by various other incidents gave evidence of deterioration of character; he, therefore, began to suspect her, but mentioned his suspicions to no one.

One day when the whole family were from home, except the master and Elizabeth; he sent her on an errand, and during her absence he entered her room, and, on opening her trunk, found nearly all the stolen property. He placed the whole of it in a very prominent position, and when she re-

turned, he requested her to follow him; and going to her room, pointed with his finger to the various articles she had stolen. On seeing that he had discovered the fact, she became violently excited with passion, and threatened him with the punishment of the law, for having entered her apartment, and broken open her trunk.

"Elizabeth," said the good man, with the utmost calmness, "you have long been to us a good servant, and I cannot forget your kindness. But for some time past I have noticed a change in you for the worse. You have not been so neat in your appearance, nor so diligent, nor so courteous, as formerly; sometimes, too, you have treated us with positive disrespect; and I have suspected that your moral feelings were changed for the worse." These remarks somewhat abated her fury, but still she declared that she would make him suffer for what he had done.

"Elizabeth," said he again, "you have purloined my property; I can swear to these things. I can have you at once placed in the power of a constable, can send you to prison, can appear against you at the assizes, and have you sent out of the country; but, Elizabeth, I shall not do so. I cannot forget your kindness to my children." By this time she was greatly softened, and began to shed tears. He continued, "You may suppose, that if I do not appear against you, I shall at least send you to jail; but I will not do that. I should be sorry to see you so much disgraced." As he uttered these words the tears fell in torrents. He added, "You, no doubt, dread, that if I do not send you to prison, I shall disown you from my family. But I shall not do that. I could not give you a good character and you would, therefore, be ruined; and I should be very sorry to see you come to want. You were once a kind and good servant, and you can be so again." She now fell at his knees, implored forgiveness, and promised to be more faithful than ever. If he would only fulfil his word, and pardon her past offences.

"Elizabeth," added the good man, "you shall continue in the family; and as no one suspects your honesty, no one shall do so; for I will not even tell your mistress what has occurred. If you can keep it a secret, I can do so too, and no one shall know that you have been guilty." These kind words were almost too much for her heart to bear; and her master said to himself, "If kindness can break your heart, it shall be broken;" and pointing to the stolen property, he further added, "Elizabeth, if you want these things, you may keep them. We can afford them. They are now lost, and no one suspects that they are in your possession. Take them, and do with them what you please."

This was to the poor girl overpowering. She turned from the articles as though each had been a viper or scorpion, and begged, as the greatest favor he could now bestow, that everything might be restored. "Well," said the kind master, "if you do not wish to keep these articles, why then we will endeavor to replace them. They can be so placed as to come to hand one after another, and no one shall know that you had them."

This whole proceeding more than answered the good man's expectations. She had formerly been a good servant, but she now became a far better one than ever before. Moreover, she afterwards became the subject of true piety, and some years subsequently died very happily.

There is no power equal to that of love!
—*The Church.*

DO YOU CALL THAT PRAYER?

THE late Rev. S. Kilpin, of Exeter, was one summer's evening walking along the street, when a party of men going from work passed him; one of them was swearing dreadfully. Mr. Kilpin observed it, but said nothing. When he arrived at home he began to think how wrong it was to allow a man to pass by using such language, and not make an effort, at least, to convince him of the sin he was committing. It so disturbed him that he could not rest during the night, and he began to think if there was any way of remedying the neglect. He resolved to rise early enough in the morning to be at the corner of the street where the man passed, if possible to meet him when going to his work. He did so, and after anxiously waiting for a time, he saw the man coming. When he approached, he said, "Good morning, my friend, you are the person I have been waiting for; I am very glad to meet with you." "Oh, Sir," said the man, "you are mistaken, I think." "I do not know you, but I saw you last night when you were going home from work, and I have been waiting some time to see you." "Oh, Sir, you are mistaken; it could not be me; I never saw you in my life that I know of." "Well, my friend," said Mr. Kilpin, "I heard you pray last night." "Sir, now I know that you are mistaken,—I never prayed in all my life." "Oh," said Mr. Kilpin, "if God had answered your prayer last night, you had not here been seen this morning. I heard you pray that God would blast your eyes, and damn your soul." The man turned pale, and, trembling, said, "Oh, Sir, do you call *that* prayer? I did, I did." "Well, then, my errand this morning is to request you from this day to pray as fervently for your salvation as you have done for dam-

nation; and may God in mercy hear your prayer." The man from that time became an attendant on Mr. Kilpin's ministry, and it ended in his early conversion to God.

Christian reader, is not *your* res. some-

times disturbed by the recollection of neglected opportunities of doing good? If so, let your resolution now be to make redoubled efforts for the glory of God, and the salvation of souls.—*Ibid.*

Christian Missions.

AMERICAN FREE BAPTIST MISSION IN NORTHERN ORISSA.

(Extracted from the Report for the year ending April 1st, 1855.)

Another year with all its labors, anxieties, joys and sorrows has gone. And it is well for us occasionally to review the past, that we may be warned by its failures, and encouraged by its successes. In view of the great work assigned us to do, we should ever be admonished to more faithfulness, knowing that the time for us to labor is short.

It is not our privilege to report as much success as we should be glad to do—still we are able to speak of some progress. It has been a year of general health in our Mission—both among the Missionaries and native Christians.

Our senior Missionary, brother Phillips, who for nearly twenty years without intermission, has faithfully labored for the benefit of this people, left for his native land (America) in the month of February. We hope however that his absence will be but for a season. And while we regret his absence—we have been permitted to welcome to our number a new fellow-laborer—brother Covil.

BALASORE.

R. COOLEY, }
B. B. SMITH, their wives } *Missionaries.*
and Miss CRAWFORD, }
RAMA and JAPHET, . *Native Preachers.*

PREACHING TO THE HEATHEN.

We have ever regarded this as the first, and great work of our Mission—to preach the word, to be instant in season, out of season; reproving, rebuking, exhorting with all long-suffering and doctrine—and schools, and making books, as only subsidiary to this work. And in accordance with this principle, and the great commission, we have labored to give the gospel to this people. Preaching and distribution of books have been continued as usual, in the bázárs, and markets, and villages near the station.

During the cold season, several preaching excursions were made in the country. The first was made by the senior Missionary of Balasore, in October, in company with brother Phillips on the Subánrekhá river, as far as Balápál. In November, brother Phillips accompanied the Balasore Missionaries on a tour of three or four weeks south, as far

as Bhudruck. We spent a part of December, and the month of January, in the Midnapore district, a part of the time in Dantoon and its vicinity, attending the great Sársungká and Olmárájátrás or fairs. From the lattar játrá, an excursion was made some twenty or twenty-five miles north, as far as Janáde and Káseárde. In all of these excursions, every village and market, and bázár of any size within reach, were visited, both by the missionaries and native preachers, and more or less books distributed. Some cases of enquiry were found; which led us to believe that efforts in former years had not been in vain. One case in particular near Balasore, of a young man of more than ordinary intelligence of the winter-caste—who, for a time, seemed not far from the kingdom of God—but was prevented by his relatives and the Bráhmaus from coming out and professing Christ. We still have some hope of him.

CHRISTIAN COMMUNITY.

There have been but few additions to our community during the year. And while we regret that our Christian community has not rapidly increased, we are thankful to say, that there has been a gradual increase in our church. Six have been added by baptism, two by letter, and two restored—two have been dismissed by letter, and three excluded, and two suspended. Present number, forty-one.

The usual means of grace have been kept up during the year—such as chapel-preaching twice on the Sabbath in Oriya, two weekly general prayer-meetings, and one for females.

Our Sabbath Schools have been kept up, and attended by the children in the Boarding Schools and Christian community. So that, while we deeply lament the indifference of the heathen around us, we find much in our own midst, to encourage us. Preaching in English in the Chapel on Lord's-day evening, and a weekly Bible-class at the house of one of the Missionaries have been continued during the year with an increase of numbers and interest. We much regret the removal of Mr. Woodcock from our midst, who was a constant attendant both

at the English preaching and Bible-class, and took a deep interest in them, and in our missionary work in general. May the Lord richly reward him, and all who have so liberally contributed to sustain our missionary efforts.

NEW LOCATION—METRAPHORE.

A suitable location for a Christian village in connexion with Balasore station—where our native Christian farmers, and Meriá children could support themselves, without being subjected to the oppression of zemindárs or landholders, has long been felt by us to be necessary—and efforts have been made for obtaining such a location, but without success, until recently. The land for this new location, or Christian village, has been obtained of the Nilgiri Rájá, on a permanent lease at a low annual rent. It is favorably situated about seven miles west of the station—and is accessible by a hackery road. The land is jungle, excepting about twentyánáns, or seven acres, which are under cultivation. The jungle is being cleared, a tank being dug, and houses being built.

BOYS' BOARDING SCHOOL.

This consists of twenty-five Khond Meriás and one Oriya; seven of the largest boys having left the school during the year. Four of them have married, and the other three were deemed able to provide for themselves. They have continued their studies under a competent native teacher; Mrs. Cooley having taught a class in Bible History.

Their studies have been such as are usually taught in common schools. Reading, Writing, Geography, Arithmetic and History. The History of Bengal in Bengali has been taught.

GIRLS' BOARDING SCHOOL.

MISS CRAWFORD reports:—"In reviewing the blessings of the past year, we can but exclaim, hitherto the goodness and mercy of God have been richly vouchsafed unto us. We wish, as a school, we could say, we have made those returns for divine favors received, which gratitude demands. But alas! how prone is the human heart in the enjoyment of the richest gifts to forget the bountiful Giver. Hence many daily read the sacred Scriptures without giving thanks for the way of life, and without availing themselves of the advantages of revelation. With the addition of Bengáli, the scholars have with little variation, pursued their studies as heretofore. Their proficiency in Bible History is commendable. A revised edition of Mr. Phillips's Geography just received, predicts an increased interest in that branch the coming year. Three of the girls have recently been baptized and received into the church. In the cold season, four married (three of w^hóm were church members) and have gone

to reside in the new Christian village, Santipore. Two Oriya orphans have lately been received. These make our present number, nineteen. In the cold season, the instructress of the school had the pleasure of visiting kind and hospitable Christian friends in Calcutta. And the change benefited her health, and the society of devoted Missionaries, and other Christians refreshed her spirits, and greatly encouraged her in her work. During the teacher's absence, Mrs. Smith kindly took charge of the school."

DISPENSARY

This has been in successful operation during the year. The number of patients whose names have been registered, as having received medical treatment during the year, amount to over three thousand. It has been under the immediate supervision of the senior missionary of the station—though most of the labor has been performed by the Native Doctor and two of our school boys who have been studying medicine. The gospel has been preached to the patients for the most part daily by the missionary and native preachers—so that efforts have been made to benefit the patients spiritually as well as physically. The dispensary being opened only in the morning, the patients are usually together early in the morning and listen to the preaching before receiving medical attention. A new dispensary in a more convenient location is now being built.

BAZAR SCHOOLS.

There have been kept up, as in former years, three schools, four teachers, and about eighty scholars. The means for carrying them on have been contributed by the gentlemen of the station. The scholars are all publicly examined once a month, and the teachers are paid in proportion to the progress made.

JELLASORE.

MR. & MRS. PHILLIPS,*	} <i>Missionaries.</i>
MR. H. COVIL,	
MOHES, SILAS CURTIS, ..	} <i>N. preachers.</i>
ELIAS HUTCHINS,	
DANIEL P. CILEY,	

PREACHING TO THE HEATHEN.

Mr. Phillips sustained this important department of missionary labor, until, his health having failed, he was compelled to leave his chosen field for a season, and return to his native land from which he had been absent almost twenty years.

Mr. P.'s family having left for America the year previous, he was the only Missionary at the station, up to the time of his leaving in January last; and in addition to his usual labors, both at Jellasore, and the new village, (frequent visits having been made to the latter,) much time was employed

* Now in America.

in revising an Oriya Geography for the use of our schools, and in the translation of the Scriptures into Sántál.

●Mr. Phillips remarks in his journal, "November 10th. Have to-day completed the translation of the Gospel of Luke in Sántál. This and the book of Genesis together with twenty chapters of Exodus. I have translated since returning from Balasore near the end of March last. I now purpose to suspend this branch of labor a couple of months, perhaps longer, in order to be abroad more among the people."

A Sántál Primer, an Introduction to the Sántál, containing a Grammar, Vocabulary, &c. and the Gospel of Matthew, besides one or more tracts, have already been printed; and the rest of the Gospels, Genesis and twenty chapters of Exodus, have been translated and will be ready for the press when sufficient encouragement is given to print them. But as Mr Phillips has been obliged to leave, our progress in the Sántál department must necessarily be retarded, as he is the only Missionary who is at all acquainted with the language.

It is deemed advisable that Mr. Covil, who has been appointed to this department, should become acquainted with Oriya and Bengáli, before attempting to learn the Sántál. He is now zealously engaged in the study of these languages.

OUR CHURCH.

We are unable to report all that degree of prosperity that attended this little Church the previous year; but knowing that the work is in the hands of Him who is able to carry it forward, we are encouraged to hope and labor on, being assured that our labors will not be "in vain in the Lord."

During the past year one has been added by baptism, two by letter, and one restored. Two have been excluded, and one dismissed. Present number of communicants, thirty-one.

Besides the regular preaching of the Gospel on the Sabbath, by the Missionary and Native preachers, a Sabbath School, Bible Class, and two weekly prayer-meetings (male and female), have been sustained.

At the December session of our Quarterly Meeting, Moher, whose labors, as a preacher, have been of great value to our Mission was publicly ordained to the work of the Gospel ministry.

Elias Hutchins and Daniel P. Cilley (both Sántáls,) were received on probation, as preachers among their own, hitherto, much neglected people.

May the Lord baptize these young men with the Holy Ghost and make them abundantly successful in scattering the seed of eternal life amid the jungles of their own countrymen!

THE NEW SETTLEMENT AT SANTIPORE.

This new village which has so recently

sprung up amid the jungly waste, has enjoyed a good degree of prosperity during the past year. The bountiful harvest which the villagers, through a kind Providence, have been permitted to gather in, has inspired them with cheerfulness and courage, and as we trust, with some degree of gratitude, though this is by no means a leading characteristic of the native mind.

There are now eighteen neat-looking native houses erected in this village, and fifteen of them are occupied by families; four of the Khund youths having recently married, and taken their wives to this place.

The Mission bungalow which is made to answer the purpose of a chapel, as well as school-room and dwelling-house, though a commodious building, is quite too small for the congregation on the Sabbath. We hope ere long to be able, through the kind assistance of friends, to erect a suitable building for a chapel.

Silas Curtis, a man of much stability of character, and the two Sántál preachers reside in this village, the former of whom usually conducts the services on the Sabbath, when there is no Missionary present.

We cannot but hope that an influence is being exerted here, which is felt by the numerous inhabitants of the surrounding villages, and will have a tendency to show them the folly of their heathen customs, and lead some of them, at least, to adopt the doctrines and practices of the Christian religion.

SCHOOLS.

Our Schools have, though on rather a small scale, been sustained through the year; but as we are not in possession of the statistics, we are unable to report the precise number of scholars or the progress they have made in their studies.

A number of heathen lads from the neighboring villages are now receiving instruction with our Christian boys, at Jellasure, and are making commendable improvement in their studies.

The Girls' Day School, which has been taught by our Native doctor the most of the past year, is now under the instruction of Mrs. Smith.* Although this school is not large, it contains a number of very interesting pupils.

The school at Santipore, under the instruction of a good native teacher, is very well sustained, and at present the prospects are truly encouraging.

THE NATIVE HOSPITAL

is still kept up and continues to afford relief to hundreds of the poor way-faring sufferers who call on us for aid. Medicine is also administered daily to the suffering, who live in the country and villages near our station.

* Mr. and Mrs. Smith are temporarily stationed at Jellasure.

Our Native Doctor, who has been employed a part of the time, as school teacher, during the past year, will devote his whole attention to the sick.

IN CONCLUSION

we desire to express our grateful thanks to kind and generous friends who have "lent to the Lord" their substance, to assist in

carrying on the benevolent operations of our Mission, and we pray that the blessings promised in the gospel to the cheerful giver, may be theirs to enjoy for ever. And to Him who hath hitherto sustained us, may we ever confidently look for help, while to *His great name*, may all the praise for our success be given.

Baptist Missionary Society.

A BRIEF HISTORY OF SOME OF THE STATIONS FORMED BY THE BAPTIST MISSIONARIES AT SERAMPORE.

CONCLUSION.

WE have now completed our series of sketches of the Serampore missionary stations, and if they have proved interesting to our readers and have led them to estimate more highly than before the worth of those devoted missionaries, whose efforts have been in part recorded, we are well rewarded for our labor. The stations whose history has been compiled have long ceased to be occupied by agents of the Baptist Missionary Society, on whose behalf they were for the most part established, and these short records have consequently a somewhat melancholy tone: they tell what our fathers in the mission began to do, but could not carry on. Indeed, the thought has more than once occurred to us whilst preparing these papers, that we were furnishing occasion for scorning to those who think meanly of missionary effort, and that these accounts of vast fields of labor, one by one entered upon with hope and vigor, and then one by one abandoned, might be thought to illustrate any thing rather than the wisdom of the good men who expected thus to break through the solid phalanges of heathendom. "What do these feeble Jews?" might perhaps not unaptly express the contempt with which some of the wise men of this world regard attempts so inconsiderable as compared with the ends proposed. But whatever judgment any may form concerning the sagacity of the Serampore missionaries, none can deny that they firmly held and faithfully carried into action the principle, expounded by their elder brother at home, in 1792, that we should attempt great things for God and expect great results from Him. Nor can the fruit of these missionary

efforts be accounted insignificant. Some of them were rewarded with much immediate success, and the others were not in vain. And shall the fact be reckoned as of no account, that not one of the fields we have spoken of is now unoccupied? that Burmah, Orissa, Thibet, Java, Surat, Nagpore, Assam and Cherra are all now being evangelized by increasing bands of faithful Christian men? The Serampore missionaries labored, and others have entered into their labors. Did they therefore labor in vain? Sure we are that if they could survey their former stations now, all regret at the failure of their own cherished plans would be lost in thanksgiving for the more extensive apparatus of usefulness which has been established in their place. They were the servants of Christ; and the ultimate triumph of His cause, accomplished by whatever instruments He might appoint, was all their desire. They had an assured confidence, too, that His cause would triumph, and this was their comfort and strength amidst all their difficulties and discouragements. "It is a great consolation," wrote Ward, in 1808, "that Christ 'must increase;' no more *wane*. All to come, no doubt, is progress, and the gospel must now take grand strides." Few sympathised with the enthusiastic missionary then; but the events of the intervening years have justified his expectations, whilst those who can from the heart respond to such sentiments, "Even so: Amen," have been increased many-fold.

The reader will not suppose that we have here given an account of all the Serampore missionary stations. We have, it will be observed, confined ourselves to those which were established in

countries or provinces from which the agents of the English Baptist Mission have since been altogether withdrawn. But besides these there were very many in Bengal, the North Western Provinces, and elsewhere, commenced under a variety of interesting circumstances, and blessed often with much success, some of which have long been abandoned whilst others are still maintained in usefulness. A complete list of all these stations has, we believe, never yet been compiled, and it was our purpose to present one in this con-

cluding paper. We find, however, that within such limits, we could supply only a dull catalogue of names and dates, whilst much interesting matter must of necessity be set aside. Here then we conclude our narration. May what we have written tend to stimulate the activity of those who stand in the places of the honored dead. Let faith and love and energy like theirs continue to impel their successors, and complete success in their great enterprise cannot fail to be the happy result.
C. B. L.

Essays and Extracts.

THE BENGAL NATIVE BAPTIST MISSIONARY SOCIETY.

THE FIFTH ANNUAL REPORT OF THE BENGAL NATIVE BAPTIST MISSIONARY SOCIETY is, in formal and orthodox fashion, prefaced with a list of "officers of the Society." There is a committee of seven brethren,—a good old Hebrew member. There are two Secretaries, one English and the other Bengali, so that nothing in the writing department needs to be wanting. There is a Treasurer too, that the funds may be safely lodged. But under the name "President" we have the singular announcement that one "will be chosen whenever required." To me, living at a distance and glancing at the Report, it appears that the chief want of the Society is a president; a good, common-sensed, practical man; one who loves the people of the country, is experienced enough to gain their respect and confidence, and has tact enough to direct and stimulate those who work with him.

The two objects for which this Society was formed are, as the Rules intimate, "preaching the gospel to the Heathen in accordance with the Lord's command, 'Go, preach the gospel to every creature!' and, as far as possible, of making the Native Churches in India self-supporting." And, then, from the professed nature of its constitution, these objects are to be carried out solely and literally by Native agency. Now, though the word Native is a rather equivocal term, yet it is understood generally to mean *purely native*. And any one hearing, or reading, of the existence of such a

Society, naturally supposes it to be the result and the working out of converts from among Hindus and Muhammadans. Indeed, it is this peculiarity in its formation which obtains for it the sympathy and assistance of all friends to the cause of Missions. And, therefore, when one expects that Bengali Native Christians, awakened to a sense of the great debt of gratitude they owe to God and to the Church of Christ, are learning to help themselves, and help their countrymen, and repay in some way the mercies and benefits they have received, it is a sad disappointment to discover that just one half of the brethren associated for such a purpose, are not of their number. Why should this be the case? If we have a Native Missionary Society, let it be an out and out affair. Let there be no Mr. among the officers. Let the members of the Bengali Churches prove to us that they can do something, by God's aid, in their own strength, wisdom, and zeal.

The "subsequent details of preaching" are no details whatever. What would afford more satisfaction to all of us is statistics of the number of villages, bazars, markets, chapels, streets, preached in during the twelvemonth: also the average number of hearers attendant, and of books given away or sold. And, then, one would be cheered to know in how many places the gospel had been patiently or approvingly listened to, or even on how many occasions our brethren, the preachers, had manfully endured op-

position, or exemplified a spirit of forbearance and perseverance under ill-treatment and varied discouragements. So, likewise, when there are enquirers—and there seems to have been one—it would be well to say how he came, how he stayed, how he is, or where he has gone. Facts may be given without, of necessity, exciting those sanguine expectations which, in India particularly, so often eventually come to nought; and a statement, black with a list of absolute failures and prostrations, often enlists more sympathy than one is at first apt to reckon upon. So that, if there is any thing hopeful to be said, let it be said; and we shall try and not be unduly elated; and if there is any thing discouraging to be narrated, let it be narrated; and we shall endeavor not to be cast down.

It seems to me a pity that the money and energy of the Society are directed to the villages South of Calcutta. There are preachers there, churches there, knowledge there. And those preachers are well superintended, and those churches are well cared for; so that, through them, the truth is being spread in daily widening circles, without any aid from Calcutta. At the same time, there are hundreds of places where the gospel has never been heard, to which this Society's agents might very easily travel. If they wish to journey far from home, might they not be sent into districts heretofore unvisited? It is true their trip up the Mathabhangha was better chosen; but here, again, would it not be far better altogether to discard boats, leave the river to pursue its own course, and, with bag and baggage, get right into the country? Suppose the Grand Trunk Road was taken?—or any road which is generally pretty well frequented? The whole way, the native preacher would find hearers to speak to, places to lodge in, food to eat, and water to drink; and he would have access to numberless villages, on the right and on the left, where no mortal had ever spoken of salvation and the Saviour. A kind of pilgrim-journey through the heart of the country is required. And I think even roads might be left to themselves, and the travelling-evangelist cross the country in the most untrodden directions. To my mind, boating up the Jillinghi, Bhugiratti, or Mathabhangha, is the

most monotonous, most lazy, and least useful mode of doing a good thing. From time immemorial it has been *the* cold weather journey:—for novelty's sake alone it should be abandoned.

Towards the second object of the Society, "that of making the Native Churches self-supporting," "little if any progress has been made." And really there is nothing to be wondered at in this confession. These are days of Societies, presidents, committee men, secretaries, treasurers, and, chiefest, of reports; and all multiply in every land, in every form, for every object on the earth; and it would look like a sin to cry down such associations, particularly if they be of a religious character. Yet, I am bold enough to think that, in this instance, if better advice be not followed, the formation of this Society will unobservedly, slowly, but certainly, lead to a most undesirable result,—increasing the helplessness and decreasing the self-confidence of the churches among which it originated. There has been a great deal said and written, about the independent position which the native Baptist churches in Calcutta have assumed; and vast expectations have been formed, on rather uncertain grounds. Now how does the matter stand? We want our native brethren to help in making known the gospel to the heathen. The reply is:—This Society's agents are employed in preaching; it is their work, not ours. We ask them again to contribute their mite towards carrying the gospel abroad. The answer, in effect:—There are thousands of *Sahibs* get money from them. We say, But collect it yourselves; do go, and, as a church, beg for your Hindu neighbors. They point to their Committee men, their collectors;—it is for them to supply the lack of service. In despair we say, Well, brethren, if you cannot work for other's good, do care for yourselves, and repair these beautiful brick chapels which the English people built and fitted up for you. The reply is, "We must have a donation" from the Society, and a "loan" too, to do this with. In my opinion, this Society is actually crippling the churches. They, as distinct large bodies will do nothing themselves, if matters are managed after this fashion. All the burden of their wants and responsibilities will be stayed off, and placed on the back of the veriest few

who bear the hackneyed name of a Society. And, then, those few, unable alone to carry so heavy a weight, or to perform so many vicarious duties, will hasten to every foreigner or stranger whose door may be open, or whose charity may be accessible. And, finally, that very evil which was to be uprooted by this new system of action, will just return, seven times more evil than before. Let the reader run over the names and figures appended to the report, and see if there are not indications of such a miserable result. The collectors of this Society number eleven: of these five are not natives, in the sense above mentioned. The sum collected in 1854 is Co.'s Rs. 551-11-0. Of this the natives collect only Rs. 178-9-3. And, what is most surprising, and worthy of the attention of all who are concerned and interested in such matters, of Rs. 551-11, (not to include the collections at annual meetings) the sum of Rs. 31-3-3, is all that native Christians have contributed towards a Society bearing their own name. Why, there are in full communion in the churches, which may be regarded as represented by this association, *ninety-seven* members; and yet the whole amount of what they can give themselves, and gather from their countrymen, is no more than Rs. 31, odd annas.

May I, in a word or two, touch upon the accounts? We have the extraordinary item of Rs. 3, charged for the boarding of an "Enquirer!" Really, my brethren, was there none of you who could have fed this man? How does such an item look? Then, we have a new chapel built for Rs. 36-15, and the darwān's wages of a like chapel, for the year, amounts to Rs. 35; and the ground-rent of the same chapel Rs. 48-15. Positively, it

looks a shame that no man can be found to look after property worth 30 or 40 Rs. (if looking after indeed be required, which I think not,) without charging 3 Rs. a month for doing so. Then we have a "donation" and "loan" to a native church, of Rs. 88-8, double what the whole native Christian community contributes; and, lastly, we have a medley of items amounting to Rs. 110-7-6.

Now such a Society should, of all matters, study economy. It ought, of all men, to be able to practise it; and it could do so with a little consideration. Let it be as sparing of its pice as the large Societies are of gold mohurs. Let it get due worth for all it spends. Let it eschew English reports, which cost money and get in nothing; and print its Bengali account or statement on one sheet of paper. And, above all, let it *gather its means from strictly speaking natives*, and it will then be not quite so lavish in the expenditure of them.

Perhaps, brethren, you will count me an enemy for writing all this. But, believe me, if you so judge me, you do wrong. It is the truth I speak, and that "in love." My heart's desire is that the native Christians of Bengal become not only intelligent, but pious, energetic, bold, and independent. I love them all, and therefore it is I take the liberty of pointing out what would seem to be indicative of bad management, and likely to end in injurious effects. Your Society has been spoken of every where; here and across the sea. Therefore, do, for the honor of the name, see if you cannot improve its constitution and increase its usefulness. Why not let your churches be your Societies, your members be your collectors, donors, subscribers, preachers, all? EDWIN.

Correspondence.

CAPITAL PUNISHMENT.

"To sacrifice a man in honor of an abstract principle of safety, is like following the example of the Indians in offering human sacrifices to their gods. The legality of the scaffold cannot repose on the right which Society has to defend itself, but on the right it pretends to have of punishing. All is destroyed by the scaffold; there is nothing but a brutalizing, and profanation of our nature in the blow of the axe, which takes away the remorse that endows the past with pain, and the future with virtue. There is a kind of atheism in the stroke which sends a man to the grave in the midst of his crimes. It destroys our dignity—brings contempt of our nature—and overthrows the sublime plan of Providence in this world, and its consummation in another."

M. LE COMPTE DE SELLON.

To the Editor of the Oriental Baptist.

DEAR SIR,—I beg the favor of your kindly inserting this rejoinder to M. W.'s strictures on Capital Punishment. Anxious as I have been to adhere to the suggestion contained in your editorial foot-note, I could not possibly condense this article more. In justice to the subject I could scarcely say less, and there are many points I have left unnoticed, just to avoid prolixity. With this brief explanation I throw myself entirely upon your good sense to give me the opportunity of a hearing. I have read the second letter in defence of Capital Punishment, and must say that I do not consider that the writer has successfully controverted my arguments, or established his own position.

M. W. in reply to my supposition that Genesis ix. 6 was a prophetic declaration, adduces certain passages from the scriptures which he affirms are similar in their construction, but which do not appear so to me;—nevertheless allowing the passages, for argument's sake, to be similar, what follows? why that certain passages of a like construction adduced by me were *not* commands, and a few passages cited by M. W. appear to be so. His quotations are counter-balanced by mine, and the matter remains *in statu quo*, the writer gaining nothing by the attempt. Whatever supposed cogency his reference to scripture texts may have in his estimation, is completely destroyed by the application of the *argumentum ad hominem*, namely, the same process of reasoning which he has adopted in answering my second position "that it does not follow that because one scripture is a command, the other must necessarily be so too." If then the scriptures he has referred to be commands, might I not justly reply with respect to Genesis ix. 6, that "it does not follow that that must be a command too?" The passage, however, is a two-edged sword and cuts both ways; for let M. W. make what he likes of it, I must remind him that it is claimed by the Abolitionists also as their own; for it is not only no approval of legal homicide, but an *emphatic condemnation* of it. It is equally prohibitory of all *death punishments*. The verse holds out no impunity to avengers, and they in their turn are as likely to be destroyed for murdering the homicide.

"By man shall his blood be shed," does not necessarily imply a magistrate—in fact there was no civil power then existing. It may more properly mean the father, the brother, or a friend of the murdered, who would naturally be desirous of avenging the blood of the victim; or any man; as Cain said, "and it shall come to pass that *every one* that findeth me shall slay me," so that the *magistrate's* plea for *murdering* has no foundation here. I must be excused from endorsing the *ipse dixit* of M. W. that because the *supposed* command was given to Noah in the infantile state of society at that time, and previous to the Jewish economy, it is therefore of perpetual obligation. Is M. W. prepared to maintain the perpetuity of all the commands and covenants of the antediluvian period? Long before the Noachic denunciation respecting the shedding of blood, a most aggravated murder was committed,—that of Abel by his brother Cain. What was the sentence pronounced on him by his Omniscient Judge? was it not a reprieve for life? Moses, the promulgator of the moral law of God, was guilty of murder; and so was Lamech the father of Noah. Hear what he says, "If Cain shall be avenged seven-fold, truly Lamech seventy and seven." "Although" says a writer, "the mark placed upon Cain might answer the appointed ends during his natural life, yet lest they should be forgotten after his death, and that succeeding generations might be left without excuse, God was pleased to leave on record a most solemn declaration and warning to civil magistrates and all others, not to shed the blood even of a murderer. And the Lord said unto him (probably in the hearing of others) 'Whosoever slayeth Cain, vengeance shall be taken on him seven-fold.' The text denounces an awful doom on any person or persons, who should have inflicted Capital Punishment on Cain." God says, "To me belongeth vengeance and recompense: I kill and I make alive."

I abstain from noticing M. W.'s strictures about literal interpretation, as I regard them quite irrelevant, having made no allusion to figurative or literal meaning of any passage. As to the statement that Genesis ix. 6 is the origination and enunciation of a principle which on the authority of God was to be carried out as

long as there was a necessity for its action, I believe it requires the support of the Scriptures to be worth any thing. But admitting that every tittle of it can be supported by the Holy Writ, I would say, that the *assumed* law having been incorporated with the Jewish Code, as asserted by M. W. himself, fell into desuetude when their national polity terminated; a more perfect dispensation having been opened, there was no necessity for its continuance, the provisions of the new economy being altogether different. The great Mediator of the new and better covenant proclaimed peace and good will to man, and commanded us to love our enemies and to forgive seventy times seven.

M. W. in attempting to evade the conclusion to which I had driven him by the production of such passages as the following:—

"He that taketh the sword shall perish with the sword;"

"He that leadeth into captivity shall go into captivity,"—

has furnished me with an argument which neutralizes his own reasoning. He makes a second attempt to avoid a legitimate inference, which is equally fatal to his cause. He argued stoutly from Numbers xxx. 31. But when told that the laws of Moses were not obligatory under the Christian dispensation, because they were enacted for a peculiar people separated from the world, who were immediately governed by God—and that if he advocated the continuance of these laws under the mild sway of the gospel, *where no parallel precept is found*, he must be prepared to advocate the execution of the Sabbath-breaker, disobedient son, &c., he avoids the conclusion, and says that as he advocated the law of life for life—the *presumed* law in Genesis ix. 6, the cases are not parallel. He thus virtually abandons the passage in Numbers—which in point of fact gave him no support—and grasps at the straw which he supposes he has found in Gen. ix.—the only *single doubtful* passage in the whole Old Testament, and which too is equally contended for by the Abolitionists! My previous observations on it, I trust, will show him the hopelessness of relying on it any longer.

With regard to the burthen of proof, two passages from M. W.'s first paper led me to make the remark. 1. "It

is questionable whether Christian Governments—unless they can show that the law has been abrogated in the New Testament—can even reprove."

2. "Further if Christ actually abolished capital punishment, or if the merciful tendencies of the gospel lead us to expect that he meant that it should be abolished, then the Apostles would have given us some hint on the subject." As capital punishment is denied ever to have been the law of the gospel, it was M. W.'s province to prove first satisfactorily that it was—before calling upon any one to show that it has been abolished.

Now a word about the "overwhelming evidence." If M. W.'s wonderment has not reached its *acme*, and there is room for further amazement, now is the time. The passage which according to M. W. settles the *questio vexata* is found in Romans xiii. 4. "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Much as I respect authorities and commentators, I reverence the Bible more, and I dare say M. W. is of the same opinion. From his information and reasoning he seems capable of forming an independent opinion. Now I would ask him, is there nothing in the whole range of Christian theology in which he dares to differ from the authorities he has quoted? I would add *en passant* that Thomas Scott, the commentator, is not amongst those, as asserted by him, who support his views—at any rate he does not seem to countenance Capital punishment from the scripture above referred to. Now Romans xiii. 4 does not, to my apprehension, *give any* support to the hangman's argument under the gospel economy. That the passage is not a *direct* command must be unhesitatingly conceded. Paul, while admonishing his Christian friends at Rome to be subject to the higher powers, refers to the existing law of the land. He does not say that it is *scripturally* correct, and ought to be followed out by the *Christian* magistrate. The circumstance of his simply referring to the course which the law would take with regard to evil doers, irrespective of their faith, cannot possibly *scripturalize* that law. Supposing a missionary in the course of his itine-

rancy happened to go to a country, the laws of which were exceedingly rigorous, punishing with *death* not only murderers—but robbers, adulterers, manslaughter, sacrilege, &c. The missionary having formed the *nucleus* of a company of believers, affectionately warns them not to be guilty of evil conduct, saying, Be afraid; for the unrelenting magistrate "heareth not the sword in vain." Could it be fairly construed from this exhortation that the peaceful messenger of salvation approved of the detestable atrocities, or that he justified the punishment of the thief, adulterer, and the profane person with death? Undoubtedly not. Precisely the same was the case with Paul, and I leave it to every candid person who has paid any attention to the controversy, to declare whether M. W. is warranted in citing Paul as an authority for Capital Punishment under the facts explained.

"The higher powers at Rome," says Scott the commentator, in his observations on Romans xiii. "The higher powers at Rome were not only *heaven*, but usurping, oppressive, and even persecuting governors: and Nero who was the Emperor was a monster of cruelty, caprice, and wickedness almost unparalleled in the annals of mankind." Now will the barbarities of Nero be warranted in a Christian magistrate? and yet to what does M. W.'s argument amount, but to this! We are required as Christians to yield obedience to the powers that be, and not to cause insurrection and rebellion by opposing the laws, however cruel and inhuman, of the constituted authorities of the land—but it does not therefore follow that we as Christians must imitate their barbarities, or that our civil magistrates would be justified in exercising the cruelties of Nero. Even supposing that the verse permits the *Christian* magistrate to hang—which unquestionably it does not—the crime for which the sword is to be used, it will be seen, is not specified, for it is for "all evil doers;" so that an unfortunate thief who happens to abstract a pencil-case, and is therefore an evil doer, would be as much liable, by the authority of this Scripture, as interpreted by M. W., to be executed, as the most atrocious man-slayer! and this is the great argument which the writer so triumphantly urges against me! Does he not here *again* prove too

much, and therefore prove nothing? Truly the sanguinary adherents of Jack Ketch must be in a deplorable fix if they can produce nothing but such suicidal arguments in support of their views. M. W. also refers me with great confidence, and probably with feelings of victory to Luke xxiii. 41, and 1 Peter ii. 13, 14. As I have already examined in a subsequent part of this paper the text from Luke, I shall here say nothing respecting it, nor do I deem it necessary to analyze the verses alluded to from Peter. If the subject were not of so serious a nature I should really fancy M. W. was indulging in a sly banter in referring me to these texts. In sober verity, what does he intend to prove from them? The question in debate is not whether we should yield obedience to the civil powers, to render the exhortation of Peter applicable or appropriate—but whether Capital Punishment is justifiable under the mild reign of the Prince of Peace. Having entered minutely into an investigation of the texts which formed the basis of M. W.'s arguments, I trust he will not reiterate the rebuke, that I have only "skirmished at the outposts, and have not dared to attack the citadel."

If M. W. professes to be amazed, without any adequate cause for it, my surprise, I confess, is considerably greater in finding that he should treat so lightly the greatest of all arguments, namely, the eternal sufferings of an impenitent culprit in hell—the deathless agonies of a sinful yet immortal soul—a soul for the loss of which millions of worlds would not be a commensurate recompense. For the salvation of such souls the compassionate Saviour suffered; for he came to call, not the righteous, but sinners to repentance. Let the worthy writer dispassionately ponder over the momentous subject, and this, if no other argument, will constrain him to abandon the ruthless logicians of the gallows,

But a *heathen malefactor* comes to M. W.'s rescue, and pronounces a judgment on Christian theology!—M. W. flies again behind this malefactor, when the awful consideration of the loss of a never-dying spirit is urged upon him. "Has G." says he, "forgotten the case of the malefactor?" was length of time given to the malefactor for repentance? No, I have not forgotten the malefactor—I remember the consoling words told

him by the dying Saviour, "To-day thou shalt be with me in paradise," but ordinary conversions do not occur in this fashion. The malefactor's, like Paul's, was a miraculous conversion.

M. W. asks "and is no sympathy to be manifested for the unhappy victims of murderers?" Sympathy for the dead! To murder the murderer is certainly a curious way of manifesting Christian sympathy. Vengeance is not a sacred duty, nor can a vindictive system of punishment be justified; because the object of human punishments is not *retaliation*, but the reformation of the criminal; but Capital Punishment takes away all chance of such a consummation. When urged to the solemn consideration that criminals are executed in an unprepared state for eternity. M. W. says "but their piteous victims have also no time for repentance. Therefore as a *choice* of evils it is *better* and wiser, that murderers should be executed." But who privileged men to exercise any CHOICE in a matter where eternity is concerned? that is the prerogative of Jehovah. If the murderer sends an unprepared soul to hell, he is amenable for that, not to any *human tribunals*, but to God, who being cognizant of our motives, knows the real extent of his criminality, and will either pardon him on his repentance, or recompense him the due reward of his crime. Earthly punishments, as severe as you like, may be awarded as an example to others—without touching the life or endangering the soul of the criminal. God has no where invested man with power over the life of his fellow-man, much less has he given power to man to rule the destinies of immortal souls. M. W. has taken no notice—and perhaps it was an unintentional oversight—of the reasons urged by me, which UTTERLY disqualify a man from becoming an arbiter of life and death: such as his want of power to perceive motives, which is a proof that moral judgment is not his province—his want of ability to determine the measure of sanity and responsibility of the criminals, his fallibility and liability to error, and the fact that *many innocent* persons have been executed by the erring judgment of man. These are points which might be opposed with great success and cogency against the views of M. W., but I am content with barely mentioning them, being anxious to avoid pro-

lixity, for which reason I have omitted the consideration of several other matters suggested by M. W.'s article.

I believe much confusion and unnecessary controversy will be obviated by observing the proper distinctions between the moral law of God, and the criminal law of a country—between offences against God, and offences against society and individuals God is not our temporal legislator. He has given us His moral law, which is of perpetual obligation, and the violation of it will be punished by Him at the *great day of retribution*; not now in our *probationary state* through a civil magistrate. He does not adjudicate for particular offences against Society, and has given no laws for the punishment of any crimes, whether murder, petty larceny, or any other. This he has in his infinite wisdom left to us: and our rulers, being invested with power, derived solely from the unanimous consent of the people, frame laws for the conservation of the peace of society, and the protection of life and property.

It is generally allowed that paternal authority and the order of domestic life furnished the rudiments of civil governments. "The case of a civil ruler," says a celebrated writer, "and his subject, is much like that of a father and his minor son. If his son behave unseemly, the father may correct him. If after all due admonitions and corrections, the son should prove incorrigible, the father may expel him from his family, or disinherit him; but he may not kill him. All civil governments originated in families. By the alliance or union of families it became national. But the *stream* cannot rise higher than the *fountain*. If no father have the right to inflict the punishment of death on his minor son—then a *million* of fathers would have no right by their representatives to do it. The jurisdiction of the civil magistrate can never rise higher than that of a father over his son during his minority." People grant readily that no one in his *private capacity* has a right to take away the life of his fellow for *any crime*, yet some urge that our legislative and executive bodies (who derive their power from the people) have a right to take away life. But no one can invest another, as his representative, with a right he himself *never had*. He may be incorporated as an evil doer, or

otherwise punished, but he can never forfeit his life—he *never possessed it in fee simple*—but is only tenant at will under his Creator.

Following humbly the example of M. W., I presume I shall be justified in making a few desultory comments on the texts selected by him to head his article. The first citation is from 1 Peter iv. 15. "Let none of you suffer as a murderer." I cannot conceive how the writer discovers a warranty for *hanging* in this *half finished verse*. No one ever denied that murderers, as well as other criminals, should *suffer*—not for the *satisfaction of justice*, which is not the proper end of human punishments, but the prevention of crimes. Peter is not here legislating for Christians; but he simply warns them not to suffer as evil doers—not only as murderers—but as the whole verse reads—"as a thief, or as an evil doer, or as a busy body in other men's matters." The verse no more sanctions hanging than a chapter from the Gulistan! He next quotes the words of the malefactor on the cross, "We indeed justly, for we receive the due reward of our deeds." The cause of the advocates of the halter, must be desperate indeed, if felons and malefactors are marshalled forth as their defenders. If, before an earthly tribunal, the opinions of such picked witnesses would be ignored, they would *à fortiori* be rejected in a spiritual court. How happened the heathen robber and malefactor to be so learned in Christian ethics as to decide that it is *scripturally* right to hang? Instead of setting up a *heathen felon* as a Christian law-giver, is it not more consonant with scripture to explain that he simply alluded to the law of the country, and while he owned that there was cause for his punishment, he declared that the Lord of glory suffered unjustly. To adduce such authorities then, shews the untenableness of M. W.'s cause, and is just as preposterous as to take the opinion of an ignorant Hindu felon on the justifiableness of Capital Punishment under the gospel economy!

I shall now notice his strictures upon the passage placed by me at the head of my article. Passing over his sarcasm anent irrelevancy, which would be severe *if correct*, I quote the latter portion of the concluding paragraph on

the text from Ezekiel. "God has no pleasure in the death of a sinner. If this is to be understood to imply temporal as well as eternal death, then if in consequence of his (the sinner's) violation of God's law he renders himself obnoxious to the latter, why may he not for the same reason render himself obnoxious to the former?" The gist of which is, that, if a *sinner* deserve spiritual death, why may he not deserve temporal death? I confess I never read any thing so exceedingly fallacious. "The wages of sin is death," every sinner has rendered himself obnoxious to spiritual death, and according to M. W.'s logic, they all deserve temporal death, and may be consistently hanged according to the Christian Scriptures!! Such are the shifts to which the Draconian philosophers of the gallows are driven! I am quite clear that the hangman's logic is defective, founded as it is upon an erroneous view of the gospel requirements; but supposing even that there are some doubtful passages in the New Testament giving some plausibility to the advocates of the halter—as the Editor justly remarks that the question is a difficult one—could a Christian, I ask, lend his sanction, amidst so many doubts and difficulties, to laws, the results of which are so irretrievable and dangerous? If M. W. is right, the error of reprieving a criminal is on the side of mercy—if he is wrong, the error of consigning an immortal spirit to the flames of eternal torment is unspeakably awful!

Yours faithfully,

G.

MISSIONS IN THE MALAYAN ARCHIPELAGO.

To the Editor of the Oriental Baptist.

MY DEAR BROTHER,—Having observed that you sometimes take up accounts of missions which do not belong to our denomination in your valuable magazine, the idea struck me, that it would give you pleasure *if I were to write you a letter or two concerning the work that is carried on for the evangelization of the nations which inhabit the Islands of the Malayau Archipelago.* A number of these Islands were favored in former times with the gospel. Many pious ministers came to them formerly

who sometimes travelled from place to place to make the gospel known to the inhabitants by means of the Malay tongue; and the Christian name was in this manner spread widely. Even now there are still sixty thousand persons who bear the Christian name in these Islands. In a great number of places there are churches, in which divine worship is kept up and carried on by native teachers, who are appointed by government and are at the same time the school-masters in the town or village where they are stationed. Some of these men have been well educated in an excellent Institution which has existed now for more than twenty years at Amboyna, in which school-masters and readers are instructed by a pious man of the name Roskot, who was sent out for this purpose by the Dutch Mission Society of Rotterdam. From his school a considerable number of well educated pious young natives have gone forth who carry on schools and conduct divine worship by reading, prayer and singing in many communities on several of the Islands. Thus it has pleased the Lord of the church to carry on his work among the natives of these Islands. To the principal Islands; such as Amboyna and Ternate, &c. ministers of the Dutch church were sent by government and supported, but these were by no means able to visit and minister to the masses of people who lived on the other Islands; besides their number was far too small, sometimes there was only one minister for all the Islands, sometimes two or three; at last it was resolved that four ministers should be stationed on those eastern Isles, who should take care of the Christians on them; but even this number has seldom been maintained. From time to time missionaries were sent out to those eastern Isles by the Dutch Mission Society. According to my recollection, the number of them cannot have been much less than forty, during my stay in Java. No one of these missionaries was permitted then to stay on Java, but all were sent to the eastern Islands. Amboyna, Ternate, Banda, Timor, &c. Most of them are dead now, but some remain, together with new ones who labor on the north-east of Celebes. In many places the missionaries had to supply the vacant churches instead of the government ministers, who were insufficient for the crowds of

islanders who bear the Christian name. Many of these missionaries have proved that they were true Christians and men devoted to their work. Owing to their circumstances they were not permitted to cultivate much new ground for the advancement of the kingdom of Christ, they were however the instruments in the Lord's hand, of preventing the Christian congregations in these Isles from relapsing into pagan idolatry or into Muhammadanism, for both systems still prevail on the Islands to a considerable extent. The government sees clearly that the plan of sending ministers among the native Christians on these Isles does not answer their expectation, they have now resolved to send out two ministers to Amboyna to supply the wants of the European congregations, but for the native Christians they will send out and maintain six missionaries to the Eastern Isles. To execute this resolution, government has applied for six missionaries to the Dutch Mission Society at Rotterdam. But as that Institution is not able to supply so many young men at once, no one has yet arrived for the purpose, and thus the greater number of Christians are still left to be guided by their native readers and teachers. It may easily be conceived that these people are not far advanced in Christian knowledge and morals, but nevertheless they are greatly superior to the surrounding heathen and Musalmâns. The means of instruction being scarce among them, much ought not to be expected from them. They have the Bible in Malay, but to most of the people it is not intelligible, because the language of it is obsolete, and the Malay is a foreign tongue to most of these Islanders.

But several of these Islands have never been favored with the gospel until about fifteen or twenty years ago; to these belonged the great island Borneo. Although several settlements of Europeans were formed on this Island, no one thought of sending a minister to care for the spiritual wants of the people until of late years. It happened about twenty-five years ago that the Rev. Mr. Medhurst, then missionary at Batavia, made a voyage to Banjarmasin on the south-east coast of Borneo. He found there a considerable settlement of Europeans and a large crowded village of Chinese and Malays. He published an ac-

count of it, and recommended it as a fit place for a missionary station. The London Missionary Society seemed then not desirous to extend their mission in these Islands. But his account of Borneo appears to have reached the Rheinisch Mission Society in Barmen. Some years after, this Society sent out a missionary of the name Burnstein to Borneo. He settled at Banjarmasin, and established a school there for the children of the natives and of the Chinese, and on Sundays he preached in Dutch to the Europeans, and to the natives and Chinese in Malay. Much good has resulted from his labors. The Lord has been pleased to be with him and bless his preaching to Europeans and natives. He has been there now some twenty years, and is still able to carry on the work as usual. After he had been alone several years some more brethren were sent out by the same Society to his assistance; and these after having remained for a short time in order to acquire the Malay language, endeavored to widen the missionary field, and went to settle in the interior among the aboriginal inhabitants two days' journey on the rivers to the westward, on an island which is formed by three rivers, called Poolopetak, which is inhabited by the tribe called the lesser Diaks. This island is a swampy, woody and unhealthy place. This tribe of people are numbered at ten thousand

souls. Here three missionaries settled first, formed two stations, and built houses of wood and leaves on posts like the natives. Some of this rude lewd and drunken people appeared pleased with the settling of these foreigners among them for the sake of being profited by them in their worldly prospects; for they looked upon the missionaries as being great men. The missionaries behaved in a friendly and winning manner towards these wicked and profligate natives, and learned their language from their mouths; for the Diak language differs from the Malay. These natives have no written language like the Malays. They have no letters, nor alphabet nor writing of their own. Yet the missionaries soon acquired the native tongue so far as to be able to converse with the natives in their own language. And when I visited the missionaries there, after they had been settled two years among the Diaks, I was surprised to hear my son-in-law, Mr. Becker, one of the missionaries there, preach fluently in the Diak language in his chapel, to more than fifty natives on Sunday. On week days, he had worship every evening with a smaller number in his house. Every forenoon he kept a school of native children who were taught to read and write, &c.

G. BRUCKNER.

Samarang, June 4th, 1855.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Calcutta.—Two believers, one of them the son of the pastor of the church, were baptized at the Intally chapel on Sunday morning, July 1st.

Haurah.—Mr. Morgan had the pleasure to baptize a convert from Hinduism on the 17th of June, and a European on the 22nd of July.

Monghyr.—Mr. Parsons says:—"Two sisters were baptized at this station, who have been brought, we trust, to know and love Jesus at an advanced age."

Dinajpur.—Mr. Smylie writes: "On the 8th of July we had the pleasure

of baptizing one female who had long been a candidate."

Cuttack.—Mr. Miller writes that a female convert, belonging to the Asylum, was baptized by Mr. Brooks on the first Lord's-day in July.

Foreign Record.

FRANCE.

SPEECH OF M. GUIZOT ON THE LIBERTY OF EDUCATION.

ONE of our most illustrious statesmen, who still enjoys great influence, although not at the head of public affairs, *M. Guizot*, has just pronounced, in a public meeting, a remarkable discourse on *liberty of education*. He has justly complained of the

difficulties and obstacles which are thrown in the way of *Protestant* schools. Sometimes the authorisation to open these schools is arbitrarily refused; sometimes, where they already exist, they are suppressed without any sufficient motive. There is one Department in France, that of *la Haute Vienne*, where eight Protestant schools, which had lawfully existed for several years, have been suddenly and arbitrarily closed by order of the Academic Council.

M. Guizot has easily demonstrated that such facts are a flagrant contradiction—first, of the principle of *religious liberty*, which evidently gives to parents the right of bringing up their children in their own faith; secondly, of the principle of *the free development of primary instruction*, which is expressly guaranteed by our laws, and which has been claimed by the Romanists themselves; thirdly, of the principle of the *liberty of association*, for the progress of national education, which is equally granted by French law. Thus, the prohibition of Protestant schools wounds every principle and every right. The respected orator then examined the causes of these oppressive acts. He thought that the fault ought not to be attributed to the central government. "Its repeated declarations in matters of religious liberty," said he, "are always satisfactory; and in practice, when we have appealed to the government, we have always found it just, and ready to respect our rights." Who, then, are the true authors of these intolerant measures? M. Guizot accuses the *local authorities*, and more especially the ecclesiastical authorities; in other terms, the bishops and the priests, who never, by their intrigues or by their menaces, refrain from throwing difficulties in the way of primary instruction by our communion.

In these perplexing circumstances, what is the duty of Protestants? "We must," replies M. Guizot, "maintain and firmly demand all our rights, and assiduously continue all our religious works: idleness or discouragement would be desertion. . . . Let us unhesitatingly show to the central power our confidence in its intentions, in the declarations we receive from it, and let us aid it ourselves in surmounting the obstacles which oppose us. It is important that the Government should be assured of two things—first, that we will abandon none of our rights; secondly, that we understand the difficulties of its position. . . . Invincible perseverance and intelligent patience: on these two conditions, and with the aid of God, we are sure of success."

It is possible that M. Guizot attributes rather too much good-will to the councillors of the Emperor. Various facts prove that our Ministers of State are unhappily disposed to make great concessions to the

Popish clergy. But, after all, the advice of the experienced orator is good, and it will be followed, at least as far as concerns perseverance in the maintenance of our liberty.

GENERAL MEETINGS OF RELIGIOUS SOCIETIES IN PARIS.

I shall only write a few lines on the *general meetings of our religious societies*, which took place as usual, during the last days of April. There were not many pastors present from the different departments, the reason of which is obvious. The majority of them preferred postponing their journey to Paris, till the month of August, in order to be present at the universal meeting of Christians. Nevertheless, the meetings of our Christian societies have been edifying, and the reports of the secretaries prove that our work makes great progress.

The *Agricultural Society of Sainte Foy*, whose object it is to educate vicious children, and bring them to the knowledge of the truth, numbers 126 pupils. Many of them have received salutary impressions, and show by their life, that they have really passed from the kingdom of darkness into that of light. The *Religious Tract Society* has in the course of the year, distributed about 1,100,000 copies of its useful publications; the committee have prepared new tracts appropriate to the present time, and which will be distributed among the numerous strangers which the great Exhibition will attract to Paris. The *Protestant Bible Society* has faithfully pursued its work. The *French and Foreign Bible Society* has turned its attention chiefly to the soldiers and sailors of the army in the East, and the agents of the Committee have generally been encouraged by the kindness of the military officers. The *Missionary Society* is constantly receiving encouraging letters from its missionaries in Africa, and proposes to open a house for the purpose of preparing new workmen. The *Evangelical Society* and the *Central Protestant Society*, which both labor to propagate the Christian faith in the country, have had to combat great difficulties; but they have not yielded to discouragement, and the blessing of God has accompanied their pious efforts. The *Society of Primary Protestant Instruction* is increasingly obtaining the sympathy of the faithful: every one feels that the future of our Churches is in good schools. The *House of Deaconesses* prospers, and effects many works of fraternal love.

This is a rapid sketch of what is accomplished by our religious societies. Let us hope that this is only the first step, and that God will give us strength and means of executing greater things for the spiritual welfare of our country.—*Evangelical Christendom.*

THE CALCUTTA MISSIONARY HERALD.

WITH thankfulness to God, we record the safe arrival, on the 16th of July, of the *William Carey*, bringing a most welcome accession to our missionary strength,—Mr. and Mrs. Sampson, and Messrs. Evans and Mackay. We lament to add that Mr. Evans sustained a very painful bereavement when the ship had left England thirty days, in the death, after a very short illness, of his beloved wife. Mr. and Mrs. Sampson will be stationed at Alipore, while the other brethren are to proceed to Agra and Chitaura. May the blessing of God richly rest upon them all, that their coming to this heathen land may be followed by the happiest results.

' VISIT TO THE SITÁKUND MELÁ.

BY THE REV. J. JOHANNES.

Tuesday, February 13th, 1855.—At day-break left home for the Sitákund melá, having previously sent on one native preacher with scriptures and tracts for distribution, and I need not add that these renewed opportunities of disseminating the word of life, were hailed with no small satisfaction. Whilst on the road many interesting scenes arrested our attention.

I was not a solitary traveller. There were others travelling the same way, but with aim and object quite different. They were proceeding to have an interview with their god Mahádev, and under this delusive persuasion, were making the greatest speed. There were people of all ranks and conditions:—men, women and children. Superstition had assigned work to all, and all were ready and eager to fulfil her mandates. The contrast between the young and the old was striking. The one, buoyant with life and animation, the other bending under the weight of years, yet it is remarkable with what unusual vivacity they were accomplishing their journey.

The distance appeared of no consideration, although at other times, unassociated with this *darshan*, such a journey would be regarded as objectionable; but now the sacredness of the season, and the benefit to be derived, seemed to operate powerfully upon their minds. Death in the vicinity of the gods was preferable to life. As they mused upon these things, the fire

of superstition burned within them. How true it is, that the god of this world hath blinded the minds of his votaries.

Sitákund to a Hindu is a hallowed spot. The objects and scenery around the temples and the idols, the priests and the Bráhmans, the numerous tanks and springs, are all held sacred, and are rich in ten thousand associations. Here they believed God was present, and here they expected his favor. I saw a few who had heard a good deal of the gospel and had declared themselves in favor of it; but now they were evidently acting against their convictions, for they wished to avoid me; feeling no doubt shame and compunction of spirit. A Missionary laboring in a station for upwards of thirty-two years cannot be unrecognised or unknown in his person or spiritual ministrations; hence those who have heard from his lips the truth as it is in Jesus will evince irresolution and timidity in his presence. How frail is man in his best vows and resolutions! Who can maintain his integrity in the midst of this crooked and perverse generation, if not assisted by all efficacious grace! How necessary then to plead with earnest and persevering prayer—"Hold thou me up and I shall be safe."

I asked a pilgrim, advanced in years, where he was going? He said, to his house. On my asking him why he did not go to the melá, he replied—"Ah, Sir,

is it in my *kopál* (fate) to see god? the rich alone are privileged." I asked the people present what opinion they would form of a father, if upon the desire of a long lost child to see him, he demanded payment first? or was such a monstrous and unnatural request ever made by parents whenever their children flew into their arms or sought for an interview? Yet such, I said, is the character of your gods and your *Bráhmans*. I then described the love of Christ to his people, in giving his life a ransom for them, and inviting them to come to him without money and without price. I also explained the parable of the prodigal son to the people. They felt the truth of my remarks, and said that the *Bráhmans* are all deceivers, and lived upon the spoils of the people.

On reaching *Bhattiyári* I spoke to a number of persons about the salvation of their souls. At first indifferent, they afterwards appeared to feel the wickedness of their hearts and the necessity of seeking the favor of God before death closed their eyes. My congregation was not very large, but this did not discourage me from addressing them with warmth and animation. One of Christ's longest and most interesting discourses was addressed to an insignificant woman. There is joy in heaven over one penitent or returning sinner, and one poor soul is in the eye of heaven more precious than the whole world. The next place I stopped at was the Salt Superintendent's bungalow at *Komurrea*, built on the banks of a tank and commanding an open view of the public road. I was not long here, when numbers followed me to the house. I sat down and preached to them Christ.

They said, the words were all very good, and likely to benefit the soul—and if they heard these words every day, they would be very holy. Having dismissed the people I laid myself down to rest. On awaking I observed a man at my feet reading one of our tracts, which he had taken out of a bundle of books lying on the floor, and intended for distribution. I was not pleased with the liberty of the man, as I had closed the door. However, on questioning him, I found that he had not spent his time in vain, for he had mastered the contents of a small tract. On his leaving me, I found there were other applicants for books eagerly watching his success, and the

disposition of the donor's mind, and whether they would be equally fortunate. After satisfying them, I proceeded to the *Komurrea* market. On my arrival I beheld a crowded bazar, all laboring for the meat which perished. Under the inviting shade of a large banian tree, the not unfrequent stand of a Missionary, I stood up and preached to a very large and attentive congregation the gospel. Here I experienced considerable encouragement, for the people heard the word gladly and received books. There were upwards of two hundred people.

In another part of the market finding the people disposed to hear, I again cast the gospel net. I could not believe the words were all lost, and the people so callous as not to feel the voice of the Almighty in his holy word. Their looks spoke volumes. I left the place satisfied that the people could not mistake that Jesus Christ came into the world to save sinners.

At another place I could only drop a few words, as the *Muhammadians* became clamorous and did not like to hear a gospel sermon. Preach a moral sermon and you gain the plaudits of a large *Muhammadian* congregation. But, conceal the gospel, and what becomes of man. At 6 p. m. reached *Sitákund*.

Wednesday 14th.—It is surprising how soon report flies. The people have already heard of our arrival, and before we could settle ourselves properly and arrange our books, applications are made for them. We have enough of employment, for the place is teeming with people, and the cry of *Hari-bol* reiterated in our ears, announcing the arrival of pilgrims, or a signal to commence operations. We are in the vicinity of the gods, and the very air breathes superstition. In company with the native preachers, I repaired to the bazar, where we preached to successive groups of pilgrims. Many who never heard of Jesus, now became acquainted with his incarnation, death, and ascension, and if looks and words imply conviction, we conclude that the word was not heard in vain. A poor man, seemingly interested in the discourse, and fearing interruption from the crowd, exclaimed, "Let them go on—the words are very good." Another man said, "This religion will flourish, and already the hearts of the people are undergoing a change for the reception of the truth."

In addressing these people I felt happy that we were sending the gospel all over the villages of Chittagong and other parts of Bengal through their instrumentality. There were many present from villages where the gospel was never yet preached. After spending some time in the bazar in conversation, reading and preaching, while we were returning home, we were gratified to see Jaynarayan from Dacea and Bishwanath from Tipperah, with two other new converts, coming to co-operate with us in the work of the Lord.

These brethren not being provided with a house I invited them to occupy part of mine, and this I did with a view to have as much of their time and labor as they could afford in engaging with the people, who are wont, on such occasions, to visit our house. I must also add that I had a long conversation with the native doctor, attached to the roads under Lient. R. I was very much pleased with his humble and unassuming behavior, I recommended Christ to his notice and after he had heard me patiently, he said that the religion of Christ would assuredly prevail. On leaving me he promised to renew his visits. I also saw and conversed with another Hindu, who told me that these things were familiar to him, as his father who was a Deputy Collector, was educated by me in our school at Chittagong. In the middle of the day, numbers shewed their faces in our house, and to all, singly and collectively, we made known the gospel of the ever blessed Son of God. I believe and hope that these labors, prosecuted in much weakness will not be in vain in the Lord; and although we know comparatively very little of the mind of the people or their impressions of these things now; another day, and very likely to another generation, a glorious revelation will be made.

There were several who applied to us for books, but only the earnest and persevering seekers after truth—those who convinced us that they would make a profitable use of these gifts,—experienced consideration and indulgence from us. Jaynarayan labored zealously as well as all our brethren; nor did my few converts prove backward to tell the heathen what the Lord had done for their souls. I had two or three of them beside the preachers.

Evening.—This afternoon I sent out my preachers in different directions, and told them it would gratify me much to hear that they had enclosed draughts of fishes or souls in their gospel nets, and that they would make it a principle of closing their work with prayer to God for their hearers, and for the people in general. I have heard several objections to prayer in this way, but I have heard heathens remark how solemn and soul-searching our prayers have proved to them. Our congregation was large and attentive, and we did not fail to declare to the people the whole council of God. The people did not disturb or contradict us but evinced uniform seriousness and attention.

At night myself and the brethren engaged in prayer to God for a blessing on our labors, and while the heathen around were zealously performing their devotions to these false gods, we were recording the fame of Jesus.

Thursday 15th.—Visited the melá in company with the native preachers, and addressed hundreds both morning and evening. In the middle of the day held conversations with the people who frequented our house. The Brahmans have not reaped a rich harvest this year. The summit of Sitakund hill having given way, both the god Chandrahât, and the temple were precipitated to the bottom—the god buried under the rubbish about eleven hundred feet below; and this catastrophe has shaken the faith of the people greatly. The Brahmans have written to Benares to have the idol replaced, and have made the credulous and ignorant people believe that the ire of the god has been roused by the lax observance of the festivals. Not a few idolaters have attributed the decrease of the worshippers to our books and preaching. The people have sense to discern light from darkness and darkness from light. Two Brahmans appeared so enraged against our brethren, for addressing the people, that they threatened to maltreat them and to confine them in the temple. I believe the books which were destroyed and scattered on the road were treated thus by these wicked Brahmans. A Hindu selling plautains not agreeing in price with a Brahman, who insisted on taking them for his gods, angrily replied, "I would rather see them rot than pauper you

and your gods." We saw in the melā numbers of Brāhman writing out almanacs, and attentively reading our scriptures. On commending them for their laudable zeal, they replied, "Won't you give us larger books if we read these tracts, and wait upon you to be examined as to our knowledge of the contents?"

Many, I have reason to say, have read and treasured up the contents of our books in their minds. Met the native doctor again. I asked him if he had read the books I gave him; he replied that the path of Christianity was strewn with thorns, and that to become a true follower of Christ was difficult. I told him it was so to a man wedded to the world, but not to a Christian, for he was dead to the world, and lived only for the next. He did not scruple to make the admission. He then left me. An Amlah of the Civil Court asked me, "Where is the Bairāgi I sent over to you?" I asked him, "How could you, in the face of your shāstras, give such an advice to a devotee?" "Why, Sir, while I fed and clothed him, he talked of nothing but going to you, and nothing would satisfy him, till I directed him to your house." My answer to his interrogations did not please him: the fact is, this old man remained with me for a month—eat our food, read the scriptures publicly on the roads, acknowledged Christ, sang his praises, and then expressed a wish to leave us, saying, "I depart, but in firm faith upon Christ; I will never forsake him." I cannot say if I am not to blame for the disappearance of this man. The old man for years had subsisted on milk and sweetmeats: this I found it difficult to give him every day. I believe, through the change of his diet, he fell ill, and not content with the unaccustomed fare allowed him, he left us, but not without weeping most bitterly. I recollect the old man telling me, "Sir, I sing at home, I sing at all times, and on the roads to my countrymen, no more the praises of my debts, but of Jesus Christ." We distributed a number of books both at home and in the market. One or two persons seemed to dread these gifts as if they possessed charms to turn their heads, and incline them towards the Christian religion. This is, in other words, an acknowledgment of the superiority of our faith, the

power of God unto the salvation of souls.

Friday 16th.—The morning was cool and refreshing, and we awoke early to resume our labors of love, strengthened from above to oppose idolaters and idolatry, and to arouse guilty man to a sense of his lost condition. Again our brethren are abroad in all directions teaching and preaching the gospel of the kingdom. A respectable Hindu in the presence of several others came forward and embraced one of our Brāhman converts, and then turning round to his friends, said, "This is Lochun Thākūr's son." This was a remarkable circumstance, and to me very affecting. A Christian in the arms of a Hindu, when he should discourage and expose him as an evil-doer for having left his father's religion and embraced Christianity! In our labors abroad we have seen and heard enough to encourage perseverance in our work. Our words are not lost, for what is heard in the melā will be carried home to the villages and made a subject of conversation and discussion in public assemblies and private circles. The dying hope of many an idolater will rest upon the Saviour, whose power and ability to save they have been made acquainted with; more especially, when with eternity in view, their delusions will vanish away as the baseless fabric of a vision. A Hindu called and earnestly entreated for a book for his dying master. I gave him a few. He declined taking so many; as his master had only wished for one, which would explain Christianity in a brief manner. A few others were very greatly interested in our singing hymns at home, in which they most cordially joined.

In the afternoon went abroad with the preachers and addressed hundreds of persons, who all seemed to regard the truths as sacred and solemn. We nearly distributed all our books, as the people were preparing to leave the place.

My old teacher, a clever man, called to see me. Although an idolater outwardly, he has advocated Christianity very warmly. Ten or twelve years of incessant instruction in the things of God have not subdued this man's carnality. He more than once resolved on baptism, and publicly declared his sentiments in the very face of opposition from the Brāhman. He is now kept back, be-

cause his wife and child, whom he loves dearly, have declared, that if he left his religion they would never follow his footsteps, nor give him admission into their house. He says, in losing his wife and child he should lose all, and with a mind unsettled and tried, how could he pursue a religion which inculcates mortification and self-denial.

Saturday 17th.—Till ten this morning we employed ourselves in preaching and conversation with the natives. As we were about to leave the place I took leave of the shop-keepers and others, entreating them to remember the words I had spoken unto them:—Salvation in and through the mediation of Jesus Christ, the evil of idolatry and the certain disappointment which would follow all who rest their faith and hope upon gods made of wood and stone, creatures of their own workmanship, upon Bráhmans, upon ablutions, upon *darshans*, &c. I was visited by a few respectable natives belonging to this place, to whom I made a present of books. One of them was the Thánádár of the place, a great man here and the dread of the people; as all Thánádáras are in their respective localities. This is the last day of the pilgrims' sojourn here. All the works and ceremonies enjoined by the shástras have been performed. The gods have smiled approbation upon their votaries. Conscience has been lulled asleep, and the blessings of the Bráhmans largely experienced.

There is as much anxiety to return home as there was to leave it for this scene of idolatry and superstition, and

it is desirable to know with what feeling and dispositions they are leaving this place for their respective destinations, and what are their impressions of the benefit derived by the *darshan*. Whilst the advocates of idolatry have a reply ready at hand, our unalterable conviction is that the people instead of benefiting their souls and deriving good, have been tenfold more confirmed in their delusions and sins. All these have played their parts: so has the missionary, but very differently. He has preached the gospel to every creature. By conversation, by preaching, by books, by discussions, by spiritual hymns and psalms, by scriptures and tracts, he has exalted the name of Christ and made known his glorious perfections to the children of men; and if it be asked, what results have followed? his reply is, that he is man and not God—what is hid in the womb of time he cannot tell. But of this he is certain, that God is true and faithful to his word, and that he will convert the world, and bring all men to the knowledge of the truth. His eyes have already seen much to warrant hope and perseverance, and much he hopes to witness still more—and if this blessing is denied to him on earth, bright prospects open to his vision.—The innumerable trophies of the gospel: millions out of every nation, kindred, people and tongue standing before the throne of God, and exclaiming: "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his father; to him be glory and dominion for ever and ever! Amen."

DINÁJPUR.

FROM THE REV. H. SMYLIE.

July 9th, 1855.—Some time ago we had reason to believe our numbers would be somewhat increased by the time we were called to leave for the Conference. But so far from such being the case, I fear we shall be sensibly reduced. We have had the pleasure of baptizing one who has been long a candidate. She has always been an humble steady person. Her husband should have been baptized with her; but his conduct has not been good, and therefore he was set aside for a time. Another candidate has left

the place, and one of our members has gone to Darjiling. Our people must either be scattered about for employment, or kept at home in a state of poverty. May the Lord appear: there is beyond all doubt a fearful want of the Spirit of our Lord and Saviour. So much so, that I have been and am much distressed. People acknowledge the truth—but there they remain. There is, with all their confession and acknowledgments, a want of life and activity, which is truly distressing. O that God would pour out His Holy

Spirit. See, it is not enough to have fought through the dark days of opposition and abuse, but having done all, we are told to stand: aye, and stand ready armed. May there not be something of that passage in Daniel vii. 25. "He shall wear out (the patience) of the saints of the Most High." I am inclined to think Satan has more to do in this than many are disposed to allow. O for faith and prayer. This spirit would soon be cast out. May the Lord guide us; and may the saints at home not become too impatient. It is no less painful and distressing to us than to them that the field is not more fruitful.

I have seen a speech by the Rev. W. Brock, at home, which has troubled my mind not a little. On reading it, I wished Mr. B. were here, to see in what sense a missionary may be called a school master. We have schools, it is true, and for good reasons. During the hot season of the year, few Europeans like to venture abroad during the heat of the day. To walk about would not be safe. I have tried it, and can therefore speak from experience. After the hot season, come "the rains with heat," when surrounded by a bazar congregation, you become wet in a very short time; not from rain, however, but from perspiration. At the same time the effluvia around you is intolerable. Now, when one cannot venture out with safety, he may be useful in the school; and between 4 and 5 P. M. he may leave home and be in the bazar till dusk, or till the day is gone, if he can stand. I have gone abroad in the rainy season till my head felt as if it would burst, and the throbbing was like the blows of a hammer. The thirst too was almost intolerable. I should, in all probability, never have mentioned these things, but for such remarks as have been made. This is something more than school masters have to do. In my schools nothing but scripture is read. When we can command the travelling expenses, we are out in the Mofussil three or four months in the year. If this is settling down as a school master, I am one of a sort; though I can by no means pretend to a school master's ability. Again, I would say: we teach nothing but God's word in the school, and we do nothing more in the bazar. Paul himself was not abroad constantly, or he could not have

wrought for his daily bread, but here am I wholly employed daily in the market and school.

Last month, several of the learned natives of this zillah, received a letter from a gentleman in Calcutta, entreating them to consider the claims of the Christian religion. As the Moulavi, or Law officer, here, Sujat Ali, does not understand English, he sent the letter to me for translation. I very much fear these people will not answer such letters very speedily. The Hindus have said, We know Christianity is true, therefore, if we reply—they will say, Why not embrace it at once? The Musalmáns are seldom so favorable. I think this gentleman has done very right. Only continue to address them now, and do not give it up.

Some of Musalmáns are still very bitter, the spirit of Satan may at times be seen in great power. The old Hákim, or doctor, lives in a very narrow lane, which our people sometimes pass through, as a short cut to the bazar. A few evenings since as one of our preachers passed, the Hákim stood in his doorway. Perhaps the old man thought he was polluted by the approach of an unknown stranger. He asked the Christian, in a bluff manner, what caste he was? The preacher replied: "A Christian." The Hákim was quite offended, and bawled out, "What were you formerly?" "A Musalmán;" was the reply. He became more enraged, and demanded, "Why did you become a Christian?" "Simply," said the Christian, "because I could not get salvation as a Musalmán." The Hákim trembled with rage. "Could not the prophet of God save you?" "No," was the reply; "he could not save himself, and was a sinner as I am." "Ah," said the doctor "if you were in a Musalmán country, I would have your head cut off." The Hákim wept, and trembled with rage, and told the Christian to return immediately to the prophet of God, as he called Muhammad. The other stoutly maintained that Muhammad was no prophet and that he could not save sinners.

To show how Satan works through human agency here, I will mention a circumstance which occurred some time ago. A very ordinary looking native, who said he came from Calcutta for the purpose of opposing Christianity, annoyed me for some time. In what-

ever way I turned from him to address the audience, he would immediately step between me and the hearers, coming very close up before me, and calling out, "Speak to me; why don't you speak to me?" With this he would ever and again make some foolish remark. Finding patience hold out, towards the last evening or two, he would call out, "Sahib is angry in his heart. I know it; he hides it in his heart; but I know his heart is going so,"—shaking his fingers in the way he supposed my heart to be affected. I sometimes received immediate help from prayer. Indeed, I never asked for help in vain. Whenever I feared my heart was becoming impatient I called, "Lord help," in my own mind; and it was not denied me. That was the silent cry of the soul. He disappeared, and for a time we had quietness. The next we heard of, was a secret mission among the Hindus to have nothing to do with missionaries and their books. The person mentioned above was also a Hindu. Notwithstanding they do listen.

Musalmán, as well as Hindus have, when in the mofussil, invited me into their houses, and I have not failed to accept their offer. But with the Musalmán it is very hard to deal, their object invariably is to convert you, and until they hear what you have to say, they are perfectly sure you must become a convert. But when you ask them to prove the truth of the Qurán and the mission of their prophet, they find they have nothing whatever to support either prophet or Qurán, and become enraged. Go as often as you may afterwards, the door will always be shut against you, if you are not otherwise insulted.

We have several times seen the following passage in the public prints, "There is nothing new under the sun." We do not say where this is borrowed from. All we wish to state is that, according to the Dinápur Raja's pandit's account, the Steam-carriage is no new thing; seeing it was known in the days of the Hindu god, Rám. To prove this, the pandit says, "It is written in our Shásters that Rám came from Lanka to Oude in eight hours; now if there were no Steam-carriages in Rám's time, how could he have done so?" He says, the Bengális are, above all men, the most selfish; not like the English, the natives keep

every thing to themselves, so that when the person who invented the Steam-carriage in the days of Rám died, the invention died with him; but when the English got the invention they made it known to all. They are not like the selfish Bengáli, who will part with nothing, so long as he makes any thing by it.

When engaged with the natives in the bazar one evening in June last, a noble looking Mogul, who, I was told, is an Armenian by birth, came up and asked what the hour might be. As I told him, I could not but admire his stately appearance. I asked him if he read the newspapers. "Oh yes," was the speedy reply. "Then you know that the Russians have determined to extirpate the Musalmán power" "Oh yes; the Turkish. I have myself been in the army. See that wound, and see here is another through my thigh.—I know Rúss;" and turning to my audience he said to the natives; "Ah, you are well off under the Company's rule: wait till Rúss comes, and your days of liberty and peace will be at an end. No more Thanádarships for you then. None of you will be Peons then, none of you Chowkidárs or Munsiffs, no Sudder Ameens, nor Principal Sudder Ameens. Their own soldiers will fill every situation, and you will have to pay rent. Then you will know. And if they take Turkey, they will come here, and no one can prevent them. Their soldiers are not like the Company's soldiers; they are *beasts*; they are drunk, always drunk. They live on a bit of black bread daily, and they get two rupees a month. They will do all the work. If they come, you will understand." After speaking for a time, he left us to our own reflections. This, if nothing else, would lead one to pray with all his heart that we might be delivered from such a power.

I intended to have said a few words about the sale of vile unclean books poured into this from Calcutta. Their pictures, no man, with the mind and feelings of a man, would dare to describe; and yet, they are bought up greedily by the multitude. They are sold at a very low price; being printed on paper that Europeans could make no use of; for it is worthless. This subject was brought up at least five or six years since. The reply was, Supplant them by better books. That has been tried, but it does not appear to have

had the desired effect. Were the Government aware of the extent of the mischief done, they would surely put it beyond the power of the people to buy them. Let the Government publish the number of *women murdered* in this zillah for the last few years, and people would be astonished. Why so many female children found drowned? Why not males?

On entering the school I found one of these books lying on the table, I asked whom it belonged to, and how it came there, and was told that a book-walla left it there. "Well," I said, "when he comes, send him to me for the price of it." He never came; and I put the vile trash into the fire. May the Lord save Bengal. Nothing less than Almighty power can stay the curse.

JOURNAL OF A MISSION TOUR TO MYMENSING, DURGA-PUR, NEAR THE GARROW HILLS, AND BACK THROUGH THE JHEELS, NORTH AND EAST OF MYMENSING, TO DACCA, IN JUNE AND JULY, 1855.

BY THE REV. R. BION.

On the 18th of June I left Dacca in company of one of our native preachers, Jaynarain. In order to be brief, I notice only a few villages which we visited on the Luckya and Brahmaputra rivers.

19th.—When we preached at a market at Sultángunj, near Paláco, a pleasing incident cheered us for our intended journey.

A Hindu came in the evening to my boat, wishing an interview with me. He said that for some years he had been reading a gospel and a tract which he received on one of our visits here; but that, on account of his relatives, who would not let him read at home, he retired to his pán-field and read there almost daily. Thus he had left off idolatry, and believes only in Jesus Christ for his salvation. He now wished to go with us to Dacca to be more fully instructed and to be baptized. On hearing that we do not return to Dacca now, he expressed a wish to stay with us over night and go along with us when we return this way. To this I readily agreed. He was not half an hour in our boat, when a dingi full of people came near, and the people shouting out to him said: "O you reader of Christ's books, what are you doing there? Come along, we won't wait any longer." And then they burst into a hearty laugh. The man was, however, quite resolute and said: "You go; I stay with the padrí sáhib over night. All your púja I hate,

and I will no longer remain a Hindu." They then began to change their tone, and abused him, but he fearlessly said: "Laugh and abuse me as much as you like," holding up a New Testament, I just gave him. They, however, did not rest till he consented to go with them; because he said: "I have a blind brother at home who may feel distressed, not knowing where I had gone." I then spoke seriously to those who made the greatest noise, reminding them that there would come a day, in which their laughing and mocking will be changed into wailing and weeping, and advised them to take gospels and to inquire how they can flee from the wrath to come. Some took books. The man reluctantly parted from us, and begged me not to forsake him, but to call on him when returning, which I gladly promised. He gave me his name, and parted from us with these words: "Don't be afraid to ask where I live. People know me well as one who has left his old religion, and they will show you my house."

20th.—Preached and distributed the gospel to some hundreds of Hindus and Musalmáns at a market called Márnadi.

21st.—Met with another market at Jangálpur, a place never visited before, and situated in a creek.

We had a good many hearers of the better classes, but had to speak much before they would accept of our books.

(To be continued.)

THE ORIENTAL BAPTIST.

SEPTEMBER, 1855.

Theology.

THE WORTH OF A SOUL.

What shall a man give in exchange for his soul?—Mark viii. 37.

How little is thought by many of the soul! How lightly is it valued,—bartered away for mere trifles,—exposed to everlasting misery for the momentary gratification of sensual appetites! It would seem as if a little self-denial, reproach, or even serious thought were too high a price to pay for its welfare; and the approbation of men, respectability of appearance, fashion, or pleasure were of far greater importance. And yet, dear reader, could you, or could any one, be so bold as to reply to the Saviour's question above, by proposing any earthly thing as an equivalent for the soul? When we consider its intellectual powers, its moral sensibilities, its vast capacities, its immortality, must we not acknowledge that its price is far too great to be reckoned by the most precious things of earth?

The question supposes that our souls are justly forfeited, or demanded from us, and then Jesus calls on us to consider, supposing we had gained the whole world, what among all its treasures we could offer to redeem or regain our lost or forfeited souls, or what we could give as a substitute for our souls to satisfy the demand made upon us. In order to assist our meditation on this query, we may notice that our souls may be said to be demanded in four senses. Before stating them, we may premise, that the original word here rendered "soul," often signifies "life," as it is twice rendered in this context, namely, in the 35th verse.


Our souls, or lives, are, in the first place, required to submit to the original sentence of death. Thus our

Saviour represented it to be said to the presumptuous boaster in the parable, "This night thy soul shall be required of thee." Luke xii. 20. We have no limit of time made known to us, at the conclusion of which this solemn demand will be made, and admit no refusal: but we know the demand will be made, and may be soon; and then however much we may dread death or desire life, there is nothing within the range of earthly riches, by which the irresistible decree may be bought off, or even a moment's respite obtained. "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him, that he should still live for ever, and not see corruption." Psalm xlix. 6, 7, 9. How small, then, is the real value of earthly possessions! The enjoyment of them is confined to the present life, beyond which they cannot confer the least contentment, ease, or advantage. That would be wealth indeed, that should be able to defer death, and retain its possessor in the present life, where lands and houses, gold and silver, are sources of distinction. But no such wealth exists. Crowns and kingdoms, and whatever else appears valuable, fail to procure the reversal, or even delay, of that sentence, which, so far as worldly things are concerned, reduces all to the same level, the prince and the beggar to the same condition of penniless poverty and destitution. Who then are the truly rich? Not those, who "lay up for themselves treasures upon earth," but those, who "provide them-

selves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth;"—those, in other words, who seek and secure the favor of Jesus, the gracious Restorer of our fallen nature, "who hath abolished death, and hath brought life and immortality to light through the gospel."

Our souls, or lives, are also demanded to be used in the service of our dear Redeemer. The first and greatest commandment makes this requirement, "Thou shalt love the Lord thy God with all thy soul." The churches of Macedonia, that is, the Philippians and Thessalonians, and perhaps others, were commended by the inspired apostle Paul, because they first gave themselves to the Lord, and then their gifts for the relief of his saints. Thus it is that Christ requires all his followers to give themselves to him and his service, so that they shall not hang back, even though their lives should require to be sacrificed in maintaining their allegiance to him. He has purchased all his people at the price of his own blood, and they are therefore to consider even their bodies, souls, and spirits not their own, but his. Thus the apostle John, "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." 1 John iii. 16. And will the Saviour accept any thing as a substitute, to supersede or annul this demand? If possessed of much of this world's goods, will costly gifts and contributions enable us lawfully to dispense with the consecration of ourselves? Far from it. Any gift made, as it were in exchange for the offering up of the soul in the sacrifices of love and obedience, will be utterly rejected, as hateful in the sight of God. Thus the Pharisee's tithes were rejected, while the publican's prayer was acceptable to God; and the rich men's gifts were accounted of less value than the widow's mites; because the publican's prayer and the widow's gift were tokens of a heart given to God. People, who draw nigh to God with their mouth, and honor him with their lips, while their hearts are far from him, will ever worship him in vain, like the majority of the Jews in the time of Christ. Come then, dear readers, give yourselves to Christ. He will cancel your guilt and cleanse your souls, and

the blessed service, in which he will employ you, will be its own reward even now, and a preparation for more glorious service above.

Again, there is a sense in which the soul,  life, must be actually resigned, given up, lost, in this world, that it may be secured unto life eternal. See the 35th v. "Whosoever will save his life shall lose it: but whosoever shall lose his life for my sake and the gospel's, the same shall save it." The phrase, "losing the life" in the latter clause of this verse is probably of the same signification as the denying of self in the preceding verse. There is something that lies especially near the heart of every individual, although it differs very much in various persons. It seems essential to their enjoyment of life, and without it life seems divested of much of its value. So long as the heart is unrenewed, this something, whatever it be, is either sinful in its own nature, or it becomes sinful, because sought in an unlawful manner, or valued in an inordinate degree. This darling sin, this besetting propensity, must be given up, or subjected to the authority of Jesus. All else, money, talents, time, may be freely expended in the cause of Christ, but if we do not resign our ruling passion the very life and soul of our carnal nature, all will be vain. So it was with Simon Magus. He could give up his sorcery and idolatry, and join himself with the humble disciples of Jesus: but the life of his unrenewed nature was his ambitious fondness for supremacy, and this he could not resign, and it proved his ruin. He saved his life, and therefore he lost it. What ambition was to Simon, that covetousness was to Ananias and Sapphira, and worldliness to Demas. "Ye must be born again," says our Lord: but this great change cannot be accomplished without the old nature's being slain on the cross. Herod must die, ere Jesus take up his permanent residence in Judea. Dear readers, let us make diligent search for our easily besetting sin. What is that strong and turbulent sin in our nature, that says of the Saviour, "We will not have this man to reign over us?" Be it what it may, let us drag it out before the bleeding form of the Crucified One, and there, as Samuel did to Agag, hew it in pieces before the Lord. Do not you know this sin? Ask Jesus, and he

will reveal it to you. Is it too strong for you to subdue it? Without doubt it is. But apply to Christ. He is the David, who will slay this Goliath in you.

Lastly, in another, and most awful sense, the soul must be lost, and lost for ever, unless something be given in exchange for it. Ours are sinful souls. In our thoughts, imaginations, aims, and desires, we have violated God's law, incurred his displeasure, and rendered ourselves liable to his everlasting wrath. Justice righteously demands the fulfilment of the sentence, unless some full and satisfactory substitute be provided for our souls. But oh, what can man give in exchange for his soul, to satisfy the demands of justice? "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" All this, and much more, if it were possible to offer it, would be quite unavailing. No other equivalent can ever be devised, than that which God himself in mercy gave, when his sword awoke against the Shepherd, against the Man, who is his fellow; and the Just One died "for the unjust, to bring us to God." An acute sense of our guilt and danger might prompt the language,

"It tears of sorrow would suffice
To pay the debt I owe;
Tears should from both my weeping eyes
In ceaseless torrents flow."

But a calm consideration of the real features of the case will surely direct our eyes to the cross of Jesus, with the words,

"But no such sacrifice I plead
To expiate my guilt;
No tears, but those which thou hast shed;
No blood, but thou hast spilt."

To conclude, dear reader, take the query, which forms the basis of these remarks, home to yourself. It belongs to you. No bribe will turn away the hand of death from you; and death will be terrible indeed to you, unless you have a saving interest in Jesus, the Lord of life and glory: your unworthiness has not prevented his demand on your services, nor are you forgotten among the multitude. His eye is on you, and his word addresses you, "Take my yoke upon you," you must comply, with all your heart and soul, or else be the servant of sin, whose wages are

death. You must give up sin,—all sin,—the favorite sin, though dear above a right hand, or right eye, even dear as life itself, or else that sin will drag you with it, to its *own place*. Your soul is forfeited through sin, and the forfeit must be paid in interminable woe, unless you accept Jesus as your substitute. Accept him, then, and give him henceforth the only place in your confidence, and the supreme place in your affections, who came, "not to be ministered unto, but to minister, and to give his life a ransom for many."

J. P. M.

RULES FOR CHURCH MEMBERS.

THE following paper, lithographed several years ago, will be recognized by some of our readers. We reprint it here, trusting that the counsels it contains will be felt to be worthy of general adoption by those who profess themselves to be the servants of the Lord Jesus.

MEANS OF PROMOTING LOVE AND HARMONY AMONGST CHURCH MEMBERS, PRESENTED TO THE MEMBERS OF THE BAPTIST CHURCH MEETING IN THE CIRCULAR ROAD.

1st. To remember that we are all liable to failings of one kind or another. Psalm cxix. 96.

2nd. To bear with, and not to magnify each other's infirmities. Gal. vi. 1, 2.

3rd. To pray for one another in our social meetings, and particularly in private. Eph. vi. 18.

4th. To avoid going from house to house for the purpose of hearing or telling news, secrets, &c. or in any way interfering with the affairs of others. 1 Tim. v. 13.

5th. Always to turn a deaf ear to slanderous reports, and to believe no charge which may be brought against any person until well substantiated. 1 Cor. xiii. 4, 7.

6th. If a member be in fault, to go and tell him of it between him and thee alone, and never mention it to others, unless to avoid some evil which would otherwise arise: and fervently entreat the Lord to pardon the individual and preserve him in future. Matt. xviii. 15.

7th. Sincerely to request others to mention any thing they see in you

contrary to the Gospel, and to manifest gratitude for every such instance of their love, lest they should do so no more. Psalm cxli. 5.

8th. If you have offended any one, in word or deed, to acknowledge it to him and ask his forgiveness. Jas. v. 16.

9th. To watch against shyness of each other, and put the best construction on any action which has the appearance of opposition or resentment, recollecting that it is a grand artifice of Satan to promote distance and animosity among members of churches. 2 Cor. ii. 11.

10th. To remember your own liability to mistake, and hence, as far as truth and conscience will allow, always to acquiesce in the decision of the church, since peace cannot long be maintained in any society where matters are decided by members, unless the minority peaceably submit to the majority. 1 Peter, v. 5.

11th. Often to consult the precepts of Scripture, and look at the example of the Saviour. To ask yourselves, "How would Jesus have acted?" would throw light on many difficult cases. 1 Peter, ii. 21.

12th. If a fellow-member has offended you, to consider how glorious, how godlike it is to forgive, and how unlike a Christian to revenge. Col. iii. 13.

13th. To consider in how many ways Christian usefulness is promoted when love prevails among believers, and what sad effects follow when they act alone and in contrary spirit. Eccle. iv. 12.

14th. To recollect how deeply your minister is concerned in your peace and prosperity, and how cutting it is to the heart of a faithful pastor to hear of strifes and divisions among the followers of the Saviour. 2 Cor. ii. 29.

15th. To avoid, as you value the prosperity of your own souls, and your mutual peace and comfort; all idle disputing about words to no profit, observing, that "strifes of words" are not only barren and unprofitable, but productive of envy, railings and evil surmisings. 2 Tim. vi. 4.

16th. To remember and regard the wise rule of Solomon, to leave off contention before it is meddled with. Prov. xvii. 14.

17th. If notwithstanding all your care, offences should arise and brethren disagree, to endeavor by every means

in your power and at any expense of personal feeling, to reunite them in love. Blessed are the peace-makers. Matt. v. 9.

Lastly, to think much of Heaven, where all real Christians, however divided on earth, will meet at last, in one grand assembly, and where all shall unite in everlasting ascriptions of glory and blessing to him that sitteth on the throne and to the Lamb for ever and ever. Amen. Rev. vii. 9, 12.

BE RECONCILED.

THERE is a controversy between God and man; and there is not a single individual of the species, who, if he remain what nature made him, is not included in it. "There is none that understandeth; there is none that seeketh after God." This is the mighty burden of the controversy he has with us—this the breach between him and the sinful creatures he has formed—this the awful gulf of separation that cuts off every one of us from the Father of our spirits; and to all who are still strangers to the faith of the gospel, and have not found peace with the Lawgiver, through Jesus Christ our Lord—there is a most pressing need of reconciliation. I beseech you to take it immediately.

If on some night of darkness I met the friend of my heart walking the road which led to a precipice, I should tell him of his danger, and point out the safe direction for him to take himself to. If he refused to hear me, I should repeat to him my earnest assurances of his danger. If he would not believe me, I should insist with all the tones of truth and tenderness. If he persisted in his obstinacy, I would positively attempt to force him away from the path he was walking in. If I was not strong enough, I would fall on my knees to him—I would try to overpower him by my entreaties and my warnings—I would do all that friendship could do to turn him from his infatuation; nor would I leave him till either I had accomplished my purpose, or he had fallen a victim to his rashness and his folly. In like manner does the Christian minister open his eyes upon the people whom he addresses. In this dark world the road to heaven is often not perceived, and not walked in. Christ says—"I am the way; by me if any man enter in he shall be saved. Let him believe my testimony—let him listen to my calls—let him submit himself to my gospel—let him make himself over to me, as the Saviour whose blood has redeemed him, and whose Spirit, if he pray for it in faith, will renew him, and make him meet for the inheritance.

Let him do this, and he is reconciled unto God, and set on the only way to a happy eternity."

But if God refused to receive those who call upon him—if he still stood out on the dignity of his law, and said, I will not come to terms with those who have broken and insulted it—if there was any unwillingness on his part to make it up with you—then it might be vain for any ambassador to call on the one party to be reconciled, while the other party would not admit of reconciliation. But this is not the state of the case; God is willing. He himself made and proclaimed the way of return by which sinners have free access to his throne; and all who will are invited to come and drink of the waters of life freely. Christ, the way, is offered unto all; and it was God who so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Do not, then, charge God with unwillingness to be reconciled. The want of willingness is on your part, and not upon his. Come unto him through the appointed Mediator. Take to the faith and the following of Christ, and you are safe. If your reconciliation to God have not yet been made, the unwillingness lies with you. God calls on every one to repent, and be reconciled, and live. He swears by himself that he has no pleasure in the death of a sinner—and, for the very purpose of delivering you from this death, sent you a mighty Redeemer, who gave this account of himself, that he came not to destroy men's lives but to save them. By him the ransom of iniquity is paid, a way of acceptance is opened, everything is made clear with God, and there is free access to him through a Mediator. Again I pray you, in Christ's stead, be ye reconciled unto God.—*Dr. Chalmers.*

WOULD YOU LIKE SUCH COMPANY ?

MAN is a social being. He loves society, and is miserable without it. He also has a natural admiration of that which is virtuous, noble, and right in others, and a natural contempt for that which is base, immoral, and wrong in others. To illustrate this, let a man be guilty of some dishonorable act, and he will scarcely find an apologist. Almost everybody condemns the act and despises the actor. This is not because all these severe judges are pure from the sin they condemn, nor yet because the criminal is a sinner above all men, but being disinterested, they are led unwittingly to condemn what their moral instincts lead them to abhor. This plain principle may throw light on an awful passage of Scripture,

"Gather ye together first the tares, and bind them in bundles." The wicked are to be congregated in one place, a fact which can be shown to be no small part of the suffering they shall endure.

To illustrate this, let us suppose that ten men are compelled to live together perpetually, who have been assorted from the world in the following order: The first is a man whose affections and energies are all devoted to gold. The place of God in his heart is usurped by gold. He is a transgressor of the first commandment.

The second is an idolater, who has changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

The third is a profane swearer—and in saying that, what a character you give the man! He curses the God who gave him being, and blasphemous the God who feeds him, and keeps him alive. His crime is so needless, so shocking, and so bad, that he seems, as one says, to act from a "disinterested love of what is bad."

The fourth member of this community is a Sabbath-breaker. God said to him, "Remember the Sabbath day to keep it holy," and he by his conduct says most deliberately, "I will not." Here is treason, without a cloak to cover it.

The fifth is an unnatural son who has mocked his father, and with cowardly blows has beaten the mother who bore him.

The sixth is a man who has murdered his fellow-man for money.

The seventh is a man who has breathed pollution on female innocence, and then has trampled like a fiend on the hearts he has broken. What a companion! Look at him, for, if possible, less can be said in apology for him even than for a profane swearer!

The eighth is a man who, when a boy, stole little things from his mother. Then he advanced a step, and stole fruit from a neighbor's garden. Then he was found stealing money accidentally left in his way. Next he was caught breaking open some place in which valuable property was secured. He has repeatedly been a prison convict, and has so progressed in crime, that he steals as he breathes, by instinct.

The ninth is a liar. Such is his reputation among men, that he is esteemed a false witness even when he speaks the truth. He can insinuate a falsehood, or utter it boldly, as seems most expedient. He is no more false to God than he is to man. In fact, so thoroughly is he like the father of lies, that the only antidote he carries with him is his badness. He is such a deceiver that no one believes him.

The tenth is a covetous man. He turns an eye of sickly jealousy on all the world, and sees no one with any good thing without

a pang. He would, if he could, own all next to him. He is consumed with unsated desire. He covets his neighbor's house, and everything his neighbor has, which is desirable in his eyes.

Suppose these ten men were compelled to live together perpetually, what would be their prospects for individual happiness? Could we find a place inhabited by ten men so horribly select, it would be a more dreadful family, and a greater curiosity, than a huge cage in which should be turned, for mutual torture and battle, a lion, a leopard, a tiger, a jackal, a wolf, a hyena, a rattlesnake, an adder, and a boa constrictor. It would be a family possessing tremendous power and inclination to do evil to one another.

Let us advance one step. Suppose the proposition were made to a man who is upright and moral, but not a Christian, to become a member of that community, not for one day merely, but for life. How he would revolt from it with loathing! The worst man in the world would shrink from such companionship, as a felon shrinks from the scaffold.

Let this be our measure with which to estimate the description of that society to which the finally impenitent shall belong. "The fearful, and unbelieving, and abomi-

nable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." To understand this, we must go to every prison like Newgate, and learn the character of all the murderers who have been confined there, the highway robbers and midnight assassins and pirates, not to mention other classes; we must look over history for such characters as Cain, Pharaoh, Herod, Nero, Tamerlane, and Gengis Khan; in one word, we must conceive all the base characters of every shade and degree in crime who have ever lived, as gathered into one place, and then associate with this the fearful addition that this is the place "prepared for the devil and his angels," and we shall begin to grasp the terrible anguish which is involved in the companionship of hell. Oh, what an awful world to dwell in! Horror of horrors, to think of eternal companionship there! *Who would dwell there?*

Contrast with such a picture the joy and the bliss of heaven, where all is purity, harmony, happiness, and love. How earnest should we be in seeking it! how eager in asking, by fervent prayer, that faith in the Saviour and those influences of the Holy Spirit, which can alone prepare us for it!—*Leisure Hour*.

Poetry.

THE VOICE OF HOME TO THE PRODIGAL.

O! WHEN wilt thou return
To thy spirit's early loves?
To the freshness of the morn,
To the stillness of the groves?

The summer-birds are calling
Thy household porch around,
And the merry waters falling
With sweet laughter in their sound.

And a thousand bright-vein'd flowers,
From their banks of moss and fern,
Breathe of the sunny hours—
But when wilt thou return?

Oh! thou hast wander'd long
From thy home without a guide,
And thy native woodland song
In thine alter'd heart hath died.

Thou hast flung the wealth away,
And the glory of thy spring;

And to thee the leaves' light play
Is a long-forgotten thing.

But when wilt thou return?
Along thine own pure air,
There are young sweet voices borne—
Oh! should not thine be there?

Still at thy father's board
There is kept a place for thee;
And, by thy smile restored,
Joy round the hearth shall be.

Still hath thy mother's eye,
Thy coming step to greet,
A look of days gone by,
Tender and gravely sweet.

Still, when the prayer is said,
For thee kind bosoms yearn,
For thee fond tears are shed—
Oh! when wilt thou return?

MRS. HEMANS.

Narratives and Anecdotes.

THE BISHOP AND THE BIRDS.

A BISHOP in the north of Europe had for his arms two of the birds called *fieldfares*, with the motto, "Are not two sparrows sold for a farthing?" On his being questioned by an intimate friend, he thus explained the matter:—"Fifty or sixty years ago a little boy resided in a village near Dillengen, on the banks of the Danube. His parents were poor, and almost as soon as the boy could walk, he was sent into the woods to pick up some sticks for fuel. When he grew older, his father taught him to pick the juniper berries, and carry them to a neighboring distiller, who wanted them for making Hollands. Day by day the poor boy went to his task, and on his road he passed by the open windows of the village school, where he saw the schoolmaster teaching a number of boys of about the same age as himself. He looked at these boys with feelings of envy, so earnestly did he long to be among them. He was quite aware it was in vain to ask his father to send him to school, for he knew that his parents had no money to pay the schoolmaster; and he often passed the whole day thinking, whilst he was gathering the juniper berries, what he could possibly do to please the schoolmaster, in the hope of getting some lessons. One day, when he was walking sadly along, he saw two of the boys belonging to the school trying to set a bird-trap, and he asked one what it was for. The boy told him that the schoolmaster was very fond of fieldfares, and that they were setting the trap to catch some. This delighted the poor boy, for he recollected that he had often seen a great number of these birds in the juniper woods, where they came to eat berries; and he had no doubt that he could catch some. The next day, the little boy borrowed an old basket of his mother, and when he went to the wood he had the great delight to catch two fieldfares. He put them in the basket, and, tying an old handkerchief over it, he took them to the schoolmaster's house. Just as he arrived at the door, he saw the two little boys who had been setting the trap, and, with some alarm, asked them if they had caught any birds. They answered in the negative; and the boy, his heart beating with joy, gained admittance into the schoolmaster's presence. In a few words he told how he had seen the boys setting the trap, and how he had caught the birds to bring them as a present to the master. 'A present, my good boy!' cried the schoolmaster; 'You do not look as if you could afford to make presents. Tell

me your price and I will pay it to you, and thank you besides.' 'I would rather give them to you, sir, if you please,' said the boy. The schoolmaster looked at the boy, who stood before him with bare head and feet, and ragged trousers that reached only halfway down to his naked legs. 'You are a very singular boy,' said he; 'but if you will not take money, you must tell me what I can do for you, as I cannot accept your present without doing something for you in return. Is there anything I can do for you?' 'Oh, yes!' said the boy, trembling with delight, 'you can do for me what I should like better than anything else.' 'What is that?' said the schoolmaster, smiling, 'Teach me to read,' said the boy, falling on his knees; 'Oh, dear, kind sir, teach me to read.' The schoolmaster complied. The boy came to him at his leisure hours, and learned so rapidly that the schoolmaster recommended him to a nobleman residing in the neighborhood. This gentleman, who was as noble in mind as in birth, patronized the poor boy, and sent him to school at Ratisbon. The boy profited by his opportunities; and when he rose, as he soon did, to wealth and honors he adopted the two fieldfares as his arms." "What do you mean?" cried the bishop's friend. "I mean," returned the bishop, with a smile, "that the poor boy was myself."—*The Freeman*.

POPERY ILLUSTRATED.

ON the entry of the French into Toledo, during the late peninsular war, General Le Salle visited the palace of the Inquisition. One of the instruments of torture there found deserves a particular description. In a subterranean vault adjoining to the audience chamber stood, in a recess in the wall, a wooden statue, made by the hands of the monks, representing the Virgin Mary. A gilded glory beamed round her head, and she held a standard in her right hand. Notwithstanding the ample folds of the silk garment, which fell from her shoulders on both sides, it appeared that she wore a breastplate; and it was found, upon a closer examination, that the whole front of the body was covered with extremely sharp nails and small daggers, or blades of knives, with the points projecting outwards. The arms and hands had joints, and their motions were directed by machinery placed behind the partition. One of the servants of the Inquisition was ordered

to make the machine manœuvre. As the statue extended its arms and drew them back, as if she would effectually embrace and press some one to her heart, the well-filled knapsack of a Polish grenadier supplied, for this time, the place of the poor victim. The statue pressed it closer and closer; and when the directors of the machinery made it open its arms and return to its first position, the knapsack was pierced two or three inches deep, and remained hanging upon the nails and daggers of the murderous instrument. This statue is a fair representation of Romanism. It has, to the eye of the careless observer, a beautiful form. It has a countenance of much simplicity and quiet devotion. It is arrayed in rich and flowing robes, but beneath them are daggers. It has joints in its arms and hands, which enable it to make what motions its ministers please. These motions are regulated by an unseen machinery. It extends its arms with great deliberation and apparent affection, and, with a smiling face, presses its deluded victim to its heart, and the pressure is—wounds and death!—*Dick.*

THE PRODIGAL'S RETURN: OR A MOTHER'S PRAYERS ANSWERED.

A SHIP bound for Madras! It is an interesting subject for reflection. How many climes she will pass through; how many winds may fill her sails; how many seas may sweep over her deck; and she may founder, and never reach her destination! And the passengers—are they all prepared for meeting the worst, and insured for eternity? Ah, no! There are some hearts there who love the Lord Jesus Christ in sincerity; but there are others who have withstood every Christian influence, and are ill prepared to meet the last enemy. There were some on board who were bent on serving the Lord; but there were others joined to their idols, and determined to serve sin. Two ladies were among the former, and the Lord gave them work to do. Miss R—— and Miss B—— were strangers to each other; but they both knew Jesus; and after they knew that they were sisters for eternity, they loved, and wrought, and prayed as brethren. Their piety was deep; and their desire to glorify their God, by bringing souls to Jesus, was great. They agreed to spend a part of every day in searching the Scriptures together, and in united prayer. They remembered their friends at home, and also their fellow passengers and the vessel's crew, as well as themselves and the Redeemer's cause throughout the world. But they did not rest with prayer; they were no mystics, no

sentimentalists, who pray in secret, and do nothing for Christ in public. They resolved to unite exertion with prayer, and to speak seriously and affectionately to those on board as the Lord should put them in their way. Miss B—— was confined for a time to her cabin by sickness; but Miss R—— was able to be on deck. She did what she could, and her sick friend endeavored to hold up her hands by prayer.

It so happened that they were both specially anxious for the conversion of one of their fellow-passengers in particular; and they remembered him with more than ordinary fervour at the throne of grace, and watched for opportunities to converse with him about the things of God and eternity. It happened one day that this reckless youth uttered a fearful imprecation in the hearing of one of the ladies, and she enclosed "The Swearer's Prayer Answered" in an envelope, and sent it to him with her compliments. Next time they met he acknowledged his sin, and said, "I have read the tract you were so kind as to send me, and I feel quite reprov'd by it." The other young lady came to her friend another morning, and said, "I have had some interesting religious conversation with the young man. At first he seemed quite impatient, but by and bye he listened with apparent interest, while I urged upon him the necessity of earnestly and immediately seeking the salvation of his soul through the blood and righteousness of the Lamb of God." After a time he said, "Why, madam, you talk to me quite like my mother on this subject. She is a very religious woman; and I dare say I often grieved her much by not following her example, and giving myself to Christ, as she called it; but I prefer the pleasures of the world to the gloom of religion, and I am determined to take my fill of them; so there is no use endeavoring to change my resolution."

His mother! Oh, how deeply did they feel for her! And even though he told them he had made up his mind to follow the world, they had greater hopes of his conversion than ever. They remembered the promise, "The seed of the righteous shall be delivered;" and they believed that he would yet be made a monument of sovereign grace, in answer to his mother's prayers and theirs. But their expectation was the result of faith, and was really like hoping against hope, for the young man remained as careless and reckless as ever. And even when the ship struck upon a rock, and the passengers were anticipating instant death, and were praying and screaming, and some almost frantic, he remained hardened and impenitent. Nor did their deliverance from their perilous situation make the least impression on his heart of adamant. He was resolved to brave the

worst, and die unmoved. And yet his interested friends, who were so earnestly set upon his conversion, prayed, and hoped, and believed he would yet be saved ! And even when he left the vessel, as hardened as ever, and bade them adieu with indifference pictured on his countenance, they believed he would one day be laid upon the shoulder of the Good Shepherd, and brought back to his fold.

Three months had passed away after they had reached "India's coral strand ;" and a missionary called upon Miss B—.

"A young man," said he, "to whom you gave a tract on board ship, who has been laid on a sick-bed, wishes to see you." She made several enquiries about him, and was told that he requested her to come to hear from his own lips what the Lord had done for his soul. His words were these : "She has heard me blaspheme the name of Christ, and I now wish her to hear me confess his name, and own him as my Redeemer." Such tidings, you may be assured, were "good news" to one so deeply interested in the young man's salvation ; and she accordingly accompanied the missionary. Her heart rose in gratitude to God as, with the deepest emotion, he told the following interesting narrative :— "From my earliest infancy I enjoyed the benefits of a mother's fervent prayers and holy example. Two brothers and a sister have also of late been most anxious for my conversion. But I had long since shut my heart against the affectionate and godly counsels of my loving mother ; and I have told her and my brothers and sister that they should not annoy me with their admonitions, for I was determined to hold by the world, and not to be religious. The evening before we set sail for England, my mother took me into her room, and prayed earnestly for me, and asked the Lord to grant pardoning and converting grace to me, her first-born son. She also gave me a letter to Mr.—, the missionary, asking him to speak to me as often as he could about my soul's salvation, that I might be plucked as a brand from the burning. When I knew the purport of the letter, I refused to take it, to my mother's great grief ; and on leaving home I resolved never to be religious, but to give myself up to the pleasures of the world. On arriving here, I joined myself to a set of very wicked young men, and we ran greedily in the ways of sin. I was laid upon a sick-bed, as the result of my dissolute conduct ; and it was there my conscience awoke from its slumbers. I thought of opportunities slighted, mercy despised and rejected, and my daring defiance of God my Maker ; and my mind was filled with remorse. I thought of my mother's early and solemn

instructions and fervent prayers, and I could only relieve myself by pouring out a flood of tears over my base ingratitude. I tried to pray, but I could not. Again and again I repaired to the throne of grace, but I could not pray ; and I was concluding that there could be no mercy for me, seeing I had so often, so daringly, and so long refused the beseeching of pious friends, and the entreaties of the God of love. For some days I was in great agony and darkness, and unable any longer to endure the torment of soul I had ; and I at last resolved to seek out the very missionary to whom I refused to carry a letter from the best of mothers, and lay my case before him. I did so ; he prayed with me ; he pointed me to the Lamb of God ; he dwelt much upon the freeness of Christ, and his all-sufficiency to wash away even the crimson sins I had committed : and after several interviews, my mind became enlightened ; my heart became filled with peace and holy joy, and I am now rejoicing in that love which has followed me throughout my sinful career, and plucked me as a brand out of the fire."

"Oh, give thanks unto the Lord, for he is good ; for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy !" Oh, how wonderful is the mercy of the Lord ! He is surely "full of compassion and gracious." "He delighteth in mercy." And how interesting and encouraging for one who had felt for the guilty, hardened youth so deeply, and had prayed for him so earnestly, to hear such a narrative from his own lips ! "Prayer moves the arm that moves the universe." How faithfully the Lord fulfils his people's prayers ! This young man's godly mother prayed for him without ceasing, and the Lord hearkened and heard, and sent a gracious answer. And it is interesting to notice, that the special interest the pious ladies took in her son, as they sailed over a surging sea, was itself an answer to prayer. How was it they did not become specially interested in some more likely subject than the hardened youth, who had determined to have nothing to do with religion ? Why, here was the reason : his mother and a pious brother retired every day during the voyage to pray that the Lord would put it into the hearts of some one to pray for him and care for his soul, and speak to him about Jesus and the great salvation ! "While they are yet speaking, I will hear !" "Oh, thou that hearest prayer," with what confidence may we cast our burden upon thee ! "Blessed is she that believeth, for there shall be a performance." "Trust in him at all times ; ye people, pour out your heart before him ; God is a refuge for us." "Let us, therefore, come boldly unto the throne of grace,

that we may obtain mercy, and find grace to help in time of need."

What joy and gratitude filled this young man's mother's heart, when she heard the "good news from a far country," that this her son was dead, and is alive again; was lost, and is found. From this let us learn to pray always and not faint; let us learn to set our hearts on hardened ones, and continue in prayer until He who commanded

the light to shine out of darkness, shine into their hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

The young man of whom we have spoken still lives and walks with God, adorning the doctrine of God his Saviour in all things; and lately has been instrumental in the hopeful conversion of one of his former companions in sin.—*The Church.*

Essays and Extracts.

THE KARENS.

BY THE REV. EUGENIO KINCAID.

THE first intimation of the Karen race in the annals of Europe is found in the travels of Marco Polo in the 13th century. After leaving Ava, he spent some time in Boman, 260 miles north; then turned to the east into Yunan, a province of China. In describing the races in the northern provinces of Burmah, he mentions the Karens as one of the most numerous, and in speaking of the country, still further north, he calls it the country of the Karens. I had an opportunity of verifying the correctness of Marco Polo's information in 1837, during a trip up the Irrawaddy, some 600 miles north of Ava. After getting 200 miles north of the royal city, I found the interior of the country everywhere inhabited by Karens. Cities and villages along the river are inhabited by Burmans and Shans. After leaving Boman, there are few Burmans, and in the monasteries, there are only Shan priests and Shan books. The bazárs in the market towns were supplied with fish and vegetables by Karens, and mostly by females. When about 200 miles north of Boman, I was told, if I went ten days farther up the river, I should find only wild Karens. Some Karen villages that I visited, contained from 30 to 80 families; and invariably each village occupied but one house, built like barracks for soldiers, and sufficient in length to contain all the families. They had large herds of cattle for agricultural purposes. Coloring, weaving and blacksmithing are brought to a very good degree of perfection. As far as opportunity offered, I enquired about the extent of the Karens, but could ascertain little more than that they regarded themselves the first and most

extensive of all the races in the world. For the last 200 years, Europeans have been visiting this coast, and trading in all the parts along the Martaban gulf, and for nearly the same length of time Jesuit missionaries have been in Burmah, and yet there was no intimation that such a race as the Karens inhabited the interior in vast numbers:—living remote from cities, and keeping at a distance from all the great rivers, and avoiding intercourse with strangers, they have been unnoticed. They are found in all the retired districts, and in mountain ranges, along the eastern shore of the Martaban gulf, and still east of the mountains in Siam, and then to the north along the Salween river, and all its tributary waters, as far as they have been explored. The Sittang valley situated between the Salween and Irrawaddy is known to be inhabited by vast numbers of this people; and everywhere through the rich Delta of the Irrawaddy, even to the north of Prome, they form a large part of the agricultural population.

The conversion of one Karen to the Christian faith, about 25 years ago, awakened no interest, and induced no enquiry in reference to the peculiarities and extent of this race, but when *Ko tha byu*, prompted by the impulses of his faith in the Gospel of Christ, went among his countrymen, and gained a goodly number to receive the *glad tidings*, the existence of such a people was first made known to the friends of Missions. Little, however, was known of their numbers, and for years they were regarded as a mere fragment of an almost extinct race. Without letters, without religion, having neither temples nor priests, they were despised by

the Burmans. During the first five years after they became known, very little was done for them. It was found that they had, in oral songs, some of the most singularly interesting traditions, relating to the creation of the world, the origin of the human race, the apostasy of man, the loss of Divine knowledge, and promises in reference to their future enlightenment. All these scattered rays of light are in harmony with the Mosaic record, reaching back to the infancy of the human family.

When America was inhabited only by savages, and our ancestors in Britain and Germany were dwelling in the rudest tents, and clothed with the skins of beasts, and, in dark forests of oak, practising the most cruel and revolting forms of heathenism, the Karens stood firm in the *great truth* of one eternal God, the Creator of all things, and the only rightful object of adoration. From age to age, they chanted songs of praise to Jehovah, and looked, as their songs directed, towards the setting sun, whence white men were to come with the *good book* and teach them the worship of the living God. Buddhism claiming to embody all science and literature, and all that pertains to the physical and moral world—propounding a system of morals admirably suited to carry the understanding, while it fosters the pride and arrogance and selfishness so deeply seated in fallen humanity—reaching back in its revelations through illimitable ages, and obscurely depicting other worlds and systems, and gods rising and passing away for ever—surrounding itself with pagodas and shrines and temples and priests as imposing as pagan Rome, and a ritual as gorgeous as Rome papal—has failed to gain an ascendancy over the Karen race. Arbitrary power, surrounded by imperial pomp and splendor, has neither awed nor seduced them from their simple faith. The preservation of this widely scattered people from the degrading heathenism which darkens every part of this vast continent is a great and unfathomable mystery of God's Providence. They have seen the proudest monuments of heathenism rise around them—many of them glittering in the sun like mountains of gold, and in their construction, tasking the energies of an empire, still they chanted their oral songs, and looked towards the setting sun for white men to bring the promised book of Jehovah. They have seen

dynasties rise and fall, age after age, and yet their faith has never failed them. Twenty-five years ago, the great fact was proclaimed on the mountains of Tavoy by one of their own race, that the *white man* had come and brought them God's Book. *Ko tha hyu*, the Karen Apostle, did not preach in vain; some thirty followed him to the city, and there saw the tall, pale, emaciated form of Boardman. He opened God's Book, and expounded to them the things concerning Christ and his kingdom. In no long time they became the disciples of Christ, and when they were baptized, the dying Boardman, reclining on the margin of the stream, exclaimed, as he saw them rising from the baptismal waters, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Boardman died.

In 1832 and '33, an alphabet was adopted, and one or two small tracts written. In a short time, a few had learned to read in their own language the wonderful works of God. In 1836, a Press was established in Tavoy, under the direction of Mr. Bonnet. Messrs. Wade and Mason gave a large portion of their time to Karen work. Small portions of the Scriptures were translated, and books and tracts written, and schools established, together with the preaching of the Gospel. The Press, along with the preacher and translator, was incessantly at work. In 1835, Mr. Vinton commenced his labors in the Maulmain province, and as early as 1837 had travelled extensively in the Rangoon and Pegu provinces. Mr. Howard was the pioneer in Bassein, when the Gospel was first made known to the Karens in that region. Messrs. Abbott and Brayton were in Karen work in 1837. Several years then passed before any new laborers entered the field, and there were no schools in existence, beyond the mere *act* of teaching pupils to read, except as the few Missionaries in the depth of the rains could give scraps of time to teaching amidst a multiplicity of labors. Early in 1844, Mr. Binney came out for the express purpose of giving to the rising Ministry among the Karens a thorough Biblical training. Few men ever entered upon a more important work—few ever had to contend with greater difficulties—and no one perhaps ever addressed himself more wisely or successfully to

But there is yet another view which may be taken of our subject, and that is, by comparison,—a mode by which it will most strikingly appear that the yoke of Christ is easy and his burden light.

Look for a little abroad. Look at the austerities practised by some who call themselves Christians, and practised for the purpose of recommending themselves to God; long and wearing-out fastings, painful scourgings of the body, exhausting kneelings, prostrations and prayers, seclusions from the society of men and almost from the light of heaven, and not unfrequently the deepest poverty and wretchedness. None of these things are commanded by Christ. They are all self-invented and self-imposed by their miserable and deluded subjects. How different is the yoke and burden of Christ. Whilst he enjoins an abstinence from all sinful pleasures, he bids us to take care of our bodies, our minds, and our property; he permits us to enjoy with moderation all the blessings of his providence which come into our hands; and he allows us to participate in all the enjoyments of a healthful social life. Look then on this picture and look on that, and say, is not the yoke of Christ comparatively a yoke that is easy and a burden that is light.

Look again at the heathen around us, particularly at those among them who are intent on their future benefit, and many of them are so. Time was, and that not very long ago, when, in view of this, widows burned themselves in the arms of their dead husbands, parents cast their children into the rivers to be devoured by alligators, and even human victims were slain at the altars of their gods. And time, alas! is yet, when men impose upon themselves vows of perpetual silence, retire into the jungles among the wild beasts, burn their bodies over slow fires or expose them naked to the bitter colds of the winter nights, exhaust themselves by long journeyings, injure their bodies by cuttings and defilements, and waste their property by presenting it to dumb gods, or squandering it upon idle and worthless men.

Now, where is there anything like this in the service of Christ? Where are our woundings, and torturings, and journeyings, and expendings? Christ was indeed wounded for our transgressions and bruised for our iniquities;

but he bids us be whole. He left his home and came down into this world; but he tells us to abide among our friends, and do them all the good we can. And he gave up all his property and glory in heaven; but he allows us to keep our property in our own hands, to make ourselves comfortable with it, and to enjoy the luxury of feeding the poor and instructing the ignorant with it,—luxuries indeed to the man who loves God and his neighbor as himself.

Look once more at many around us who bear the Christian name, but who are not Christians, their whole conduct manifesting this. One is proud; and in consequence of his pride he is perpetually being mortified, not receiving the respect or the attentions which he thinks are his due. The real Christian, on the other hand, is humble. He can bear without much chagrin any contempt that may be shewn him, he, not looking for the praise of men, but for the praise of God.

Another man is envious. He cannot see an equal, a friend, or a neighbor prospering or getting more honored than himself without being the subject of the most hateful and tormenting feelings. The real Christian, on the other hand, likes to see his fellow-men prospering around him. This instead of making him envious increases his happiness. And he can truly rejoice with those who rejoice, as well as weep with those who weep.

A third man is avaricious, and is withal a hard-hearted miser. Money is his god. Many are his thoughts, and many are his anxieties about the safety of his property. With his coffers full, his brow is wrinkled with care, and his heart and his very features have become as hard as his coin. On the other hand, the Christian is contented with what God gives him, and trusting Him for futurity he is not burdened with anxiety. He is well-pleased with his treasure in the heavens; and his chief concern is, that that should not be lost.

Another man is abandoned to sensuality. He lives a life worse than a brute, and often feels, particularly after a season of revelling, most miserably, even to the detesting of himself. But far otherwise is it with the Christian. Temperate and moderate in all things, he suffers neither in his body nor in his mind. His reason remains clear

God ;* "the powers that be are ordained of God"—are "the ordinance of God." Is the missionary made to say all this to his converts respecting the magistrate of their country? Again, the Civil Magistrate is "God's minister" to the people *for good only*. The apostle, in fact, states this in so many words, and in immediate connexion with the observation, he adds, "he beareth not the sword in vain," clearly implying that there is a reason which induces the magistrate to take away life by the sword, WHICH IS GOOD. This inference is irresistible! Further, the scope and tendency of Paul's language are to show that the Civil Magistrate is a *good man and the servant of God*, in a particular sense. The supposed missionary's words imply that he is a *bad man and the servant of the devil*! The words "he beareth not the sword in vain" were uttered by Paul as a "sober verity" indicative of *approbation* of the act referred to. The missionary is made to employ the terms as a "sly banter," expressive of *condemnation* of the act! This is, from beginning to end, a perfect contrast, not a *parallel*—a *parody*, not an *illustration*. G. will on reflection see the great violence he has done to Paul's language by endeavoring to quadrato it to his own views. Had he been a little more distrustful of his own judgment, and given some heed to the researches of commentators (among whom, Romanists—Churchmen—Presbyterians—Dissenters—there is such a remarkable concurrence of opinion in respect to this passage) he would have been "safe" with this "multitude of counsellors."

4th. Then we have a "pencil-case" to thwart the execution of the sword! "An unfortunate thief happens to abstract a pencil-case; would he be as much liable by the authority of this Scripture as interpreted by M. W., to be executed as the most atrocious manslayer?" Let G. pay a visit to the Supreme Court during the Criminal

Sessions. He will there see a *sword lying by the side of the Judge*, which he virtually "bears." Let him next attend to the convictions and the judgments passed. He hears the sentence of death pronounced upon one criminal for murder, and that of imprisonment upon another for stealing. Let him lastly search the records of the Roman Courts in the days of Paul for *similar judicial decisions*, and he will have a correct explanation of the apostle's meaning, and a clear solution of the difficulty raised. The greater power of hanging an atrocious manslayer includes the lesser power of imprisoning a pilferer of a pencil-case.

5th. "The malefactor's, like Paul's," says G., "was a *miraculous conversion*." Miracles *convince*, they cannot *convert*. The Spirit of God alone doeth this. Does the gracious Spirit never convert a *modern culprit*? Does not G.'s reasoning proceed upon a denial of this?

But this "miraculously" converted malefactor is suddenly re-metamorphosed into a "*heathen* [P] felon," that his evidence might be rejected. The testimony of an enemy is at all times and *everywhere* valuable, and the malefactor was an enemy to the laws. On the *renewal of his nature* he acknowledged the law of the land, *which was the law of God*, and acquiesced in the justice of its sentence. G. cannot be ignorant of the fact that felons are often admitted in our Courts as "Queen's evidence," and as "approvers," to give information regarding their associates in crime, and even to state "opinions" as to the principles or motives by which they are actuated.

6th. "The *half-finished passage*" (which is, indeed, *not* half-finished, if the *subject* it relates to be considered), "Let none of you *suffer as murderers*," is thrown overboard with the remark, "this verse no more *sanctions* hanging than a chapter from the Gulistan!" But if the verse were in the Gulistan, and the writer of the book were acquainted with the Roman law of punishing murderers capitally as *under the authority of God*, as Peter assuredly did, then I maintain that the verse would be a fair presumption in favor of capital punishment. I meant nothing more. Let Scripture be compared with Scripture, and the truth disputed, will be manifest.

It is with regret I have observed G. applying to those who differ from his

* This is a clear presumption that *all rulers*, whether Jewish, Christian or heathen, have the right of the use of the sword to punish *capitally*. Here is the perpetuity of the law for which G. demanded Scripture support. The necessity there is at present for repressing the Santal insurrection or Santal *murderers*, by the power of the Civil Magistrate's sword, will at once convince G. of the *practical force* of the truth disputed.

paid by the Mission or the Church where he labors. Can we have stronger evidence of earnest views and loftiness of purpose? Conscientiousness and deep religious feeling have ever been prominent traits in the Karen Christian Churches. Where shall we look in the history of modern Christianity, for fairer, brighter examples of faith and stedfastness? It is marvellous that a people so numerous, so remarkable in their past history, and in their rapid evangelization, so stedfast in Christian principle, and so earnest in winning their benighted fellow-men to the knowledge of Christ,—I say, it is marvellous that such a people should awaken so little interest among the friends of Missions. Some *twelve thousand* Church members, and a Christian population little short of a hundred thousand gathered within 20 years after an alphabet was formed; and yet not one School in existence, where a few of the rising Ministry can obtain a sound education. This single fact reveals a humiliating and melancholy truth,—“Man is not disposed to labor in harmony with God’s revealed purpose.” Here is a people extending through 25 degrees of latitude, having a language of great beauty, and in a remarkable degree prepared for the reception of Divine knowledge;—and now when thousands have become Christians, and many thousands nominally so, we have not one single school, where a select number of choice spirits can obtain that mental discipline and that sound biblical training, which alone can fit them to become “able Ministers of the New Testament.” We appeal to all thoughtful serious Christians. Is it not tempting God to leave this people without a Native Ministry? Unlettered men or men only able to read with difficulty, cannot feed the flock of God. Neither can they go forth among the dark and superstitious masses and explain intelligibly the way of life through Christ. Let all who read this paper ponder well the subject. The moral and mental regeneration of a great and widely extended people is a work compared with which all other achievements sink into littleness. Untold millions are expended in war and diplomacy, and can a humane and Christian people begrudge a few thousands for the enlightenment of a great nation rapidly turning to God?

The above is respectfully submitted to the Missionaries in Burmah.

Prome, April 24th, 1855.

BRIEF SKETCH OF THE MUHAMMADAN SECT OF FERAZÍS.

DESTITUTE of the living power that pervades Christianity, Muhammadanism must fall whenever the sword which sustains it, is broken. Wherever it has been it has marked its presence by oppression and bloodshed, and it will never change its character. The spirit which inspired its youth would soon display itself again, were it not for the political subjection of its followers and the numerous external influences that press heavily upon them. The Ferazís, of whom we purpose giving a brief account, are fanatical Musalmáns who have renounced none of the principles of the parent creed; for whilst Ferazíism professes to teach a purer and simpler faith, it has all the appearance of being animated by a political design. Religion appears to be a subordinate consideration; at any rate we have no evidence that the sect owes its origin indirectly to the spread of Christianity.

The sect of Ferazís was founded by Serout Oollah, a native of Fureedpore, who, about thirty-two or thirty-five years ago, set up as the Apostle of a reformed Muhammadan creed. He was a returned Muhammadan from Mecca, a sort of character looked upon by the ignorant people of Bengal as a prodigy of holiness. During his stay in Arabia he fell in with a large class of religious reformers, from whom, it is universally admitted, he received his entire creed. It is our opinion that the class here referred to, can be none other than the Wahabis, with whose religious principles it is desirable we should be acquainted, in order that we may the better appreciate the views of the Ferazís.

After the conquest of Egypt by Sultan Selim I. who thenceforward became the successor of the Khalifs and protector of the Muhammadan faith, the habitually scandalous conduct of the Turkish pilgrims was extremely offensive to the more devout Arabs; and towards the end of the 17th century, Abdul Wahab resolved to adopt such means as should effectually put a

stop to the loose practices of the Turks. He soon secured the co-operation of an Arab chief, who devoted himself to the restoration of the pure faith and the establishment of an empire on theocratic principles. The reformed religion taught the existence of one God, inculcated belief in the prophetic character of Muhammad and the inspiration of the Qurán, and enjoined five daily prayers, alms embracing one-fifth of the annual income, fasts during the month of Ramzán, and a pilgrimage to Mecca. It discarded all tradition as an impure source of doctrine, taught that Muhammad was a mere mortal like any other man, but that he intended his creed for all the world and not for Arabia exclusively. Hence these reformers propagated their religion by the sword and decreed that all who rejected their teachings should be exterminated. After a series of conquests in Arabia they took the city of Mecca in 1803, and their leader Abdul Aziz forbade the reading of the Khutbah in the name of the Sultan. They soon after overran Syria, and, were it not for the vigorous arm of Mehemet Ali, might have deluged Turkey itself. The decrease of their political power and their loss of territory, however, date from the year 1809, though at even a much later period than that, they again strove to recover their former position. They have now dwindled down to a mere religious sect, and employ themselves in disseminating as far as practicable, the doctrines of the reformed faith.

We furnish these particulars regarding the Wahabis in order to show, that in its tenets and in its spirit, Ferazism is the exact counterpart of Wahabism. Sereut Oollah, the founder of the Ferazi sect imbibed the views of the Wahabis, and on his return to Bengal, set about the work of reformation. The term Ferazi denotes one who obeys the commands of God, and was given to his followers to distinguish them from the common Musalmáns, who practise many ceremonies that have no place among the precepts of the Qurán. The doctrines of the Ferazís, as we have already noticed, are in principle and in many of their details, precisely those of the Wahabis, if we except a few differences which are to be attributed to local peculiarities; and the history of the Ferazi insurrection at Fureedpore clearly

shows that the spirit of the Indian movement is identical with that of the Arabian.

It would be an altogether unnecessary tax on the patience of our readers to occupy them with a detailed account of the religious differences between the Ferazís and the common Musalmáns of the country. Sereut Oollah no doubt perceived the wide and promising field of reform that presented itself among the "so-called"—a distinction made by the Ferazís—Muhammadans of Bengal;—a race on the one hand exhibiting all the marks of degeneration induced by prolonged contact with idolaters, but on the other still retaining all the fanaticism of Islám. It was no difficult matter to gain their sympathies. Sereut Oollah soon gathered round him a large number of disciples to whom he explained his purer creed, prohibited all idolatrous processions, inveighed in strong terms against the unauthorized ceremonies that were practised at the birth and marriage of children, repudiated every practice that could show no better authority than tradition, held up the Qurán as the sole guide, and strove, as is justly apprehended, to inspire his followers with a desire for political independence. But this preacher of reform soon died, and it was left to his son to develop the spirit and aim of Ferazism.

Dudu Meah, Sereut Oollah's son, began his apostolic career by a pilgrimage to Mecca, where, his followers are taught, he was favored with sundry divine revelations foretelling his future greatness. He was aware that unity is strength; therefore, to promote this unity, he acknowledged no social distinctions among his followers, but laid it down as a law that the cause of the poorest Ferazí, no matter what its merits, should be considered as the cause of the whole body. This measure has tended greatly to increase the number of his followers, who belong for the most part to the lower orders of the people, and to consolidate his influence over them. He has his agents all over East Bengal; they go by the name of Khalifa or Sirdar, and their business is to watch over the interests of the disciples, to make proselytes and to collect the tax imposed by Dudu Meah for the purposes of the Association. The Ferazís are an object of dread to all Hindus and Musalmáns of the old creed. The oppressions they have

practised and the revenge they have so frequently taken on all who have in any way thwarted them, are enough to account for this feeling. "A reference," wrote Mr. Dunbar, the Commissioner of Dacca, in 1847, in a letter to the Bengal Government, "to the records of the Criminal Courts in Fureedpore, Dacca, and Backerganj, will at once show that this dread rests upon no slight foundation. Outrages of the most atrocious nature have been committed with a daring which might well excite surprise, were it not known, that while every one not belonging to the sect, who dares to give evidence against a Ferází incurs their most deadly hatred and, unless powerfully protected, is sure before long to rue it,—evidence to any extent for the purpose of bringing off their own followers when in the grasp of the law, can be produced with facility on the mere word of Duddu Meah or his Sirdárs. The comparative impunity with which they have, on many occasions, been guilty of such outrages, has induced a confidence which renders them ever but too ready to take the law into their own hands. They not only resist successfully the levy of all extra or illegal cesses by the Zemindárs and Tálukdárs; but, with equal ability to pay their land rent they give much more trouble than others in collecting it. They would withhold it altogether if they dared, for it is a favorite maxim with them that the earth is God's, who gives it to his people. The land-tax is accordingly held in abomination; and they are taught to look forward to the happy time when it will be abolished."

Such being the state of feeling among the Ferázis, it is not surprising that the native population generally, have all along been impressed with the idea that the ultimate design of these fanatics is to transfer the Government of the country to their own body. It is a universal belief among them that Islám must one day prevail over every other religious system, and they are taught to look forward to the time when the entire population of the country, inclusive of Europeans, will be followers of Muhammad. Let it be further recollected that a Muhammadan has no idea of the prevalency of his creed apart from political supremacy, and what has just been stated as the ultimate design of Ferázism will appear not at all improbable.

Duddu Meah gives but little, if any, religious instruction to his people, though he is punctual enough in levying his tax. The number of his followers in 1847 was given at 80,000, and common report states the present number to be 100,000. This, however, is, we fancy, somewhat exaggerated. Since the year 1847, the sect of Ferázis has split into two or three parties, only one of which now acknowledges Duddu Meah as their leader. Still it is not unlikely that the actual number of his followers may, even at the present day, amount to about 70 or 75,000.

Before we close this sketch we would furnish our readers with a few particulars regarding the Ferází disturbance which occurred in 1847 at Fureedpore. We give the account as it stands in the official report* of Mr. Dunbar, the Commissioner of Dacca.

"An Indigo-planter of the district, a man of the highest respectability, had for some years previously stood between the Ferázis and those whom they had sought to oppress in his neighborhood. For this he had long been marked as an object of revenge; and fearfully was that revenge carried out. In open day his factory was attacked, plundered and burnt to the ground, and the residences of his friends and neighbors, the Hindu Zemindárs of Paunch Chur, shared the same fate. That they and their families escaped with their lives was owing to their having been able to find an imperfect shelter from the flames and from the bullets of the attacking party on the roofs of their brick-built houses. The amount of property lost by them was computed at Rs. 26,000. In a pecuniary point of view, Mr. D——'s loss was small; but his Gomashta was carried off and according to the account given by some of the parties implicated, subsequently cruelly put to death in the district of Backerganj."

"Looking," continues the Report, "to these things and bearing in mind that the employment of a military force was necessary some years back, to put these people down, and that not long after, troops were again warned to be in readiness to act against them,

* We are indebted to the ready kindness of His Honor the Lieut.-Governor, for a copy of this document.

it will be admitted that effectual measures should now be taken for breaking up the association and giving them a blow from which they cannot readily recover. It may be said that as a political party there is no reason to entertain serious apprehensions from their designs, and that nothing further is required than the vigorous administration of the law; but the law has failed to reach them on former occasions, and it may do so again. If so, it is surely a subject of grave consideration, how far as rulers of the country, we should be justified in leaving the lives and property of a vast number of peaceable subjects, exposed to the machinations of men, so devoid of moral restraint, as Dudu Meah and his adherents have shown themselves to be, and with such fearful power for evil as they have at their command."

In regard to Dudu Meah's influence the Report adds: "The power which Dudu Meah possesses for good or for evil is great, and if he chose to exert it in opposition to law, much trouble would be required to allay the storm he might raise. The readiness with which his will is obeyed and the facility with which his followers can be brought together for an illegal purpose, were fully exemplified in the late outrage in Fureedpore, for the perpetration of which it is understood that several hundred men were brought together from different parts of the country; some of them, thirty to forty miles distant."

Such then is Ferázism. Dudu Meah, is as interested as ever in the success of his cause. With such principles and such a spirit we may imagine what he would do had he but the power.*

Dacca.

R. R.

CHRISTIAN VILLAGERS OF BENGAL.

"CHRISTIAN reader, may we bespeak your indulgent attention while we tell you a little of our history, and recount some of our trials? Do not ask after our names, nor inquire after our abodes, nor be curious to learn our caste. You are either sojourners in our land, or our countrymen, however

sical laws of space, or the conventional laws of life. In one respect you and we are called by the same name; and, by all the merits of that name; by all the sympathy it excites, and all the love it expresses, we dare to hope you are not unmindful of our existence, or indifferent to our well being.

"There was a time when we were idolaters, worshippers of things, and many and varied things, that could be seen. Our minds unenlightened, untutored, and unblest, were incapable of thinking, and therefore the abstract and the invisible were absent from them. Cunningly devised fables represented that worthy of adoration of which the eye was cognizant; and often the nearest tangible object received the first, because the easiest, devotion. The example of our superiors, the depravity and indolence of our own souls, led us to be content with doing that, which to you may appear, and justly so, both monstrously wicked and marvellously foolish.

"And, then, it happened that when our gods were merely wood and stone and earth, we feared them not; and when they were the representations of wicked mortals, we felt at liberty to do wicked deeds. Why need the worshipper be better than the worshipped? And so sin abounded. Our bad hearts were under no restraint from external objects of worship; and, as before intimated, they were unused to listen to inward suggestions or convictions. Sight and sense ruled us; and guilty, degraded, miserable slaves we were of both. And thus we lived, and thus we might have died. But God, who is rich in mercy towards all his creatures, pitied us; and all his thoughts of love and remembrance of such sinners, were revealed in a wondrous manner towards us. His servants came from far: they sought us out, and spoke of strange and startling things. Their manner was earnest and truthful; their words solemn and awakening, their conduct kindly and sympathetic. They won attention, and constrained us to hear their message. The state of our hearts was shown to us. Our sins were pointed out. Our relation to *one* God, the maker of heaven and earth, were impressed upon us. Heaven and hell, the realities of a world to come, were insisted on. Sin and salvation were

* It has been rumoured that the very recent movement headed by a Faqir in the Barisal district may be traced to him.

largely spoken of; and when we were shut out of ourselves and our own merits, Jesus Christ was preached to us in all the affecting particulars of his life of suffering, and his death of shame.

"Can these things be so?"—we thought. 'Let us seek to learn more,'—we determined. 'Come again and tell us more,'—we said to the preachers. And again they came, and spoke, and pleaded. And again we heard, and thought, and felt. 'Suppose we give up our caste, and regularly listen to such instructions,' we argued, 'what harm can result? Perhaps we shall be the better by the change: perhaps attain to more comfort in this life, and salvation in the life to come.' And thus we counselled among ourselves, and often spoke of the good or the ill which might result; and every day felt ourselves some little more inclined to become, what, shortly before, we supposed to be the most hateful of men,—Christians. And then we dared to be singular; and, despite the objections of our countrymen, and the lamentations of our kindred, we declared ourselves no more idolaters, but worshippers of the invisible God; we disowned the Brāhmans and their images; and were forthwith a separate, marked and hated people. But surely right and power were with us, we thought, for God is greater than idols, and He is now *our* God. And the religion of Jesus is a religion of justice, liberty, and peace; and has promise of the life which now is, and of that which is to come. Indeed, at that time, all seemed fair, and well, and hopeful. To grow in knowledge and in faith, to become a better people, and perceive our interest in the great salvation more clearly, every day, seemed easily attainable,—even by ourselves. What was there to create doubt or fear?

"But alas how prone is human nature to deceive itself, and be deceived in turn? Who knoweth himself? And who is there that has not found out by bitter experience, that he hoped for too much good, and anticipated too little evil? Difficulties beset us, obstacles rose up before us, and soon we learnt our ignorance, and weakness, and folly. It often happens that the nearest dangers, troubles, or enemies, are the last discovered, while the most distant, for obvious reasons becoming most palpable, are first encountered. So was

it with us: external opposition, injustice, and oppression immediately arrested us; while it was long after, that we rightly understood the existence and nature of internal enemies.

"To tell you of what we experienced it is necessary to say here, that we were all poor people, inhabitants of smaller or larger villages in the interior of the country. Our new friends and first instructors lived far from us; and therefore all our troubles fell close and heavy directly upon us.

"Our *neighbors* proved our first enemies, and for this very reason their enmity was exceedingly dangerous. To lose caste appeared to them the perfection of misfortune; to abandon it the height of guilt. True it was no high caste that was lost; but it was *their* caste. And the poor man will no more think lightly of his rags, than the king of his purple. He who eats with any one is thought to be any thing,—bird, beast, reptile, 'offscourings.' And, if he be so speedily, and so basely transformed, what forbids his being as speedily so regarded and treated? To sneer at us, and taunt us, and yet to shun us, and speak all manner of evil of us, was every man's work. Every vile name was heaped on us. All imaginable crimes were ascribed to us, every door of house and heart shut against us. All loans of pice, or paddy, or salt, or oil, or tobacco, were denied us. Even fire was more than once refused. The barber would not come near us. The watchman would not watch for us. The doctor would not attend on us. The village shopman would not sell to us. The fisherman would not bargain with us. Yet all would scandalize us, and appear peculiarly interested in taking evil reports concerning us to our landlords and our superiors. Of course, all this hatred and suspicion did not continue. But so it was, reader, in the beginning of our profession and our course. It was to us a matter of wonderment why a change of name should be so visited with contempt and malice; or why the caste of the greatest people in India should be considered as the most degraded and degrading; or what it was that had so suddenly turned favor into dislike, and friendship into enmity. But we have learned much since then, and are not now so startled or surprised at the apparent contrarieties of men and things.

"Of course the *Bráhmans* cursed us, and in this they enjoyed all the sympathy of the respectable people of our parts. Their honor and their gains were in a trifling degree affected; but, they who seek not the honor that comes from God, and who are covetous of other men's goods, very naturally despise not the veriest trifles,—indeed, to such peculiarly trifles constitute the chief objects of life. We were *thoued* by every man who wore clean clothes, washed by the washerman, and not by his wife; and turned out from their presence like so many polluting beasts. No seat or mat was ever offered us when we were summoned to their presence, nor were many words wasted on us, if any thing was required. Every look and tone, and laconic speech, showed that we had no right to expect the slightest consideration, or justice, or kindness. And then those priests,—they who have led so many myriads to hell itself, with their pride, and ignorance, and impudence,—regarded us as so many monsters on earth. Often they muttered out imprecations which, from their novelty, were unintelligible, but, which to judge from manner, look and tone, must have contained no flattering commendations. One curse we understood too well, for it was frequently repeated, and in our country it expresses the essence of malice and hatred. 'May ye be childless!' the twice-born said. But with most of us it was too late for such words to harm us. We laughed at them, and prayed that God, the father of all the families of the earth, would spare our little ones, and make them better Christians than ourselves; and, rightly or not, we thought they must hereafter prove thorns in the *Bráhman's* sides.

"Nevertheless, our neighbors and the priests could do but little actual injury, for they had no substantial power. It was, however, otherwise with our *landlords*. It was soon apparent that the religion of Jesus first induces a desire for freedom, and then bestows the precious gift of liberty. Injustice never found a more deadly enemy than Christianity; and oppression never experienced a more determined and righteous resistance than that which the truth offered and persisted in. Need we tell you how the Bengáli ryot is, or becomes, the slave of his masters? His possessions, family, life, and therefore his peace, happi-

ness, and prosperity are completely in their hands. They can make him or undo him. Thus, almost universally he lives on their smiles, and courts their favor by slavish flattery, and mean drudgery, and miserly treasured gains. In respect of this relationship it may be truly predicated,—every zamindár for himself, and every ryot for the zamindár. The former, most ostentatiously, wastefully, and, as he thinks, meritoriously, commences some pompous puja to his god, or his grand festival in honor of his son or daughter, but the latter must pay for all; and the hard earnings of many a day of weary toil are wrung from him in return for all the childish display, or indecent exhibitions, of which he may or may not be a silly spectator. Or, it happens that the great men go to war, and little armies are employed, and war in a small scale is waged, and human life is taken, and murder must be concealed, and the native police must be consequently bribed, and complicated suits prosecuted, extending from the village thannah to the courts of the city of palaces,—well, all requires money, and this precious article must be extracted from the sinews of the strong laborer, or the hoards of the old miser. All the father does, must be done on a scale, commensurate with paternal dignity; and surely it is reasonable that the children maintain the honor of the house! Or, it may be, the ryot would dig a tank to hold some fish, and supply some water, and on its ridges yield some fruit and vegetables: or he has a son who needs a wife, or a daughter for whom he wants a husband, and a marriage is perpetrated,—in one and all these instances why should he be selfish in his profits, or single in his pleasures? His landlord must share with him, and his portion consists in handsome fees which must be uncomplainingly paid down. Or, possibly, the cultivator of the soil set up in life with some advantages bequeathed by his father, and then, by unremitting labor, foresight, and frugality, he increased these advantages, and by degrees grew in substance and possessions, and became comparatively well to do in the world;—instantly,—that he is known to own some hard cash,—he is a marked man. The agents of the zamindárs go to work to fleece him, and to lighten him of the burden of his wealth. It is

true his rents are not in arrears, his 'voluntary contributions' are not withheld, his forced labor is not begrudged, his words and ways all testify great respect for his masters: but yet, he is rich. Some offence against morals, or law, or caste, or custom, is discovered, committed by himself, or his uncle, or aunt, or brother, or sister, or nephew, or niece: this is enough. Are not the zamindárs judges and awarders in every action and every invention? True, they are self-constituted, self-ruled, irresponsible authorities, but they make up abundantly for their amateur service by the extent to which they proceed in the administration of justice. They go far beyond feeble governments and undiscerning officials, for they take cognizance of morals, and punish immorality of every shade and color. But they punish with fines, and heavy fines; and rich ryots are thus rendered poor, and poor zamindárs are made rich, and the former are again oppressed by the latter, and at the same time liberally recompense them for the trouble which this oppression necessitates. Or, it does occasionally happen that the ryot has literally nothing,—he has been drained to the last drop, or he has lost by sickness, failure of crop, disease among cattle, litigation, or any misfortune, all that he ever possessed; nor is there any hope that he can regain his once comfortable position, or re-create his easy means. Why should such an one cumber the ground on which his wretched hut stands? or borrow bullocks to till the field which even in poverty he would call his own? or disgrace the village where he was born, and to which he still closely clings? He must be ousted. Nothing can be extracted from him; he must therefore give way to a younger, more hopeful, more obliging, more paying tenant. The command for ejectment goeth forth; and Bengáli ingenuity speedily finds a pretext for its being carried out. Where is his pottah or title-deed? Most probably never given; possibly carried away when last his house was plundered; or perchance a little before, on some excuse, taken from him! Where are his receipts? Just where his pottah is,—every where but in his keeping. To think then that without papers of any kind a man has a right to his lands! He must go! And if he will

not, he must be made to go: and if this do not please him, he can complain; but to do so, and hope to succeed, will cost more than can be realized by the sale of his first-born child.

"Now, reader, in these very circumstances were we once, and are we still; and in this way were we related to our zamindár. So, when we offended him by pleasing God, and rejoicing you, it may be,—we most unwillingly and unwittingly created an enemy as powerful against us as the giant of olden fable who had fifty heads and an hundred hands. For truly full fifty heads are plotting our ruin, and a hundred hands are ready to accomplish the same. The religion we, in common with you, profess, imparts to even us new natures. Now, we can ill endure injustice and oppression. Now, we are beginning to value liberty in respect of conscience and substance, mind and body. Why should it not be so? We have heard tales of England, most favored of all lands, and have been oft times admonished to cast off the spirit of Indian dependence, sycophancy, cowardice, and general weakness, which characterizes our race; and acquit ourselves as 'men,' trust to ourselves (under God), abstain from 'lying lips,' and 'the flattering tongue,'—add to our graces, if we possess any, that of ancient 'virtue,' and become 'strong in the Lord.' But, brethren, forgive the liberty, for Scripture language above quoted impels the expression because we would, not in words, but in deeds, follow out your own repeated solemn counsels, each one of us 'suffers not as a murderer, or a thief, or an evil doer, or as a busy body in other men's matters,—but as a Christian.'

"Perhaps you think, however, that we have little cause for such complaint, while we have the privilege of living under Christian laws, administered by Christian men. And this in truth we ourselves were once inclined to believe and hope. But experience is the best of teachers, and we, the most ignorant of scholars, can appeal solely to the evidence of facts. It is to our shame and sorrow we find that the administration of justice in our land is unfriendly to our interests, and subversive of our highest expectations. In most, if not all, instances, we are too poor to be concerned about other than

the summary Courts; nor can we go much further either for defence or prosecution in search of judgment. And just here it is, we perceive, that right and wrong are determined, as usual, on evidence, but evidence such as ill-comports with the people, the manners, the character, and wants of the country. It is a notorious thing—allowed by those even who agree with us in scarcely any other opinion—that there is scarcely a vestige of truth to be found around us. Falseness almost universally prevails. A false witness is everywhere, for every purpose, at every time, to be obtained on terms the most reasonable. Yet still the testimony of three or more such witnesses—always procurable—is accounted sufficient to establish a criminal charge against us, or damage a charge brought by us. Individual testimony is considered (as *elsewhere* it ought to be) superior to circumstantial probability. Moral evidence is lost sight of when the ruler adheres strictly, sometimes ignorantly, to the letter of the law. And the suitor who can produce the greater number of witnesses flatters himself with the greater probability of success. Numbers prevail over character and worth; and thus all men have a fair prospect of prevailing over us. They are ‘Legion’ in name, we but a ‘little flock.’

“Nor is it thus alone that the dispensation of law proves injurious to us. A Hindu or Muhammadan police are engaged nearly always to investigate, in the first place, any plaint made by or against us. With neither of these dare we find favor, from neither expect impartiality. The sympathies and religious prejudices of such men must necessarily lead them to take part, so long as they safely can, with our enemies. Ourselves and our Christianity being alike hated, our case is generally pre-judged; while on the contrary the name, respectability, courtesy, flattery, silver, of our zamindars can at any time enlist assistance, and accomplish any end. From the watchman of our village, to the great man of the thannah, all can be singly or unitedly transformed into our bitterest foes, at the voice of any powerful landlord.

“Beside this, it is very well known that should any matter of interest to us pass beyond the bounds of the local petty authority, it will still have to

be sifted through a host of Hindu and Muhammadan influences. Suppose one of us is a suitor who is now about to appear at the criminal court of the Sudder Station,—he must first of all employ a Hindu or Muhammadan attorney; and this man will not be unmindful that his client is a Christian. If he wishes to serve him, he will blacken his stamp with a list of exaggerations, and place him in a dilemma. If he has any intention of injuring him, he will at some stage of the case keep away, or forget something, or spoil some point he should have attended to. But my native brother, with petition in hand, is ready to go to ‘the powers that be.’ Well, he finds it not easy to approach the lofty bench: the doors of the Court are kept by bearded or necklaced men, with brass badges, and formidable turbans, and insolent habits. These must be propitiated; and perchance somehow they are propitiated; and a step is gained, and the dispenser of justice beholds the humble petitioner. The plaint is ordered to be read, and it is read,—but it is either marred in the reading, or improved therein, according to the monetary encouragement offered or withheld. It is understood or not as a mere contingency may allow; and it is not impossible at once supposed to be replete with imagination, or strung together with falsehood, from beginning to end. Nevertheless my brother’s witnesses are summoned; and, after some expense and some delay, they appear. Among them no Hindu relative, how closely soever related, is to be found. In such case the father will actually disown his son! All are Christians, and this name sounded in the precincts of that place of sin and corruption, a Fouzdari Court, is enough to prejudice complainant’s cause. But what can he do? Truth binds him to fact. Fact binds him to those, and none else, who saw and heard. Now again a Hindu or Muhammadan’s services are necessarily required. Depositions must be taken in the presence, but not in the hearing, of the Magistrate, by native writers. These must be fed, or they will not write what is deposed to. They must be miracles of honesty, if they are never bought over to commit to paper just what was most favorable to defendant. Then the evidence thus manufactured, is all one has to depend

on. Unchristian muktyárs plead your cause. Unchristian opponents abuse you. Unchristian amlahs (perhaps) explain your case and its bearings, and often expound the law, the customs, the language, which most nearly affects you. Indeed, a whole unchristian Court within and without is all against you. Do you succeed? It is 'of the Lord's mercies!'

"But let the beginnings be ever so promising, and the end ever so prosperous, between the two, your money must be spent in such a lavish manner as never you or your fathers dreamed of, or your children, it is hoped, will have to murmur about. Why, to complain, and bring home a charge, that a man has been beaten, will cost as much as would support that man and his wife for 365 days! And can we afford all this? And is not justice, in least expensive forms, still beyond our reach?

"But, reader, you think,—Well, native Christians lose much, but they gain more. The natives are against them, but gentlemen from Christian lands are for them. Alas! you wish to interpret facts from the signs your own Christian feeling creates. Are Christian gentlemen favorable to us? Are they not, for reasons quite inexplicable, in the majority of instances suspicious of us? Have they not shown that they do not feel towards us as though we were called by the same holy name? It is true we expected not such treatment or such opinions. We thought it had been otherwise. But our pride has been justly reprov'd. It often seems as though we had been guilty of daring presumption in humbling our wicked hearts, and shedding tears of penitence, at the feet of Jesus,—for others our betters were there before us. 'Why should black men be Christians like ourselves? They may be gentlemen, or scholars, or officers, or millionaires,—but why need they bear the same distinctive name with us?' Too true it is, we saw amongst such boastful objectors all that our teachers called sinful,—Sabbath-breaking, drunkenness, covetousness, anger, untruthfulness, pride of caste and station, and the essence of sin, selfishness,—but all this was deemed excusable in them, for they were the honored of the world, and we the dishonored. We were witnesses to their dissensions, divisions, sects, denominations. Names we could not pro-

nounce nor understand, but habits and ordinances were ostensible enough; and these sometimes made us ask if *they* were so infallible and so good? Still were we condemned, not they. We who had nothing were charged with covetousness. We who could procure no work,—not even from our rich and diligent accusers,—were blamed for being indolent. Falselhood was laid at our door, when others' houses were full of it. Slander was said to be the besetting sin of us who had such examples of heaven-born charity set us. And we were branded as being lifeless, unenergetic, good for nothing, by those who owed all their vitality, not to the life which Christianity imparts,—but to those natural dispositions or those powerful motives, which birth, and earth, and sight, and circumstance alone furnished. And then we were always taunted with making bad servants, and ungrateful dependants,—because we would not be abject slaves, but expected as a birth-right (the inheritance of the 'new birth') justice, love, consideration, sympathy, patience. Were we wrong? Were we not Christians? Is not Christ 'both yours and ours?' Ah! is there no charm in that name, no compassion, no brotherhood, no union, charity and peace? Saviour of sinners of every shade, and land, and language! Why should these things be so?

"Perhaps, however, you may judge uncharitably of us in supposing that we forget our greatest enemies dwelt within us. But really it is not so. It is a source of lamentation that we were so long perceiving this. But now we are not so blind. We shrink not from the avowal,—We are a sinful people before God, and a bad race before man. To us by nature there attaches little indeed of the amiable, the refined, the attractive in any form, but the reverse. Our fathers before us, and their children after them, can by nature have no claim to regard or love or respect. Yet are we immortal beings. Souls dwell within us,—souls which shall survive the general destruction of the judgment-day. Then bear with us, fair and gentle reader. Consider well our enemies, disadvantages, weaknesses, perplexities. Among the hostile influences operating against us do not forget our *poverty*. It prevents our obtaining knowledge which you pos-

ness;—our buying books of which such numbers ornament your shelves,—our having a 'secret place' for prayer, with which you are indulged,—our 'being careful for nothing' which you indeed might exemplify. Our wants are many, our family burdens heavy, our troubles not unfrequent, our cares varied and lasting. Deal kindly with us then. Be not hard on us. Expect

not too much from us. Bear the burdens of us who are weak. Comfort us who are sorrowful. Defend us who are wronged. And then the God of compassion, our God and Saviour, bless you and yours a thousand-fold!"

Reader, listen to the tale of our native brethren. I vouch for its truthfulness in every particular. EDWIN.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Dacca.—On the 28th of July, Mr. Bion had the pleasure of baptizing two natives, converts from Hinduism. One of them has been the chapel-bearer for a number of years.

Delhi.—On Sabbath-day July 29th, Mr. Smith of Chitaura had the pleasure to baptize here a young convert from Meerut.

Agra.—After a sermon on baptism preached by the pastor, Mr. Jackson, from Matt. xxviii. 19, 20, Mr. Williams baptized two Europeans, one belonging to the Artillery and the other to H. M. 8th (King's) regiment, in the chapel in cantonments, on the 1st of August.

May they have grace given them to endure unto the end.

NATIVE CHRISTIAN PENSION FUND.

WE have much pleasure in republishing, for the information of our readers, the following prospectus. The subject is one of much importance, and we shall rejoice if the plan meets with success. The prospectus is addressed as a circular to Missionaries.

"The Calcutta Missionary Conference has had under consideration the propriety of establishing a Society of Native Christians desirous of making provision for the widows that the members may leave behind them in the event of their death. The proposal made to the Conference, and which met with general approbation, was to the effect that such a Society shall be formed under the auspices and sanction of the Conference, but that it shall be under the management of Subscribers

themselves, with perhaps one member added to the Committee from the Missionary body—that all Native Christians shall be permitted and encouraged to subscribe—that Subscriptions shall be monthly—that a collector shall be appointed in each station, whose duty shall be to realize the Subscriptions, and to remit them month by month to the Treasurer in Calcutta.

"The following table of rates has been prepared, shewing the monthly Subscription necessary to be paid in order to secure to a widow a monthly pension of 10 Rupees. It is proposed that Subscribers shall be at liberty to subscribe for any rate of pension from 1 to 20 Rs. per month.

		WIFE'S AGE BETWEEN					
HUSBAND'S AGE BETWEEN		10 & 20	20 & 30	30 & 40	40 & 50	50 & 60	60 & 70
	10 & 20	3	3				
	20 & 30	3	3	3			
	30 & 40	4	3-12	3-8	3		
	40 & 50	5	5	4-8	3-12	3-4	
	50 & 60		6	6	5	4	3-4
	60 & 70			9	9	6-8	

"As an example, suppose a husband aged 35, with a wife aged 25. By paying Rs. 3-12 per month during his life, he would secure a pension of 10 Rs. to his widow from the day of his death; by paying Rs. 1-14, a pension of 5 Rs.; or by paying 7-8, a pension of 20 Rs.

"We have been instructed by the Missionary Conference to bring this matter before you, and we beg to be informed at your earliest convenience whether you approve of the scheme, and whether you can suggest any improvement upon it. We shall also feel obliged if you will bring the matter before the Native Christians connected with you, and before the body, Church or Mission, upon whom the support of the widows now generally devolves, and let us know to what extent they approve of it, and what amount of support the Society, if formed, will probably receive at your Station.

"THOS. SMITH,

"J. MULLENS,

"L. B. DE.

"B. L. SINGHA."

Forsign Record.

SWEDEN.

MR. J. R. Steward writes to an American contemporary:—Two years ago Charles Mullersvead, the mate of a ship, and son of a Swedish nobleman, was converted, baptized, and united with the Baptist Mariners' Church, New York. After being with us for a while, he made known his intention of returning to his native land, and preparing himself for preaching the gospel to his benighted countrymen. This intention he has carried out, and the following extract of a letter sent to Rev. A. Wiberg, and forwarded to me, shows how greatly God has blessed his labors; and at the same time greatly encouraged our hearts in trying to labor for the poor wandering sailor. I will also add that, as a number of churches and individuals, in my dear native State, have contributed, and I hope will continue to contribute to the support of this mission, which commenced with our feeble efforts in the Mariner's church, I thought the intelligence in this letter would cheer their hearts as well as mine, by showing them that their money has not been spent in vain. More than five hundred have been baptized since June, as the fruit of this mission.

MR. D. Forsell writes to Mr. Wiberg:—Your labor here is very important, and you can hardly imagine how important it is. They are here working and speaking against the Baptists all over the land. Your book on baptism, lately published in America, is mentioned in the newspaper, and the people warned not to read it when it comes. Our enemies are anxious to get it before hand, in order to refute it before we can get hold of it. This shows how zealous they are against us. As soon as you return, I hope you will publish a religious paper, in which

you may, with the Word of Truth, enlighten the gainsayer, and make our brethren more steadfast in the faith. For that purpose I am determined to give 750 rix dollars as soon as you arrive.—Now, my prayer is that you will write immediately, and let us know how soon you will come. Take very good care of your health, that you may not get sick. Come soon, dear brother, for many are longing for you. I am sorry to say that some of the brethren in and about Norkoping, some thirty or forty, have turned back to the State Church. This has been for us very, *very painful indeed*, and it has frightened some from uniting with us. In Dalarna, however, the Baptists have increased to nearly three hundred; and in Norland many are waiting for baptism. You are needed here far more than in America; for in America are organized congregations, but here it is not so. And besides that, dear brother, we are only a few laymen against a great number of learned priests and the whole Church. O Lord, send him whom thou hast foreseen, to be our visible father and leader—even him who is more experienced in the ways of the Lord!

As good news, I would mention that Mr. Elde and myself sent brethren Mullersvead and Philgren to Oland, last fall, with some provisions for the allied fleet. (The Island of Oland, you know, is in the Baltic.) After doing their business, Philgren came home; but Mullersvead stopped for a couple of months to preach the gospel. He held a great many meetings, and all of them were well attended. The result was that hundreds of people were converted, and are rejoicing in Christ. Yea, the Lord really wrought wonders by him. Many of these converts from Oland have been at this place since, and in our meetings, openly, with tears of joy in their eyes, glorified God for what he had done for their souls, saying: "We did not know anything about the mercy of God, or salvation in Christ, before brother Mullersvead told us about it. Bless God, who sent him and used him as an instrument in his hand to bring us to Jesus!" Among those who visited us was a young woman, who rose in our meeting and said: "I am happy—happy indeed. In former times I thought no one could be happy in this life, but only in the life to come. But now I feel very different. I am happy—*very happy indeed*, and should I die, I have the good hope of going right to heaven. And all this I did not know before brother Mullersvead came to Oland." We have now sent brother Mullersvead to Noland, to preach the gospel in Woxna and other parishes. May the Lord be with him, and cause his labors to bring forth much fruit! Do not forget him in your prayers.—*Primitive Church Magazine.*

THE
CALCUTTA MISSIONARY HERALD.

JOURNAL OF A MISSION TOUR TO MYMENSING, DURGA-
PUR, NEAR THE GARROW HILLS, AND BACK THROUGH
• THE JHEELS, NORTH AND EAST OF MYMENSING, TO
DACCA, IN JUNE AND JULY, 1855.

BY THE REV. R. BION.

(Concluded from page 256.)

22nd June.—Stuck fast in a creek near Hâsanpur. As last I told the people to dam up the water with bamboos and oarsails. It then increased, and with the help of fifty people, the boat was pushed on till it floated in the river again.

At Hâsanpur, we met, as usual, with a stout opposition. One said to me: "Why do you come every year here and preach of your Jesus Christ? we shall not become Christians." While giving a reply, several light young fellows tried to push me into a muddy ditch, but did not succeed. Afterwards several Brâhmans came running after me to the boat, and received books. At Pitalganj we met only a few people in the bazâr, who heard us gladly and took gospels and tracts.

In the evening we preached and distributed the Gospel at a market called Maishura. The whole market was spoiled, and some interested in it begged us to be gone. Few could read, but all listened very attentively. Others were afraid to take books, but there were still some found, who carried a Gospel to their homes.

23rd.—No preaching to-day, as we were anxious to get to Mymensing, which, after much ruin and a severe storm, we at last reached in safety after sunset. Here our stay was eight days. Not wishing to be tedious, I will give a summary sketch of our work there.

On both Sabbath-days I preached in the church there to the English residents, and once in a private house to Portuguese writers, calling themselves Protestants; but who, I am afraid are not worth the name. These latter are fearfully indifferent, with the exception

of one, and though I preached as plainly as I could, and tried to stir them up a little, they seemed not in the least moved by it.

Our boats were two miles distant from the bazâr to the North, and yet the storm and quarrel for books was such as to compel me to stop gratuitous distribution as early as the second day after our arrival.

I began to demand 8 annas for a New Testament, Rs. 2 for a whole Bible, 2 annas for the Psalms, and 1 anna for a single Gospel; but not one copy could be sold. From morning till evening there was one pilgrimage to our boat, which continued almost to the last day. Many heard the Gospel and many came to dispute, and some wicked fellows only to quarrel. There were also many of the higher classes, who took the trouble to call on me, chiefly deists, but I could not make an exception in their case, and hence many went disappointed to their homes.

Had I listened to their entreaties, all my books and tracts, even with a careful distribution, would have gone, and my journey onward made null and void. Considering, however, that year after year the Scriptures were liberally given, and that in other places the system of selling is carried on; I think no books ought to be given here any more, except people pay for them, and on my next visit it will be seen whether the Mymensing people still refuse to pay a trifle, or whether this plan will succeed.

I sent a few copies to Mrs. Elton, the Doctor's lady, who both has some intercourse with a few of the Zamindârs, and will dispose of the books in

such a way as will leave no doubt of their proper distribution.

Letter upon letter flew in daily from Zamindárs, clerks, Bábus, Uqils and others, which I was obliged to send back with the prices affixed, but not one sent a second time with the money, they would rather remain without our books. I do not exaggerate, if I say that these letters amounted to more than fifty in number, so that for some days I had only to read and write Bengáli and English letters, from morning till evening.

The head-master, educated at Dacca, also honored me with one, which runs thus: "Sir! I have the pleasure to inform you, that you will be kind to grant them, two or three Bibles." Another wrote thus: "Sir! you must give me four or six Bibles;" to which I replied on the back: "No: I must not: the price of a Bengáli Bible is Rs. 2, and English 8 annas."

At last people got enraged at me, many abusing me near my boat, others pronouncing some Bengáli "*gali*" against me, others threats, some mock- ed, while one took liberty and said: "You want to sell your books, that you may enrich your own purse, for we have never paid for your Shástras." I replied with a smile and said: "You had better write to Calcutta what a de- ceiver I am. I will give you the ad- dress;" but he slowly moved away, feeling that he had spoken rather too much.

One day, the second, I sent Jay- náráyan with some books farther down, and after he had given them all away, the people almost sunk his boat by throwing a shower of mud-balls, and brick-bats upon it. He of course made his escape, for at Mymensing many people are abandoned to vice and all wickedness.

On evenings I could not walk along the road without being encompassed by a crowd of English-speaking lads and boys, who hissed, laughed and mocked at me for a good distance and not a little tried my patience.

This is English education WITHOUT the Gospel. I have found it always true that youths from Government Colleges treat a Missionary with much more contempt, and behave more like savages than those who know nothing but their native tongue. If the teachers of such Colleges would at least behave neutrally with regard to Christianity,

it would be but just, and according to law: but I know cases at Dacca, in which Christian youths were put to test by the worthless trash of Paine and Hume by one of the teachers; and efforts made to convert them to atheism or deism. I am ready to answer for this publicly. Of course I do not wish to cast the least shadow upon the system of enlightening the natives, but I am averse to all efforts which are made without renewing the mind first, such as only secular education. It was so bad for some days that I could no more venture to go to the bazar; a kind friend put his buggy at my dis- posal, and by this means I was able to escape the sneers and mockery of these unruly savages.

But I must not omit to mention some things of a cheering aspect.

One evening I spent with a Zamindár, an old acquaintance of mine. Af- fliction has made a decided change for the better in him. He reads, as he says, our Bible; and had much less to object this time than in former years. He also requested us to pray in his house, which Jaynáráyan did, in pre- sence of many of his people. Another day I had another talk with him when he called on me with Dr. Elton in my boat.

Another Zamindár, also a Bráhma- n, living at some distance from Mymen- sing, called for his son on his death- bed and begged him to read something from the Bible to him. This, his son readily did, yet, though I must hope that he died happily in faith, I cannot give any proofs of this, or say how he died. It at least shows that even among the "great" of this country, there is a half conscious impression, that our Bible must after all be the truth.

Still more cheering is the case of his son. He is a young man, but one of the greatest Zamindárs here about. This young man reads the Bible regu- larly, and not only himself keeps the Sabbath-day, but enforces this duty upon all his people, and, according to Dr. Elton's impression, is ripe to be gathered into the Church of Christ. It was distressing to me not to be able to visit him, as he lives about twenty miles to the east, and there is no creek to move on by boat. From what I heard he seemed to be anxious to see a Mis- sionary.

Altogether there seems to be much

more inquiry among the higher classes of natives in this part than at Dacca, but also much severer opposition and contempt in others, than I have met with in East Bengal.

We also inquired after the Dewán from Baiganbári, spoken of in my journal of 1851, but I was sorry to hear, first, that he had left Gopalganj only an hour before Jaynaráyan arrived there; and secondly that though his senses are perfectly restored again from the effects of the drugs, which his wicked brother mixed up in his food, he does not now so diligently read the Bible, but, from what the shop-keepers said, appears to have much relaxed in the course he so valiantly began. May the Lord keep a watchful eye over him and bring him fully into his flock!

Whilst at Mymensing, two markets, one at Gopalganj south-east, and the other, Sambuganj, east of Mymensing were visited by Jaynaráyan. Both markets are very large; the people listened with marked attention; and many books found their way into distant inland places, to us throughout the year inaccessible.

2nd July.—We started from Mymensing and proceeded on our journey.

On the way up the Brámaputra, we did not preach, the villages being too far inland, and having a strong breeze in our favor, we moved on till noon. Then we entered a small river which, running eastward, enters the Magura river. Hearing that a market was held in the neighborhood, we moved till 4 o'clock and then put to at Nárialpur. People gradually dropped in to the market and we preached to them for a long time. Many appeared too timid to come near, and only a few books could be distributed, no one hardly had courage to take one. Two Hindus appeared struck with the truth and listened from beginning to end with increasing interest. The Gospel has never been preached here before.

3rd.—Preached to a few Mahájans at Thrágulli, but they were exceedingly indifferent. One of them when offered a Gospel said: "I cannot read," and yet had some account books of no small bulk before him. A few others, after great hesitation, accepted of a Gospel. At Hajipur we met with another market. Preached to a good

number, but most of them dropped away after a little while. Could not distribute many books, partly because many thought some evil might befall them if they took a Gospel, and partly, because many could not read. Those who accepted of a Gospel or tract carried them to villages inland. Here also the Gospel has never been preached before.

4th.—Preached and distributed a good many books in two different places at a large place, called Uglah or Huglah. On the first place we had a good audience, but the people took our books reluctantly. One of them asked me: "How many Christians did you make when you passed here from Durgápur in 1853?" To which I replied, that I do not expect such speedy success. I first cut the thick jungle, then clear the ground, then sow the seed, and after due time, with God's blessing, the harvest will surely come. But that, if he came to Dacca, I could show him a good number, who had renounced their evil ways and become disciples of Jesus Christ. Upon this he moved away. At the other place, near the bazar, we had still more people and most of them seemed very well impressed. A Pandit talked some nonsense about the sinlessness of Krishna, which ended, however, in his utter defeat. Distributed tracts and books liberally, as I had none to give when here in 1853.

At some distance an incident quite new to me occurred. A Mánji ran after my boat and begged hard for help. Upon inquiry I learnt that some wicked Amlahs of a Zamindár had detained two large boats laden with rice, shut up some men, and extorted money from them for passing the river. Knowing there was no such thing in law; I stopped my boat, and roared out through my speaking trumpet: "Upon the boats at once. Give up the men. Take care, or I will come myself." No sooner had they heard the sound of the trumpet, than the boats were opened, the men given back and the Amlahs and their people fled in all directions. The Mánjis were very thankful, and told us that at another place they had to pay Rs. 5. each for passing near a Zamindár's ghat.

Towards evening we put to at Ad-dyer bazar, where we again found hundreds of people at a market. Nearly all the people listened, and some with

great eagerness. Distributed liberally Scriptures and tracts. Here too, no Missionary had ever been seen.

5th.—Near Narrendar we met with a Zamindár's residence on the way; where several respectable people requested us to stop. One of them saw me at Mymensing some time ago and received a Gospel. He seemed to be very anxious to know more about Jesus Christ, and we therefore gave him a Bible; and to others gospels and tracts.

At Narrendar, a large bazár, we preached to about two hundred people chiefly of the higher classes and many Bráhmans among them. They all behaved very quietly and listened with some surprise to the end, although it rained. Distributed many gospels, tracts, &c. for the Gospel has never been preached here before.

After moving on for an hour, a crowd of people came running along crying out to stop my boat as a "Maulavi Sáhib" wanted to see the Pádrí. I was not quite willing to stay, but, thinking he might suspect me of avoiding a controversy with him, I stopped. His brother, an elderly man, something of a Maulavi, came and sat with us in the boat. His manners were very pleasant and in his arguments he took good care not to venture too far. At last the Maulavi Sáhib arrived with some of his people. He had a patriarchal appearance, with a long beard, dressed simply but neatly. After some ceremonies, he said that he saw me passing this place two years ago, but could not find time to call, so he sent one of his servants for a book. He brought him the tract *Reasons for not being a Muhammadan*, and a Gospel. "This," said he, "I have read. I now wish very much to have all four books." He then opened the New Testament and read the passage in John about the promise of the Holy Spirit. "Now tell me," said he, "who is this?" He of course fought for Muhammad, and we for the Holy Spirit. He insisted upon it, that this Spirit must be in a man and have come in the person of Muhammad; to which we replied from Acts ii. His reasoning was calm, and he was not at all excited, as his brethren usually are. He then left this argument and read the passage where our Saviour speaks of the "Prince of this world" (Sirdár). Here we had a much harder argument. He would have it

referred to Muhammad, and when I showed him the corresponding passage where it is said that "the Prince of this world shall be cast out," and "the Prince of this world is judged," he very coolly replied: "The Sirdár is Muhammad; it is not said that he is judged, but that there was command given to him, that he should judge. God gave Muhammad order to kill all unbelievers; this he did: hence this Sirdár is nobody but Muhammad." After he had done, I tried to show him the absurdity of such an interpretation, and from other passages that Satan is called the "Prince of this world," and that his interpretation would greatly dishonor his "prophet!" &c. &c. till at last he seemed tired and went over to trifling questions. Among these, were "What is *haram*? Is not eating pigs *harám*?" To this I replied with a smile, saying that pig's flesh is rather heavy for digestion and unwholesome, and that I for my part prefer other food, but it was no sin to eat pigs. He also inquired whether we read the Bible and whether we pray; and hearing that we do both, he seemed very pleased. After some hours he left us with the promise to read the Bible carefully.

Many people had collected in the meantime outside with my own servants, and heard with intense interest.

After two o'clock we put to at Simulkúndi, where there was a large market. About three we went up to preach. At least six hundred Hindus and Musalmáns crowded around us, we were under a tree on an elevated spot. The noise was of course great, but as soon as I took off my hat, all were quiet and listened with very serious attention. Several near me approved loudly of what they heard. My voice failed me, and Jaynáráyan relieved me, and to him also they listened attentively and patiently. Then followed the noise for books, all pressing us gently down the shore to our boat. Several hundred tracts and Scriptures found their way into more than twenty different villages and several Bráhmans visited us in our boat. One of them said, that he had received a New Testament from me in 1853, that he read in it daily and that he loves this book very much. Once when he had shut it up in a box and went from home he wanted to read in it again, but said he, "the insects destroyed most of it. Now I am so glad you have

come again this way, give me now the whole of your shástras; for when reading the New Testament I found that there must be another book and I want that also." I gave him a whole Bible, directing him how to read it. He said to me, "I am so fully convinced of the truth that I would at once become a disciple of Jesus Christ; but I am alone, living in a distant village, and you come so seldom here that I don't know what would become of me."

I felt for him and have no doubt of his sincerity. How encouraging and yet how distressing are such cases!

There were others who openly avowed the truth, and begged for some other part of the Scripture. Distributed books till evening.

6th.—Moved northward through a narrow creek and jhils. From various villages on the way to the Kungás river, Bráhmans and other people were running over fields and wading through water to our boat for books, which we cheerfully gave them.

Before we entered the Bughi river, which leads to the north, we saw at a distance, but out of our way, a large market, called Sitli bazár, to which Jaynáráyan went and preached and distributed there a good many books and tracts. It was never visited before. Put to near a village; about fifty Musalmáns were coming and going and received Gospels. It rained in torrents, and we felt that we were near the hills.

7th.—On our way through a wild creek many people came for books, recognizing us as preachers.

About 9 o'clock we entered the Sunusserai river, and with a good strong breeze arrived at 11 o'clock at Durgápur, near the Garrow hills. Both banks of this river were strewed with large trees and stumps of trees, which the violent hill torrents carried down some days ago.

One would almost think it impossible that trees of such a size could be carried down from the hills, but so it often is the case in the rains.

There was a large market, filled with Garrow hill people at Durgápur. Had to walk two miles at noon to the bazár, as we could not find a better place for our boats farther up. We preached to several hundreds in the market, most listened attentively, but many with fear. They were very backward in

taking books this time and several from the Rájá's residence asked with fear, "Why has the Pádri Sáhíb come again?" and when told why, others came and asked the same. They seemed much alarmed, as if I had come to encroach upon the Rájá's territory. Hence only a few of them accepted of our books, whilst those from distant places showed less fear and carried a good number away.

After this I sat in the midst of the Garrows and opening a book containing notes of their language by Mr. W. Robinson of Gowhatti, began to read a few sentences. At first nearly all fled from me, but a few showed inexpressible joy on hearing some words of their own language. The more I read the better they understood, and often burst out in shouts of "O!-O!" repeating my words properly. They gave me to understand that there is one man who knows how to read Bengáli, but that he had not come to the market to day.

All their fears gave way and men and women were crowding around me, expressing their joy in various gestures. I felt very distressed that I could not tell them the way of salvation. I think one might find ready hearts among them. It struck me that they were more decently dressed now than in 1853.

Some miles to the north from here, a merchant from Calcutta has put up his residence and sends plenty of coals down. The coal-mine has newly been discovered, but one would think that the transport of the coals is more tedious and expensive than that of those from Cherrapunji. I was sorry I could not see him, as I felt too fatigued by walking and preaching in the heat of the day.

The whole of the evening was spent in conversation with people, going to their homes and distributing Scriptures to them.

I forgot to mention how some Musalmáns were almost beside themselves when I talked a little with the Garrows. One of them said: "These Sáhíbs know every thing; from where has he got their language? He has not been once in their hills; we see these Garrows twice every week, hear them talk, but we cannot talk with them after years. What big wisdom dwells in the Sáhíbs!"

8th.—Sabbath-day. As the water rapidly decreased, I was compelled to

leave at once. Put to at a village, Gan-gákachha. There some Bráhmans listened very well for awhile, but flatly denied that they could read, and would not take any books. Then to make up their minds fully, two Bráhmans from the Rájá's bari passed in a dingi, and with a sneer put some questions, as for instance: "What is salvation?" I replied that if he did not know so much, he had better take off his Bráhmálical thread and go to one of these Bráhmans to school. "It ill becomes you," said I, "being a Bráhman to put such questions," and spoke seriously with him and left him. On the way downward, we saw several elephants belonging to a Musalmán from the upper provinces, who has settled at Durgápur, and set up an elephant station. We could sail half of the way, but the water had in one day so much decreased, that we got with great difficulty into the Kungás river. Put to at a place, called Terdutung, where we found hundreds of people at a market. All the market moved after us and listened for a good time with great attention; gave liberally our Scriptures and tracts, as no one has ever preached the Gospel here.

9th.—Passed Sinnulkúndi and at 2 o'clock put to at Kamálpur, on the Mágurá river, there was again a large market.

From 3 o'clock we preached to hundreds, but the noise was deafening and caused us great trouble to speak. A Musalmán near me repeated every sentence aloud, and approved very much of what he heard. Distributed books freely, for here also the Gospel has never been preached before.

10th.—About 10 o'clock put to at Nitterkona, or Káliganj, a very large bazar and one of the greatest markets hereabouts. From 2 o'clock we preached to a crowd of at least six hundred people. Having no tree nor anything to protect us from the burning sun, I soon felt exhausted. The people, however, listened with fixed attention to the end. The storm for books was great. We were on the other side of the river, but crowd after crowd crossed and requested books. This went on till night. Several Bráhmans, who had received Gospels from me in 1853, openly defended the truth and appeared very glad to meet us. Gave them New Testaments and two or three whole Bibles. Who shall

gather in the sheaves in this populous country when they are ripe? is a question, which more than once crossed my mind. The time will come to thrust in the sickle, but how distressing would it be, should the harvest rot in the field! May God grant more laborers in this part of Bengal!

11th.—Had a gale-like wind against us. Still near Káliganj, six boats were forcibly detained by wicked people of the Zamindár, Ananda Kishwar Ráy. After a while a Mánji ran and cried after us for help, so I took the trumpet again and cried out: "At once loose your boats." Five of them followed us; but one the Amlahs took hold of, and I was too far away to interfere. After some hours the remaining boat also followed; but had to pay Rs. 2 to these lawless wicked people.

We could not move further and put to for some hours at a village, called Páñchgauna. Here the people listened with unusual interest and received books. The Gospel has never been preached here before.

The wind abating a little, we moved slowly on and put to at Luckyaganj. The people here were as indifferent and light as in 1853 and not one would accept of a Gospel. So we left them. No more preaching to-day. Entered the dreary, lonely jhils.

12th.—At Ránsit we met with some simple people who heard us gladly, but none could read.

Were again obliged to put to in the midst of a jhil; the wind being too strong to let us move on.

Towards evening, Noúpára was to our right, and Bágmári to our left; but too far out of the way. Put to at a village, Bhak, and had some fishermen for our willing hearers.

13th.—Passed Bágmári, and at Páilá we were detained by a narrow creek. Some Bráhmans kindly lent us two kodáls, with which we had to cut the creek broader, till after much labor the boat was pressed through. Many Bráhmans reside here; a whole crowd came running from all sides, and to them we preached the Gospel and gave some books. At first they were warned by an elderly man not to accept of them; but one venturing to touch one, all imitated his example, and we had at last to withhold further gifts of books. To that Bráhman I gave a whole Bible, but he would not take it until it was put into his hand. No Missionary has

ever been seen here, nor, I believe, any Sáhib. The jungly stinking pools exhaled an air which must be almost deadly, and yet a little further and again we were shut in on all sides. We had much trouble to break through the muddy banks separating two jhils, and all of us were glad when after two hours' hard work the boat could be pushed into a large jhil.

Passed a village, called Bargla; where a dingi with some Bráhmans moved towards us. I asked them what they wanted; they said: "We have come from another village and wish to get the shástras." I gave them some tracts and the four Gospels and then they departed again. A second large jhil was crossed after some hours, and then we put to at Genwákhalí, where there was a large market.

The people, many in number, listened with great attention. They had never heard the Gospel, and hence were very timid in taking books. We had to speak much till the first took a Gospel, after that several hundreds stretched out their hands and all wanted books. No Missionary has ever been here.

14th.—Passed the last jhil, and about noon put to at Káliganj, opposite Nilganj. There again was a large market. Hundreds of Hindus and Musalmáns listened with good attention. They were not so timid here to take books, behaved very orderly and were satisfied with whatever we gave them. Here also the Gospel has never been preached before. We were glad to have dry land again in view, and to have got rid of the numberless insects, black, white, small and large mosquitoes; for in the evenings we could hardly read or talk without having to swallow some of these inhabitants of the jhils.

Two Bráhmans reasoned for a long time with Jaynúrāyan, but in the right way; one of them received a Bible.

15th.—Sabbath-day. Moved as far as Kúperganj, where we put to at 8 o'clock. Here we found the largest market on our way. At 2 o'clock we went up to the bazár and took our stand on an elevated spot. Almost all the people followed, for some time there was such a confusion that we could do nothing. Gradually it became quiet. It will hardly be believed when I say that about a thousand people were pressed together on all

sides, and listened with tolerable quietness.

The heat, the foul air around me, the excitement this assembly caused to my heart, the exertion to reach them all by my voice, and something of being troubled in spirit seeing these numbers living without God and without hope: all this combining together made me almost tumble down with exhaustion, had not a mightier hand upheld me. During preaching I saw an elderly man pressing himself through the masses and after many a push right and left, sat quietly down near our feet and literally drank in the blessed news of a Saviour. Another with a swollen foot also sitting near us seemed to be struck, and I hope many others left the place with different feelings from those they came with. I believe that here about there are many who seriously think of their souls' welfare; and to such we were most welcome. We did not distribute books here, and three or four copies which Jaynúrāyan took with him were forcibly carried away. How many friendly saláms I received, I cannot say; but here and there one called out: "That is right; the Pádri Sáhib has come again: we must after all abandon our old religions." Other shop-keepers said: "Aha! Aha! what a pity it is, that this Pádri Sáhib must have come to-day. All our business is spoiled. See, all people run after him." Then followed a shout: "Begone," or *दूर हो*; which, however, very few joined. Many whom we saw on former visits came to the boat, conversed and uttered language which shows some change for the better. Many Bábus, Bráhmans and other respectable people crossed the river in small dingies and conversed with us in the boat. We distributed about 300 to 350 copies of Scriptures.

A Bráhman was pursuing us in a boat for some hours. He heard us yesterday, received a Gospel and began to read at once, but, said he: "I could not go on long, the words were too powerful, and I therefore have come to get the whole of your shástras." He was sitting for a long time in the boat and spoke very pleasingly, and then returned with a whole Bible to his home.

Other Bráhmans said: "We heard you last year and received a Gospel, give us now the whole book about Jesus Christ." Thus it went on, till after

evening. This was a noisy, toilsome and hot day, but I felt more happy among these multitudes preaching the Gospel, than sitting at home enjoying the rest of the Sabbath-day.

16th.—At Ashutti some people gladly received us and conversed about the way of salvation. At noon we entered the Brahmaputra, near Hosunpur, and at 2 o'clock we put to at Tattwer bazár, where there was as large a market as that of yesterday. Between six and eight hundred people heard us with encouraging attention; but both our voices had gone, and we were obliged to make our business short. Since 1850, I have not been here, and the fight for books was great. Distributed every copy we had left: about 200 tracts and gospels; and many more were wanting.

A máhajan called on us and said that some years ago he received a Gospel which he carefully read, that he is fully convinced that this is the *সত্য কথা* (or only truth), and begged for a whole Bible. We gave him one, and he then said: "What a pity that you live so far away. I would embrace this religion; but how can I, having no one to share in my feelings?"

17th.—Moved homeward. In the evening put to at Chursinduk, on the Luckya river. Again we preached to many people at this market, but had no more books.

18th.—Last night and the whole morning it blew a perfect gale, and we could not move till noon.

Passing Palád, I took Jaynáráyan Jong, who had gone before to see after the inquirer spoken of in the beginning of this journal. He proved, like many others on such occasions, wavering, and could not make up his

mind to join us. He promised to come after a month, but I have no faith in it. He was led to his conviction that Jesus Christ is the true Saviour by a "dream;" and may our Lord grant him courage, that this may prove reality and not a mere dream!

19th.—Last evening we stopped at Sámblhábbátti where there was another market, but we were too late to preach, and besides, our voices must first be restored again. Arrived in safety at home. On reviewing this journey we have been exceedingly favored for our work. No less than twenty markets, most of them large ones, whence the gospel may be carried all over the east of Mymensing and north of the Dacca district. A journey like this ought to occupy at least two months, instead of one; but as long as societies dread the travelling expenses, so long a missionary must content himself with making such flying journeys. But if any one reads in the Acts, he will find a different way of spreading the Gospel, and until that mode is adopted, we must not expect much and lasting success! More men must be prayed for, and places like Mymensing, Comillah, Pubna, Rungpur, Bograh, Rajshahye be permanently occupied by missionaries.

And let me add as a conclusion, that there are at Mymensing nearly Rs. 2000 ready for a Bungalow for a Missionary, which, I have reason to believe, would be made over to any Protestant Missionary, besides friendly aid in carrying on the work. How long shall the eighteen millions of immortal souls in East Bengal remain destitute of the Word of Life?

Dacca, July 19th, 1855.

THE ORIENTAL BAPTIST.

OCTOBER, 1855.

Theology.

ON PRAYER.

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints. — Ephesians vi. 18.

THESE words are all about prayer; and though they were addressed originally to Christians only, yet they are applicable to all men; for it is the duty of all men to worship God; and prayer is a pre-eminent part of worship. Besides, in a hundred and a hundred places of the Bible, ungodly men are exhorted to turn unto God; and there is no turning unto him without prayer. If ungodly men are not to pray, the omission of prayer can be no sin in them. Simon Magus was an ungodly man, even a man in the gall of bitterness and in the bond of iniquity, yet he was exhorted by the apostle Peter to pray. And we may rest assured, that the not praying will be one of the sins that will be charged at the last day upon all such as “restrain prayer before God.”

Some object to prayer, saying, that, since God knows all our wants, it is not necessary that he should be told of them; and that, since he has determined, from all eternity, what he will do, and what he will give, it is not for a moment to be thought, that our prayers will move him to act in any other way than he has determined to do. Though it would not be difficult satisfactorily to reply to these objections, yet it is not necessary to do so. The same book which tells us, that God knows all our wants, and that he has his decrees, also tells us to pray. And if we repudiate the Bible's teaching about prayer, we should, to be consistent, repudiate in like manner its teachings about God's omniscience and about God's decrees: and if we do so, where shall we land ourselves? On natural religion, perhaps, some may

say, and not on revealed religion,—that being all the difference. Though this “*all the difference*” is a mighty thing, yet we reply, Well, let it be so; let there be the transition from revealed to natural religion; and what is the advantage gained? Does not natural religion teach us to pray, as well as revealed religion? If there be anything that is more forcibly taught by natural religion than another, it is prayer. In fact, it may be said, that man is constituted a praying creature; only it so happens, that owing to the corruption of his nature, he sometimes does not pray for right things; and even when he does pray for right things, it is not for the best right things; and sometimes, too, he does not pray to the right Object. For what are *wishes* but prayers? And how many are our wishes! how many in a single day! and how many in the course of a year! Nay, such is the constitution of man, that even if he were to try to keep himself from wishing, he would find he could not do so. In a storm at sea he cannot help wishing for a calm; and in sickness he cannot help wishing for a restoration to health. That man does not live who does not wish; nay, that man does not live who has not at some time or another prayed to whatever God he knew. Jonah's mariners prayed to their gods. The heathens all pray to their gods. And the most wicked man that lives, and who bears the Christian name, has been in circumstances in which he has actually prayed to the true God, though at another time he may have actually professed himself to be an atheist. Even natural reli-

gion, therefore, is a system which teaches to pray as well as revealed religion. Let it be observed, however, that though wishing is praying, yet it is only a kind of praying: it is not out and out what is meant by praying in the Bible; and consequently, though a man may be given to wishing, and to wishing too for things which are right, yet he may all the while be guilty of restraining prayer before God. To pray we must directly address the great God in words, and in the way in which he has commanded us to do so.

The apostle says: "Praying always with all *prayer and supplication*." It is difficult to say what is the difference between prayer and supplication; but this does not matter: they are both comprehended in the "offering up of our desires unto God in the name of Christ, by the help of his Spirit; with confession of our sins, and thankful acknowledgment of his mercies."

We are to pray always: "*Praying always*." To pray always does not, of course, mean, that we are always to be praying; but it simply means, that prayer should be a habit with us, and that the heart should ever be disposed to pray. There is something grievously wrong with a man when he has no heart to pray,—no heart to pray in private, no heart to pray in the family, no heart to pray at a prayer-meeting, and no heart to pray with a sick and distressed friend. And it well becomes such a man to enquire into the cause of this indisposedness to prayer. A man's security from sin and his increase in holiness depend upon prayer; and consequently he who is indisposed to pray, is in the greatest danger of falling, and is in anything but a fit state to die.

"Praying always with *all prayer*." All prayer here may mean all kinds of prayer,—vocal prayer, mental prayer, secret prayer, family prayer, and public prayer. Of all these kinds of prayer we have examples in the Bible. Of vocal and of public prayer the instances are without number. Of mental prayer we have an instance in Nehemiah. Of family prayer we have instances in Joshua, in David, and in Cornelius the centurion. And of secret prayer we have an example in Christ himself. All these kinds of prayer should be practised as circumstances call for them; for God hears them all.

"Praying always with all *prayer and supplication in the spirit*." By "the spirit" here is meant the heart, in opposition to praying with the lips only,—the prayers of many being a mere lip-service and nothing more. They satisfy themselves with the utterance of certain words, their hearts not being at all engaged. But this is not at all right praying. God wishes the heart to be engaged. And in order that this may be so, it is necessary that a man should think of what he says, that he should understand his own expressions and requests, and that he should be anxious that he should obtain the things that he asks. Now, it is to be feared that many do not pray thus. They utter certain words,—words that may be all right in themselves,—but they think not of the force of these words, neither have they any real or strong desire that all their requests should be granted. Indeed, some such would be very sorry if they thought that God would take them, in certain of their petitions, at their word, and grant them their requests. Such praying as this every one must see to be nearly useless.

"Praying always with all *prayer and supplication in the spirit, and watching thereunto*." We have the same exhortation in other places of the Bible. "Continue," says Paul, "in prayer, and watch in the same, with thanksgiving." "The end," says Peter, "of all things is at hand, be ye therefore sober, and watch unto prayer." And what does this watching unto prayer mean? It may include various things. It may mean watching over ourselves in prayer that we do not become formal and cold. It may also mean, that we should watch against everything that would prevent our praying. Such things will frequently occur; as, for instance, a press of business, weariness of body or of mind, the presence of certain persons in our houses, and the temptation to spend the time which ought to be devoted to prayer in the doing of other things. There are also frequently occurrences of an extraordinary kind which call for prayer,—providences either painful or pleasant, and which concern ourselves or others,—and these should be watched and attended to. And this watching unto prayer may mean also that we should watch for answers to our prayers. The neglect of this is probably the grand

reason why our prayers remain so frequently unanswered. David had been praying, and he resolved, that he would hear what God the Lord would speak unto him, that is, he would look for an answer to his prayers. Let it be that a good man prays earnestly for some specific spiritual blessings for his own soul, and let him only look after his prayers, and he will have often reason to say, "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me : I found trouble and sorrow. Then called I upon the name of the Lord : O Lord, I beseech thee, deliver my soul. Gracious is the Lord and righteous, yea, our God is merciful. The Lord preserveth the simple, yea, I was brought low and he helped me. Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

"Praying always with all prayer and supplication in the spirit, and watching thereunto *with all perseverance*." This is an exhortation to maintain the habit of prayer against all temptations to the contrary. And that there are such temptations who does not know ? We have already mentioned some of them, but there are others behind. There is, for instance, the discouragement which arises from prayer not being answered ; and this is a strong temptation with many to give up praying. They are tempted to think that prayer is of no use. But let them not think so. Rather let them take the apostle's advice and persevere. A man may not be answered in some things ; but he is most certainly answered in other things ; and these not unimportant things. That this is so, let him think what his condition would be were he to give up praying. Would it not be the case with him, that he would become utterly careless about eternal things, that he would plunge into all the vanities of the world, and that he would probably become guilty of some sins at which he now shudders ? The man who prays, and whose mind is kept alive to the things of eternity ; who, though faint, still keeps pursuing ; who has some love to Christ and some delight in him, though it may be not so much as he wishes ; and who has some desires after holiness,

though not so strong as they should be ; such a man's prayers are not at all unanswered. He has answers in the grace which is imparted to him every day of his life,—grace which upholds him, and grace which enables him to go forward, though it may be oftentimes with a heavy heart and with a trembling step.

The exhortation to perseverance implies also importunity. The Saviour has shewn us what importunity is, and also what is its worth, in the parables of the unjust judge and of the man's asking the loan of three loaves ; and he has also shewn us how he values and rewards it, in his commendation of the Canaanitish woman, and in his granting to her her request. David seems to have been a most importunate man in prayer ; and we have every reason to believe that he was also a most successful man in his petitions. "I cried," says he, "with my whole heart, Hear me, O Lord, I will keep thy statutes. I prevented the dawning of the morning, and cried ; I hoped in thy word. My eyes prevented the night watches." This was importunity. This was urgency. Let us go and do likewise.

Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance, *and supplication for all saints*." This is an exhortation not to confine our prayers to ourselves. God graciously permits us to pray for others, and he answers prayer for others. And perhaps we cannot do better for a person than to pray for him,—better than if we bestowed upon him silver and gold. The effect too, upon ourselves will be good, for we shall thereby be the more enabled to comply with the command to love our neighbor as ourselves, we never failing to take a deep interest in persons for whom we pray. We look at them, and we feel about them, as we should never otherwise do. Just let us try this. Let there be certain persons whose cases we often take to the throne of grace, mentioning them by name, and then let us see how we look at them and how we feel about them.

And there is a peculiar propriety in Christians praying for one another. They are all related to one another ; and ought therefore to feel interested in one another. And prayer offered for one another makes this interest to be felt. It promotes union ; it prevents

disputes and fault-finding; and it is a most happy preparation for their dwelling together throughout eternity. Let a man be in the habit of praying for certain persons by name, and he will be the last man in the world to speak evil of such, and the first man in the world to sympathize with them in their sorrows, and to do what in him lies to help them out of their difficulties. We cannot pray for all Christians by name; but we can do so for some. Well; let us do it: the effect will be good. And let us pray for all the rest generally. Let the whole church of Christ in every land and in every denomination, be sometimes the subjects of our prayers. This will promote enlargedness of heart; and will keep us from shutting up ourselves within our own little boundaries.

And although the apostle mentions only saints in the passage before us, yet he elsewhere tells us to pray for all men. And it would be well if each Christian were to keep on his list certain unconverted persons, such as relatives and friends, or neighbors, or associates in business, or persons whom he sees often at the house of God, but who do not appear as yet to be converted, or any others in whom he feels a more than ordinary interest,—and were often to pray for them. Were this done what might we not all see? At any rate, this habit would do much to deliver us from that selfishness to which we are all subject,—a selfishness which often leads us, in effect, to say with the murderer Cain, “Am I my brother’s keeper?”

And let us endeavor, as an incitement, to get our minds deeply impressed with the fact of the efficacy of prayer. The Bible is full of this. Jacob wrestled with the Angel in prayer and prevailed, and so was delivered from Esau. Daniel and the three Hebrew youths were delivered, the one from the lion’s den, and the other from the fiery furnace, by prayer. Elijah opened and shut the heavens by prayer. And Peter, Paul and Silas were delivered from prison by prayer. Not that we are to expect God to work miracles for us, as he did in the cases of those whom we have just now mentioned. But God can, when we are in danger and in want, deliver and supply us without any miracle. He can so order events that what is needful for us shall be done. And, as another incitement

let us not forget David’s words: “This poor man cried, and the Lord heard him, and saved him out of all his distresses. He will regard the prayer of the destitute, and not despise their prayer; this shall be written for the generation to come; and the people who shall be created, shall praise the Lord.”

A. L.

THE GOOD PART.

VERY pleasing and instructive is the narrative, presented to us at the close of the tenth chapter of Luke, of Christ’s visit to his affectionate disciples at Bethany. The two sisters of that privileged family, both of them, no doubt, sincerely attached to Jesus, exhibited their regard for him in a very different manner. Martha busied herself to make the abundance of her entertainment something like a token of the fervency of her love. Mary expressed her attachment by her devoted attention to the Saviour’s words. But when Martha would have compelled her sister to coincide in her views, and aid in her endeavors, Christ interposed, gently rebuking Martha for her erroneous views of what would be pleasing to him, and refusing to deprive Mary of the better lot she had chosen in listening without distraction to his divine instructions.

But these words have been very generally, and no doubt rightly, used with a much wider application: for Christ according to his very frequent custom here took advantage of a simple every-day occurrence to convey a lesson in reference to the interests of the immortal soul. In the words of the last verse of the chapter, thus applied, we find an admonition, a commendation, and a promise. “But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.”

The word, “one thing is needful,” as addressed to Martha, seem plainly intended to be admonitory, and in applying them to ourselves we may consider them in the light of a prohibition, or of a command. How common is it to see people “careful and troubled about many things,” specially those which contribute to bodily comfort, worldly reputation, or social respectability. Such is ever the tendency of

our own hearts. In the wish to improve our circumstances, or increase our comforts, or perhaps luxuries, how apt are we to surround ourselves with a multiplicity of cares, which very much interrupt our attention to religion, or, it may be, in the case of some of us, entirely divert our minds from it. And yet, "one thing is needful."

A very small proportion of those things, about which we are so apt to be disquieted, are really essential to our welfare. "One thing is needful," and that one thing is promised; "Bread shall be given him; his waters shall be sure." Isa. xxxiii. 16 "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. xxxvii. 3. And with this one thing we are exhorted to be satisfied; "Having food and raiment, let us be therewith content." When we extend our desires beyond this, we have no promise on which to build a certainty of success. If more be given us, we must hold it as stewards of God's gifts. If not, we are not wise if we anxiously seek after it.

But applying these words in the light of a command, there is "one thing needful" in a far higher sense, namely, an interest in God's covenant love in Christ Jesus. Oh, who would think, to look abroad on the world, and its busy occupations, that there were any such "one thing needful!" Amidst the multiplicity of engagements, that absorb the attention of men, if there be one thing forgotten, one thing treated as if it were of no importance whatever, it is this "one thing needful." It is confined to a few heartless formalities, or left for the time of alarming sickness, or utterly despised and ridiculed. But, oh, let us not, dear readers, be carried away with the current of custom. Notwithstanding all that might be inferred from the common habit of mankind, this is still the "one thing needful." Death will and must come soon, when the most eager worldling must confess that wealth and honor and pleasure can confer no satisfaction; and there is an unfathomable eternity beyond, during which wealth and honor and pleasure will be equally destitute of value; but in that solemn hour of death, unfulfilling comfort may be derived from the "one thing needful,"—an interest in the covenant love of God through Christ Jesus; and this

too can impart unspeakable happiness throughout the measureless eternity beyond.

Our Saviour replied to Martha's complaint about her sister by these words of commendation, "Mary hath chosen that good part, which shall not be taken away from her;" the part, which we find Mary had chosen, was to sit at Jesus' feet; and hear his word. This was itself no small blessing, for Jesus was a teacher sent from God, and his words were such as never man spake. More than this, he was God in human form, and inexpressibly sweet must have been his instructions, when his own divine love and compassion beamed in his features as he spoke. But this chosen privilege of Mary's must be viewed as indicative of something more. Mary's attention to the words of Christ bespoke her readiness to learn of him; showed her to be a disciple; and so heirress of all the blessings connected with discipleship.

Thus to sit, in spirit, at Christ's feet, is the mark of one separated from the world; of one that has seen his own sinfulness, has despaired of those sources from which the world derives satisfaction, and has fled to Christ, enlisted under his banner, and cast in his lot with his people. Of such, Christ says, "They shall be mine in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. iii. 17.

This is the good part, and Christ commends the wisdom of him that chooses it. O what kindness is displayed even in this commendation! We must not forget that all the blessings of the good part were purchased by his death; that every thrill of happiness cost his heart a pang, and the cup of salvation was not prepared, save by his voluntarily drinking the cup of his Father's wrath. Yet is he so condescending as to applaud the conduct of those, who accept the inestimable blessings purchased by his incalculable anguish. And surely, if he, who paid so dearly on our behalf for the inheritance of his followers, designates it the "good part," more than worth all he suffered, we should esteem it precious beyond the power of language to describe.

What is this "good part?" As regards our state as sinners, it is the complete pardon of every crime. As

respects our personal character, it is the indwelling influence of the Holy Spirit, which shall not cease to operate, till that is perfected which concerneth us. As respects our relation to God, it is entire reconciliation, and admission to his beloved family. As regards our standing among our fellow-men, it is a name among the Church of the first-born, whose names are written in heaven. As regards temporal things, it is an interest in God's providential care, who, with all needful paternal discipline, promises, he will withhold no good thing from those that walk uprightly. And as respects eternity, it is a treasure in the heavens, that faileth not, an inheritance incorruptible, undefiled, and that fadeth not away. True, this is not to be reached but by a path of self-denial, and the endurance of a cross. But then the cross is introductory to so bright a crown, that it can "in one hour repay the labor of ten thousand years."

Is this not then a good part? Are they not wise who choose it? And remember, dear reader, it is not a pleasing fiction which has been now brought before you; but a practical affair, with which you have yourself to do, you are at this moment, either accepting or refusing this good part, and preparing, according to your choice, for perfect joy, or consummate misery. Oh, do not forget this.

Our dear Redeemer does not utter this word of commendation, without rewarding the act commended, by a gracious promise. "It shall not be taken away from her." Christ would not order Mary away from his footstool: nor suffer Martha to take her away to occupations, which he himself, as well as Mary, considered of inferior moment. But may we make application of this to higher subjects? May we conclude that Jesus will act in the same way towards those who spiritually wait at his footstool? Blessed be the Lord, we may. Christ himself has said, "Him that cometh to me I will in no wise cast out." "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

Various influences are at work, tending to deprive Christ's people of their "good part," but Christ will not suffer those influences to prevail. Our own evil hearts are prone to wander from him: but he has promised to all those whose confidence reposes on him, to control their evil propensities, nay, to renew and sanctify them, so that they shall delight in his service, and be prepared for a place at his heavenly footstool. Satan, as a roaring lion, goeth about seeking whom he may deprive of their spiritual hopes; but Christ has promised, he will shortly bruise Satan under his people's feet, and has declared their security by saying, "On this rock will I build my Church, and the gates of hell shall not prevail against it." The world uses various methods for the same purpose, sometimes enticing, sometimes threatening; but Christ has promised to his humble disciples that, "while the world passeth away, and the lust thereof, he that doeth the will of God shall abide for ever." "In the world," he has said, "ye shall have tribulation: but be of good cheer; I have overcome the world." Thus, though our foes are mighty and malicious, we have full protection from an Almighty arm. But, unworthy as we are, may not God exclude us? No, no. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." O safe and happy portion of those, whose sole trust is in Jesus! Dear reader, is it not worthy your immediate acceptance, even though the acceptance should cost you self-denial, and expose you to scorn? Are not the dictates of self-interest backed by motives of gratitude? Jesus, the Son of God, died to purchase the blessings of salvation for you, and lives to bestow them on you. Is a cold neglect or indignant refusal the proper requital of this love? Oh, consider, and, laden with past transgressions, incapable of rendering restitution or future obedience, sink into the arms of his mercy and be blessed!

J. P. M.

Poetry.

JESUS PASSED BY.

Ezek. xvi. 8.

Born a degraded, vile, polluted thing,
 And in the open field cast out to die,
 There, as I lay in misery and sin,
 Jesus "passed by."

My hopeless misery moved his loving heart,
 Divine compassion glistened in his eye;
 Had he not borne for me the stinging smart?
 Jesus "passed by;"

Yet spread the mantle of his love around,
 Which, matchless grace! cleansed me from foulest dye,
 With tender love upraised me from the ground
 As He "passed by;"

Decked me with garments whiter than the snow,
 With a fair ring betrothed me for the sky,
 With jewels rare adorned my neck and brow,
 As He "passed by."

With hands of love he gently drew me on,
 Whispering of beauty and of joy on high,
 Placed in my lips a new and heavenly song,
 As He "passed by."

American Messenger,

 Narratives and Anecdotes.

THE MISSION OF A TEAR.

MATERNAL affection and confidence in God prompted the mother of Moses to hide him by the river's brink. The providence of God directed the daughter of the king to select the proper *time* and *place* to perform her ablutions, that she might become the protectress of the helpless infant. When the ark of bulrushes was discovered and brought to the princess, and she had opened it, "she saw the child, and behold, the babe wept." The tears and plaintive cry of the child excited compassion in the bosom of the high-born maiden and she became the foster-mother of the future deliverer and lawgiver of God's chosen people. Upon what a slight incident, to human view, did the destiny of Moses turn. Who can calculate the influence of the tears of that child upon the world, in all time and throughout eternity?

A faithful and devoted teacher had a large class of young ladies committed to her care, in the Sabbath-school connected with one of the churches in the city of Philadelphia. For a long time, Sabbath after Sabbath, she earnestly labored with them, seeking to instil into their minds the saving truths of

God's word. The class were respectful and attentive, for the most part, and evidently much attached to their teacher; but her instructions and her earnest entreaties seemed to make no lasting impression on their minds. They were thoughtless, inconsiderate youth, in love with the pleasures of the world, and charmed with the scenes of gaiety by which they were surrounded. As they advanced in years, they manifested less interest in the exercises of the class, and were at times disposed to turn away from the warm and affectionate pleadings of their faithful friend and teacher.

By degrees her heart became discouraged; she felt that her labors were in vain, and that perhaps the instructions of some other person might be more appreciated by the class, and result in their conversion to God. On one occasion, when the class had been more inattentive than usual to the instruction imparted, Miss S— resolved that at the close of the session she would give up her class-book to the superintendent, and request him to appoint another teacher in her place. As she came to this conclusion, sorrow filled her heart and tears dimmed her eyes; it was no small sacrifice she was about to make; she loved her class,

the affections of her heart were entwined around her pupils, and the thought that these ties must now be sundered, filled her with distress.

As was her usual practice, she addressed a few words to each one of the young ladies before dismissing them. She had nearly gone through the class, when as she was speaking to one on the duty of yielding her heart to God, and no longer resisting the invitations of the gospel, she saw with gratitude and joy the quivering lip, and a tear glistening in the eye. The influence of that tear was electrical; hope at once sprang up in the heart of the desponding teacher, and silently her heart was lifted to God in prayer that He would deepen the impression which had been made. The exercises closed with a deeper seriousness upon the minds of all, than had ever been noticed before; and nothing was said about resigning the class.

When next they came together, it was evident that the Spirit of God was moving on the hearts of several of the members of that class, and the teacher labored with new zeal, animated by the remembrance of the tear she had seen in the eye of her pupil.

In a few weeks, she in whose eye the pearl-drop shone, stood before the church, to give a reason of the hope she cherished that she was a child of God. She began her relation by referring to the impressions made upon her mind on that Sabbath, when her beloved teacher addressed her so tenderly and solemnly on the duty of serving God. It proved to be a *word in season*. Led by the Spirit of God, she earnestly sought the pardon of her sins through the atoning sacrifice of the Crucified, and God, in his rich mercy, had spoken peace to her troubled soul, and filled her with joy unspeakable.

The conversion of this dear young lady, and her consecration to God in baptism, were the means of the awakening of many others, and the commencement of a gracious work in the church; and in the course of a few months, *thirteen* of that Bible-class were hopefully converted and added to the church, several of whom are now faithful and devoted Sabbath-school teachers.

It was a scene that angels beheld with joy, when these happy converts clustered around their teacher, and related how deeply they felt what she had said to them on that ever-memorable Sabbath; and the teacher told them how discouraged she had been, that she had meditated giving up the class, and was only prevented from doing so by the tear which sparkled in the eye of one of them. And now, what has God wrought! *How blessed was the mission of that tear, how mighty its influence; who can comprehend its results?*

Laborers for Christ, "be not weary in

well-doing; for in *due season* ye shall reap, if ye faint not."—*American Messenger*.

LOG-CABIN MEMORIES.

THERE is great and lasting power in faithful exhortation. I have a case in my own experience, yet fresh in my memory after a period of forty-three years. I was twelve years old when the occurrence, which I am going to describe, took place.

My father had removed his family from the state of Vermont into the western wilderness, in what, at that time, was called "The Holland Purchase." The settlement consisted of ten or fifteen families, occupying a space five or six miles square. We had no sanctuary and no clergyman; and such was the neglect of sacred things, that it used often to be facetiously remarked by the people, that "Sunday had not yet crossed the Genesee river." After a time a few professed Christians came and settled in the neighborhood. Religious meetings began to be held in the log cabin of a pious deacon. In these Sabbath assemblies, though destitute of a minister, except at long intervals, the greatest decorum was always observed. Songs of praise were sung, prayers were offered, and the Bible was read. Commonly a sermon was also read from a printed volume. After the service was brought nearly to a close, a certain pious layman sometimes added a fervent exhortation.

One of these lay sermons my memory retains after so long a period with perfect vividness. It was founded on that parable of the rich man who said to his soul "Soul, thou hast much goods laid up for many years; eat, drink, and be merry." The speaker gave a touching narrative of what had happened in the place of his former residence. He commenced by describing the town where the occurrence had taken place, and mentioning the name of the man and his physician. This physician, while riding his accustomed rounds passed the newly erected dwelling of a thrifty farmer. As he looked up he saw the owner of the house upon its roof moving some fragments of shingles, and picking up a few scattered nails that had been left there by the mechanics. The doctor paused, sitting upon his horse, and addressed a friendly salutation to the man upon the roof, and congratulated him on the completion of such a beautiful and commodious dwelling. "Thank you," replied the farmer; "it is a good house; it is all that I want; I have labored hard for years to pay for my farm, and acquire the means of building this house. I have just attained what I have so long been striving for. Now I mean to take life easy, and enjoy it." "I hope you will live long to enjoy it," replied the physician. "Thank

you," rejoined the farmer. Then making their mutual adieus, the doctor rode on his way. He had not gotten out of sight before his attention was arrested by a voice calling after him, "Doctor, doctor, come back; Mr. Winslow has fallen from the house, and we are afraid he is dead." The doctor returned. The man who had just been congratulating himself on having secured a happy life for many years, had gone to render his account to God. That hour his soul had been required of him.

Forty years after this, in travelling through Vermont, I found myself on the outside of a stage-coach, passing through the very township where this event had occurred. The name of the place brought every thing fresh to my memory. While reflecting upon the influence of the narrative on my own mind, and the probability that it has been remembered by every person now living, that was then present, we suddenly drove up to a country inn where the identical name of the man that so suddenly perished, appeared plainly painted on the sign. The letters were legible, but dim with age. Was that name painted there before the house was finished? Or was it the name of his son? Did he die thus unexpectedly? How many may there have been deeply, solemnly, and savingly impressed by that striking providence? How many others that knew the circumstances may have related them, as I heard them related? How many may have thus retained the impression for more than forty years? How long may this narrative live now in a printed form? How many colporteurs, or other pious laymen, may be incited by it, to treasure up affecting and solemn illustrations of gospel truth, and utter them on suitable occasions to listening, dying men? How many will read this story and be influenced by it?

Reader, if you are a worldly man, let me beg of you to ponder its import in application to yourself. Most men who have succeeded in the world, or who deem themselves near to success, are precisely in this condition. They are counting on years of enjoyment. Nor do they really rest on any other hopes as a source of happiness. The Psalmist describes them with great truth and accuracy. He calls them "men of the world, who have *their portion* in this life." The folly of such a limiting of your hopes to this world is amazing. It is especially so, when you admit that there is a state of eternal blessedness or eternal misery depending upon the course you pursue in this life. God said to the worldling, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" Here our Saviour leaves the narrative, and makes this faithful application: "So is he

that layeth up treasure for himself, and is not rich towards God."

The most solemn and affecting consideration, however, suggested by the narrative, and brought to view in the parable that gave rise to the exhortation referred to, is the sudden and resistless character of the call: "Thy soul shall be required of thee." While you are setting your heart upon your guins, and making earth your portion, God may be saying to you, "Thou fool, *this night* thy soul shall be required of thee." Some fatal disease, or some messenger of death, may be even now commissioned and on its way to require your soul. Unseen hands may be tolling your funeral knell.

SIMPLE FAITH.

A CHRISTIAN friend calling upon a poor old woman in Scotland, found her in great pain, and expressed sorrow at seeing her suffer so much. "Oh," said Jeanie, "it's just an answer to prayer. Ye see, I've lang prayed to be conformed to the image of Christ; and since this is the means, I've naething to do wi' choosin' o' them. That's the end I seek. It is ours to aim at meetness for his presence, and to leave it to his wisdom to take his ain way wi' us. I would rather suffer than sin, ony day."

AFRAID OF THE WAGES.

"I want your boy in my shop," said a shopkeeper to a poor widow; "I have had a great deal of trouble with clerks, and now I want your Seth;—because I know he's honest."—The widow was glad, for it was time for Seth to be earning something, and she thought it would be quite a lift in the world, to have him go in with Mr. Train; and she knew he would suit Mr. Train, for Seth did well everywhere.

When Seth came home from school, he was almost as much pleased with his good fortune as his mother was; neither mother nor son knew any thing about Mr. Train's store; it was in the lower part of the town, but his family lived near the widow's in fine style.—Seth was to go the next Monday morning; and Monday morning he was punctually at his new post.

The week passed away. When he came home to dinner or supper, his mother used to ask how he liked it. At first he said, "Pretty well," and then, he didn't exactly know; then, "Not very well;" and Saturday, he told his mother plumply, that he did not like it at all, and wasn't going to stay. "Why, Seth," exclaimed his mother, grieved and mortified at the change, "are you so difficult to suit as all this comes to? Do you know how important it is to stick to your business? What will Mr. Train say?" "Mother," answered the boy, "the

shop is a grogshop; and I cannot stay there." The mother's mouth was stopped; indeed, after that, she had no wish to have him remain; but she was very sorry that the case was so.

When Mr. Train paid the boy, Saturday night, Seth told him he could not stay. The shopkeeper was surprised: "How's this," said he; "hav'n't I done well by you this week?" "Yes, sir," answered the boy; "I never expect to find a kinder master." "Do you find fault with the pay?" "No, sir," answered Seth, "it is good pay?" "Well, what's the difficulty, then?" The poor boy hesitated to give his reason. Perhaps the man guessed; what it was, for he said, "Come, come, Seth, you won't leave me, I know; I'll

raise your wages." "O, sir, answered the brave boy respectfully, "you are very good to me, very good, sir; but I cannot be a dramseller. I am afraid of the wages, for I cannot forget that the Bible says, 'the wages of sin is death.'"

Seth left: the man afterwards said it was the greatest sermon he ever had preached to him; and it set him seriously to thinking about giving up the business; but he did not, and his own family bore awful witness to the Bible declaration. A few years afterwards, he died the miserable death of a drunkard, and within six months his son, in a fit of intoxication, fell into the river and was drowned. Is it not dangerous to tamper with the wages of sin on any terms?—*Primitive Church Magazine*.

Essays and Extracts.

INDIVIDUALISM: THE BAPTIST ELEMENT IN HISTORY.

BY THE REV. C. BILLINGS SMITH.*

THE baptists have many things in common with other religious denominations, but what is that which makes them baptists? What is the principle whose out-growth has produced what we call their history?

We will call it *individualism*. We mean by this term that man is a separate and distinct being in all that makes up the reality of life. We have feelings, interests, and aims in common, by which we are necessarily united in bonds not easily broken, but the union is that of the cable, formed by twisting numerous threads firmly together, not that of the huge shaft in which the identity of the numerous particles of iron, of which it is composed, is lost.

It is this fact that recognizes man *as man*, with rights, interests, and responsibilities separate and distinct from every other being in the universe. Man is not an indivisible part of the king's inheritance, or an inseparable particle of one of the columns of an ecclesiastical structure, but a king and priest himself. The state has its own authority, and the church its mission, but man, made in God's image and a little lower in the scale of being than the angels, is greater than the state or the church. He

is God's workmanship,—the church and the state are of earthly parentage.

Man individualized is independent in his investigations. His mind is something more than an engine worked by the leader of a party, to enrich its stock and increase its dividends. He may think what the people think, but his convictions are of a personal character, and his conclusions are his own. What moves others may move him, but the movement is that of the individual. He holds his own helm and manages his own ship. He may revere the good and venerate the wise, but before a proposition is endorsed it undergoes a thorough examination in his own brain. Guided by his individual convictions he is not careful respecting the way-marks of past ages, but makes precedents for himself.

He will work with his neighbor, but every piece of work bears the mark of the individual. The book he writes, the sermon he preaches, the song he sings, the form he chisels from the marble, are his own. He does not suffer his identity to be lost in anything. He will be himself, for he is a man. If we consent to hear him speak, or to read his books, we must measure him by himself, not by our creed, or our bishop or our party leaders.

In our estimation of writers, painters, sculptors, and artists of every kind, we judge of their merits by this individuality, of character. It is the creative genius that is revered, while the mere imitator and copyist is despised and forgotten. Those who stand at the head of a class—a Socrates, a Michael Angelo, a Mozart, a Bacon,—the *individual* whose form is so distinct that it

* At the first anniversary of the American Baptist Historical Society, last May, an address was delivered which has recently been published in the Philadelphia Christian Chronicle at the request of the Curators of the Society. Its substance is given here; a few introductory paragraphs and some illustrations being omitted, which to the taste of an English reader would appear redundant.

cannot be mistaken—the man whose personal features are readily detected in a crowd, and whose voice is heard clear and full above the Babel jargon of the centuries, is the one who cannot die; while all those who walk in single file, along the paths of life, keeping time in their measured tread with the monotonous song of a shrivelled conservatism, will soon be forgotten with the dead. It is only in religion that we insist on the same form, the same expression, the same tone, and the same everlasting monotony. In arts, in science, in literature, in politics, we admire the sharp-cornered individuality, and the bold words blood-warm from a loving heart; but in religion our communion is with the past, our worship in temples overgrown with moss, while we tolerate no preacher who cannot pronounce the pass-word of his party, or whose sepulchral tones do not remind us of those whom we honor as the founders of our sect.

It is for the want of a *practical* individualism amongst nations that the face of every one seems cast in the same mould—that the picture of any subject of the Celestial Empire would answer equally well for the whole race of that people—that the Irish are all consins, and that the physiognomy of a Jew is as unchanged as the ceremonies of his synagogue. For the same reason, the members of a particular sect are as easily detected by the tones of their voice in their devotional exercises; in their modes of expression; in theological controversies; in public ministrations, and in their general forms of religious worship, as is the quaker by his peculiar style of dress. There may be no rules laid down, but where individualism is not practically recognized, we unconsciously fall into the same form, the same habits and customs of one party, and become a new but unreviewed edition of our fathers.

The union of individualism, while it may be regarded as weak as a thread of moonbeams by those who have no experience in the matter—the monarchist and the subject of an ecclesiastical despotism—is as strong as life, for it is the union of life existing in intelligent tangible convictions. The strength of tyranny is the strength of one man's will, that of individualism is the strength of ten thousand wills rendered tough and springy by personal interests. The union of a church presented by a pope, or a bishop, or where the identity of the individual is lost in party leaders, or in the creed, is that of a cask that is seen to fall to pieces when the hoops break or are removed, while that made up of individuals is like the oak, formed of separate living particles, and standing alone on the open plain, alike unmindful of the scorching rays of the summer sun, and the driving storm of winter. That this is the baptist element

will be evident, if we trace the particular facts of their history to their source.

What then is the external life of this denomination of Christians? Its conquests are all of an individual character. The member comes into the church as a man, is treated as a man, is regarded as a living stone in the spiritual temple. If the church is composed of four or four hundred members, each one is separate and distinct, so much so that not even their peculiar characteristics are lost. They are not held together by any external influences, but by convictions that are of a personal character. Their union, therefore, is peculiar. It is not that of the creed, or the bishop, or the church—not that of taste, or sympathy—not that of hopes or identity of moral interests, but of individuals. Taste, sympathy, interests, and hopes may help to bind them together, but this is not the corner-stone of their union. They walk together, not by mere agreement but having the same views of truth, and the same convictions, they unite as naturally as the iron filings around a common magnet.

Such a church cannot be destroyed so long as a single individual remains, even should the bishop die and the creed be lost. Each member is a living germ of the true church, and the bible is his creed.

We discover the same thing in the fact that there is nothing in this sect that has even the shadow of an organized hierarchy. The pastor is a member of the church, having no more direct influence in the management of its affairs than any private member. When he associates with others, it is not as an ecclesiastic, but as a member of the church. He is called by an organized band of individual Christians, set apart by them and amenable to them. This is the very opposite of every species of ecclesiastical centralism.

The baptists must, therefore, ever be the most determined and undimching advocates of liberty, whether civil or ecclesiastical. The individualized barbarian, who conquered England in the first centuries and overthrew the Roman empire, was no more ultra respecting personal freedom, than are the baptists. You can never enslave men where individualized. A nation thus characterized—a nation of men with practically recognized personal rights and interests, are a nation of sovereigns. A Christian who recognizes his individuality will not be enslaved, nor will he enslave others for opinions or beliefs, either within granite walls or in the narrow cells of a bigoted theology. He will give every man the privilege he demands for himself, to come or go as he pleases. When he unites with men, it is because his personal convictions lead him in that direction, and when he

contends with men, the authority he employs is that of truth, not of party.

While we award to other denominations all that a liberal mind and a generous nature can claim, we are free to say, that this peculiarity is not found amongst them. They may be free from all restraint, but their liberty is not that of a perfect individualism. There is no conscious restraint in the church of Rome, but those who feel the need of room for the full play of their more perfectly developed faculties could no more live there than in the felon's cell. Those whose wants are all supplied are free and happy; but this by no means proves that the leading strings of the child would not restrain the full grown man. We find amongst other evangelical denominations, individuals of as strong and intelligent convictions as amongst baptists; but what we contend for is, that amongst baptists, and amongst them alone, individualism has become an organized fact. We would not, however, intimate that they are the originators of this fact, or that it exists nowhere else, but we insist that they have made the best use of a principle that has been recognized for many centuries, which justly entitles them to the honor of its full application.

In the primitive church, we have the clearest evidence of the existence and working of the individual element. The apostles went out as individuals with commissions, deriving their authority, not from any ecclesiastical institution, but from Christ alone. Their words sound like those of men, their sympathies and feelings have the warmth and the freshness of those of men. Their energy, their zeal, and success, were those of individual men inspired by the Holy Ghost.

The first churches were nothing more than the mere assemblies of those of the same convictions respecting divine truth, and the officers were only such ministers and assistants as the nature and object of the assembly demanded. Each member was a living teacher of the religion, feeling every day a personal responsibility to do all in his power for the spread of the gospel. The work accomplished and the victories won, were those of the individual, not of the church, as such. Indeed, so inconsiderable and unimportant was the church, that it could have been broken up and scattered to the winds without affecting, in the least, the efficiency of their labors.

But the scene changes as soon as the truth begins to penetrate the masses and affect them in their social, civil, and ecclesiastical natures. Under other influences they had imbibed other sentiments, and become the embodiment of other ideas, that must be rooted out and destroyed before the complete triumph of the whole truth. Truth always grows slowly. Advancing

outwardly from within, it requires time to produce a permanent revolution. Habits that have become hard with age, and institutions through which the people have expressed themselves for many centuries, cannot be removed in a day. It need not, therefore, be thought strange that the undermining influence of the gospel was so imperceptible in the first centuries. The people were all welded together, Rome, as a nation, was everywhere filled with invisible germs of liberty, yet formed the complete embodiment of the idea of universal empire. The people moved in masses, hence, in subsequent times when Christianity became somewhat vitiated, they were converted by communities, and very naturally adopted the opinions and notions of the leaders, without questioning. We now and then find an individual, in his personal capacity, striving to maintain the truth, but, as a general thing, it is the voice of the multitude we hear shouting the victory of their leader. There are materials for separate rain-drops in the heavy clouds we see driving through the heavens, but they have not yet been formed.

Hence the churches disappear, and the church is organized. Men work, but not alone. They move, and think, and feel, but it is as an indivisible part of their pope and priest. The pontiff at Rome is the church, the state, the world. These Christian ages have their monuments—so has Egypt—but every work bears the mark of the church, not of the individual. We do not hear the voices of men, as that of Paul or Peter in the primitive church, but the leaden roar of the unseen waves of an immense city, boisterous and turbulent by the conflicting elements of interest and trade. It may be harmonious and sublime to the ear of those who live at a distance, where the discord is never heard; but what sublimity is there in the monotonous song of a band of slaves, chanting the praises of an irresponsible master, under the shadow of ivy-clad temples, compared with that of men pleading the cause of humanity?

The Reformation, under Luther, begat nothing new in this particular. It was a reformation, not a revolution. Its aim was to call back the people to the belief of a free fundamental doctrine, that had been lost sight of in the corruption of the times. It swept like a storm through Germany and England, scattering the clouds of ignorance that had settled down all over Europe, but it never dreamed of separating society into its constituent elements. It was not radical. It projected no new principles. It awaked up the world, and led to great and glorious results, but its direct and immediate effort did not even change the form of civil government where it triumphed. It produced better views of religion, but it

left the people welded together, where their personal identity was completely lost. It would have been frightened at the idea of individualism. Luther would sooner have trusted his wine in casks without hoops, than the people with the bible without a creed and without a bishop. He hated the pope and the devil, but not so much as he feared to trust the people with themselves. When the shade of the shadow of individualism, as it flitted across the mind of the people of Munster was discovered, he attacked it sword in hand.

Hence the naturalness of the Lutherans in seeking to force the truth on men. There was a strong element of liberty in their system, or we should not have heard those bold, rough words that must have hit their adversaries with the force of heavy hammers or been charmed with their daring, heroic charges, that scattered whole ranks of priests as though they had been mere shadows of men; but it was no more than an organized belief. It gave liberty to believe the belief, but not to doubt or disbelieve. The element of despotism was in it. The object at which it aimed was good, but many of its weapons were forged at Rome.

Out of the Reformation came puritanism. The puritan would not be forced in matters of conscience; not however, from any just appreciation of the individual, but because he felt it to be wrong. They were men of conscience and iron will. Their equals for purity of intention, for integrity and energy, cannot be found in the history of the past; but the question, what would have been the result of their existence on civilization if their monarchical notions had not been checked and ultimately destroyed by the unexpected and rapid growth of the individual element amongst them, is yet to be answered. Puritanism is the ferruginous element of the Reformation, cooled down into rough bars, that time has rendered quite malleable, but the individuality of the various particles is not easily discovered. Men were there, sharp-cornered, full, blunt-spoken individuality, but they are clinging to stools and chairs and fearing to trust themselves to walk alone.

The views and opinions of Roger Williams were the characteristic elements of the puritans gone to seed. They established the premises—he drawing the conclusion. They could not believe that such a homely, bony, awkward child, could be legitimate, hence the banishment; but what the liberty of puritanism was separate from every other element was Roger Williams. If he was impracticable, unsocial, and bigoted, so is the infancy of every great enterprise. When in its cradle, puritanism itself was no better, and when Grecian

liberty was in swaddling clothes, it did not promise much for its civilization of the world, except to the eye of faith.

For the first time in the history of the race, individualism was recognized by law in Rhode Island. It here became an organized force. If it was rough and unpolished, it had life. It was pure blooded. The organization of any great principle is always in a manger at Bethlehem, or amongst the Indians of the primeval forest. The Jews had their origin as slaves, the Romans as a tribe of barbarians, and the puritans as outcasts and outlaws.

The organization of this principle was not the result of the wisdom of men, but grew out of a necessity the people felt for freedom and harmony. The leaders could not have foreseen the result, or have any just conception of the worth of their labors, but must have merely struggled as every drowning man will to save himself by the best means within his reach. This reveals a peculiarity of the baptists that must not be overlooked. Their organization as a denomination was not an organized creed, but a system for the working union of personal convictions. It did not aim at calling back the people to any old idea, but struck at once for the broad, positive, and ever enduring idea of human liberty. It held on to what of good had been secured, but it insisted on the more complete and perfect separation of society into its individual elements.

We can trace the existence of baptists in every age of the Christian era, but their direct and controlling influence began with their organization in this country. In the commencement there was a great deal of apparent illiberality, bigotry, and exclusivism, that has been very pointedly condemned by opponents; but it should be remembered that while they gave a vivid, working existence to individual liberty, they found but very little to do but oppose what they most bitterly hated. Their labors were negative by the force of circumstances, while their natures were positive without their knowing it. This made them rigid and exclusive. They look hard and narrow—so they were—but it was because their lives went out in a direct line against the evils of their day, not from any working out of the elements of their character. We only see them contending against infant baptism, and hear them plead for faith and repentance as a prerequisite to Christian ordinances, which created a prejudice against them that has not yet died away; but the principle that led them to contend so strenuously for what has been termed "the shade of a shadow," though then not fully understood, is as comprehensive as life. Churches as nations, are to be judged by what they have done in their full maturity, not by their struggles

for a foot-hold on the platform of life, in the infancy of their existence.

But they did, even then, stand as the sentinels of liberty without faltering. They triumphed. The views of liberty they advocated and for which they suffered, have been everywhere acknowledged. And who will now say their success did not depend on the rigidity with which they maintained their position and on what has been characterized as a narrow, unchristian illiberality! If they had stopped to reason with their opponents they might have been made to compromise the matter, and the birth-right of this nation been lost, but they would not reason. Some things are to be taken for granted in every controversy. The idea of liberty was a fixed fact, which made them firm in contending for it. They had a "back-bone," and it is well for this nation and the world that they had. Candour compels us to admit that their voice was sharp and harsh, and that their countenances look as though they were cast in an iron mould; but it is the voice and look of those who, despairing of reason to obtain the just rights of men, and losing all patience with a temporising world, here threw away their shield and scabbard and entered the contest, determined neither to give nor take quarter. Exclusiveness, illiberality, and close communion here was just what was needed, and instead of finding fault with them, we should honor them that they had nerve enough to be such. They plunged into the stream to save the ark of liberty, which would otherwise have been lost, therefore a critique of their movements is unpardonable.

We have already shown that the principle of every enterprise will work itself out into a form the best suited to give itself a living existence. What the baptists were in the beginning, they are to-day, and ever will be. They can no more change their nature, than a tree or a bird can change their organizations. There may be improvements, but not of a fundamental character. What England was in the middle ages, it is to-day, and will be so long as it is England. All we see of liberty and aristocracy, or of the energies, enterprises, and progress of the former, and thick quilted conservatism and the inflated pomp of the latter, was wrapped up in the Roman and the Saxon elements that were planted there. Her whole work from that incipient age has been a growth—an expanding. *This* she can do, but she can no more change her nature than sink the island on which she lives. Nor will the growth of these principles be hindered. The growth of truth is not dependent on the will and caprice of men. Like the tree that gathers its sustenance from the soil and the atmosphere, and works it up into its own fibre by a

power within itself that is a stronger than the warring elements, nations, churches, and institutions grow independently of men, and often in spite of them.

What, then, an individualism, organized so as to practically recognize every fact of its existence, with the bible as a rule of faith and practice, will do, may be put down as the work and influence of the baptist denomination. The influence of such an organization on civilization, the work it can perform, the evils it can remove, and the truths it can propagate and maintain, must be evident to every one. If this platform is narrow, the people who have adopted it will be narrow; if it is exclusive, they will be exclusive; if it is illiberal, they will be illiberal. But is individualism narrow and exclusive?—rather, is it not as broad as humanity and liberal as love? If it ever errs, it errs on the safe side. Its exclusiveness is not bigotry, nor is its sometimes apparent narrowness a blind devotion to party leaders. The rigidity with which it refuses to control men by ecclesiastical authority, may, now and then result in evils that might have been guarded against by the fatherly supervision of the bishop, but all such contentions are as necessary as are storms amongst the clouds to purify the atmosphere. Leave the people to themselves, they will be sure to settle down in the right position; when, if their management is given up into the hands of leaders, they will continue their funeral march, with the people of Italy, and Spain, and Mexico, till they reach the plains of death, where, with their ghostly fathers, their only pride and glory will be in chanting the praises of a buried past. Individualism has always looked with suspicion on those who plead the cause of the "dear people," whether found amongst the despots of the Old World, or the leaders of a "many-headed democracy," in the New. The people can plead their own cause and maintain their own rights. At least, the history of the world cannot furnish an instance where the least progress has ever been made but under the leadership of individualism, while every page is full of the recorded struggles of conservative centralism against all improvement. A progressive individualism has always been regarded as heretical, wild, reckless, and disorganizing—been proscribed by law, pursued by Egyptian hosts, and fought against by European kings, whose pretended right to maintain inviolate the old land-marks, was claimed to be divine; but it has triumphed as far as truth has triumphed over error, and mind over brute force, in every department of life. The baptists rely with an unshaken confidence on personal conviction and the individual conscience, to guard against the destruction threatened by a wild unbridled reckless-

ness. They may not love liberty any more than many other religious sects, but being an organized liberty, they must be its defenders, even in its most ultra form and to its fullest extent.

Their mission, however, has hardly commenced. Their progress has been slow, because the principles on which they are bred are of slow growth. The world has always been afraid to trust the people with themselves. The divine right of kings has been the leading idea of the world, giving direction to every movement, shape to every event, and coloring to every fact. Before, therefore, an organized individualism can make much progress, many of the lessons of the world must be unlearned, its faith in dead forms broken up, and its reverence for kings and popes destroyed. Men are fast becoming independent, but the authority is still that of the creed, and the appeal is still in the name of the church. They will never come into full possession of their inheritance, till the clanship of the world is broken up and society separated into its constituent elements.

But this very fact so far removes the veil that curtains the future, that we are able to discover their ultimate influence in history. Until nature has completed the specific work assigned her, there is neither weariness nor rest. Until the little bird has gained the full size and strength of its species, until the flower has expended all its powers in opening its beautiful leaves to the light, until the young oak has secured a trunk as strong and limbs as broad as the paternal trees beside it, their progress is rapid and unimpeded. Greece grew rapidly, giving unmistakable signs of undeveloped strength, until every element of her character had grown out into her fluted columns and her inimitable statuary. Mahomedanism, in a state of development was active and untiring, but having grown to full maturity, it puts forth nothing new, but, with gray hairs covering her wrinkled brow, without a man of genius in art, science, or literature, the nation is preparing, with the old dead trees of the forest, to be cut down and removed. When sects are young and growing, they are laborious and successful. Their creed contains the written statement of their elements of life, and their mission is to work it out into a practical existence. Each one is sure of securing the perfecting of its own species, but beyond that it never grows. Also, while bringing the world up to its level, it is as unconscious of the existence of its creed, as a man of true genius can be of his powers in writing a poem. Its principles are growing, and its labors are the legitimate working of their power, but when it has attained its full growth, it will retire from active labor, and spend its days and strength in singing

the praises of the mighty dead, and quarrelling about a lifeless orthodoxy. When the interpretation of the creed becomes the subject of learned councils, and the main contests of the church are of a polemic character, the sect has passed its prime, and is fast entering the last stage of its existence. It is for this reason that the creed sometimes becomes the divine word, and the teaching of a sacred orthodoxy the "higher law." What the sect has gained will be preserved as sacred trust, but should there be a call for another step in advance, for another note in the song, or for anything that is not down in the creed, your call for help will be in vain. Hence, it is that the most determined foes of human progress are found in the churches. It is not because individuals are insincere or hypocritical, but because they cannot feel the claim of anything that is not in the creed.

Within their own enclosure they are radical and progressive, but beyond its well-defined line they cannot be pushed. Their founders loved the "young America" of their day, but, embodying principles that were local, special, or circumstantial, not comprehensive and general, they soon grew to maturity, when all progress is heresy, and ultraism of every kind another name for demonology. Now what we want, is, to guard against these evils and secure the natural growth of truth, which is real progress, is an organized individualism, whose full growth can only be attained in the future ages when man shall have secured the position in the scale of being for which he was created.

The world is shaping so as to give the individual his proper position. Instead of the iron rule of the despot, the people are everywhere declaring for self-government. If they still live under a despotism, they are growing restless. Kings may still exist, and the priests have a name in Rome, but they have no more positive influence in the world than the mummies of Egypt. Their days are already numbered. What we now see is but the stuffed image of the dead centuries. Men are everywhere appearing. We hear their voice in every street, and see their works along every wharf, and on every acre of tilled land in this vast continent. It is individual enterprise, skill, and capital that has abridged the ocean, annihilated time and space in the commercial world, and is fast converting the habitations of cruelty into dwelling places of love. The mark of man, not of the king, is on the axe of the pioneer, the reaper, the loom, and the engine. Nor will this movement cease till it reaches every church, and revolutionizes all our systems of moral enterprise. The pass-word of party may still be almighty, but the time is rapidly hastening when the

union among men will be formed on another basis.

In view of what has been said, it is evident that the time has not come to write the history of the baptist denomination. We can write down what has been done—what trials have been endured, what evils have been removed, what wrong views corrected, and what good has been gained, but it will be time enough to write their history when it is enacted. They are yet in the field, and until they have come to full maturity, no one is competent to describe them. They are now working out a history. They have much yet to learn—many bad

habits to correct, and many absurd notions to put away, but "the spirit of the living creature is in the wheels." They have hitherto existed by sufferance; they will yet be called for, and their legitimacy properly acknowledged. They have a glorious history before them. They have no reason to be ashamed of what they have secured, but it will be time enough to shout the victory when it is gained. Indeed, they do not need the prestige of names, or the hallowed sacredness of the past, or renowned precedents—for the elements of growth are in them.—*Baptist Magazine*.

Correspondence.

NATIVE BAPTIST MISSIONARY SOCIETY.

To the Editor of the Oriental Baptist.

DEAR SIR,—I regret much that "EDWIN" has chosen to appear in the Oriental Baptist for last month in a spirit so very unlike that which he has on previous occasions manifested. I allude to his article on the "Bengal Native Baptist Missionary Society," *vide* p. 238.

As one interested in the Society I cannot bear to witness an unjust assault made upon it, or to see its usefulness endangered, without making some effort to avert the evil; which I trust, in justice to the Society, you will enable me to do by granting me a space in your next issue.

If I mistake not, EDWIN is connected with one of the older institutions, similar in its character and constitution to the Native Society—an institution which has been the means of effecting much good, and has consequently been generally honored and commended; and which it has therefore been the aim of the Native Society, in a great measure, to copy. As, however, no earthly institution is without defects, I will not venture to hold up the Native Society as a perfect institution. It may have defects; and defects ought not to be left unnoticed: they ought to be pointed out in order that a remedy might be applied. But it is one thing to point them out to the party concerned, and another to announce them to the world—a course which cannot be said to be dictated by "good feeling" or "love," as it is calculated to inflict an injury and not to effect a good;—and such is the course

adopted by EDWIN in reference to the Native Society.

Were EDWIN "*bold enough*" to make the attempt to correct some of the faults of the institution with which he stands connected, think you, he would have chosen the medium of a *public periodical* for the purpose? Would he have considered it consistent even with common prudence to have done so? Would he not rather have adopted the more prudent and scriptural, and therefore the more salutary, mode of communicating his views direct to the Society?

Now, to apply this—had EDWIN's avowed "*love*" (*vide* the last section of his article) for his brethren of the Native Society, been real, and had his only motive been to point out what appeared to him "to be indicative of bad management, and likely to end in injurious effects" to the Society, would he have acted towards it as he would not have done towards his own Society?

But to proceed—our friend would persuade the Christian public that he "lives at a distance," and has learnt from the Native Society's Report and Rules, that the "professed nature of the constitution" of the Society, is to carry out the two objects mentioned in the 1st Rule "*solely and literally by native agency*."—How he has deduced this either from the Report or Rules, I am unable to see; for he does not appear to understand the term "native agency" as having reference merely to the preachers connected with the Society, but also as having reference to the Committee—*vide* the con-

cluding portion of the 2nd section of his article. Now a glance at the 2nd of the Society's Rules, will at once correct this misapprehension. It says that—"every member of a Baptist Church who is also a contributor to the funds of the Society," may be "a member of the Society;"—and if of the Society, there can surely be no valid objection to his being one of the Committee.

I may here mention, *en passant*, that it is the intention of the native brethren when they find the native churches sufficiently advanced to supply the Committee with men, who from their education and soundness of Christian character, may be considered fit to take the direction of the affairs of the Society into their own hands, and if it shall then, upon due and prayerful consideration, be deemed necessary to take such a step,—to relieve the brethren who are not of their class. Until then, they do think their European brethren ought to bear with them, and to rejoice that the native brethren have been enabled to take a first step in the right direction.

In the 3rd section of his article, Edwin finds fault with the last report of the Native Society on the ground that it gives "no details whatever" of preaching, and then goes on to define what should have constituted the "details of preaching" in order to "afford more satisfaction" to the Christian public. This, if attended to, would take up much more space in print, and cause a greater outlay on reports than the Committee are inclined to sanction. But Edwin hardly knows his own mind; for before closing his article, he gravely advises the Society to take a very opposite course, and "*eschew English Reports, as they cost money and get in nothing*," and "print its *Bengali account or statement on one sheet of paper*." The Committee of the Native Society have, however, determined to go to neither extreme: they have wisely steered a middle course; and they have thus not only avoided a "*lavish expenditure*," but have also attained the object for which the report was, at a public meeting of the Society, resolved to be printed; viz. of showing their friends briefly that their confidence in the Committee had not been misplaced, and that the funds entrusted to them had been prudently and carefully used.

In the 5th section of his article,

Edwin mentions evangelical associations with apparent contempt. He would appear to hold them up as mere puppet-shows. He says:—"These are days of Societies, presidents, committee-men, secretaries, and, chiefest, of reports; and all multiply in every land, in every form, for every object on the earth; and it would look like a sin to cry down such associations, particularly if they be of a religious character."—That Evangelical Societies have so wonderfully multiplied is to me, rather a source of joy than a cause for ridicule; for it proves that God's people are not at ease in Zion; but are, on the contrary, doing all they can to promote its interests. That the form of religious societies is adopted "for every object on the earth" besides that of the propagation of the gospel, is to my mind no proof of the impotency of societies and consequently is no argument for their discontinuance, but rather the reverse, as an acknowledgment forced from the world of the power of such institutions and of their peculiar adaptation for the attainment of the objects for which they have been established. They are one of the means, the All-wise God has employed for the accomplishment of his benevolent purposes—for the advancement of his glorious kingdom: and as the *media* of the concentrated efforts of the Church, they have been signally blessed of Jehovah, and bear the impress of his sanction. Their strength has been, and is, in Omnipotence. Can mortal man whose breath is in his nostrils, presume "to cry down such associations," and yet be sinless?

But while I so highly approve of "religious societies," I am not one of those who despise the efforts of individual members of a Christian Church or look upon them as unnecessary, or even secondary to efforts of other kinds. I hold such efforts to be essential, and to be one of the means by which God has designed to work out his great purposes. No Christian is, in my opinion, free from responsibility for his brother; nor do I believe that any one who has experienced the wondrous effects of God's free grace in his own soul, can be of a different opinion. In a word, I hold every description of agency which God in his infinite wisdom, has ordained or employed to bring about his gracious designs, to be *essentially necessary*.

EDWIN now ventures a prediction "in the instance" of the Native Society, and says:—"If better advice be not followed, the formation of the Society will unobservedly, slowly, but certainly, lead to a most undesirable result,—increasing the helplessness, and decreasing the self-confidence, the churches among which it originated." Now, let us take a glance at the "*better advice*" EDWIN would have the Committee of the Native Society to follow, in order to avert the impending evil:—

(1). The Society should be an exclusive one.—Why? Because it professes to be a Native Society? No other Society need be exclusive but this: and it must be made the means of continuing class-distinctions in the Churches—a perpetuation of something like caste by which the native brethren were trammelled before they gave up Hinduism for Christianity. EDWIN does not surely suppose that such distinctions exist in heaven. Then away with them, and every wall of partition that exists in the churches, and prevents union and fellowship, and the free exercise of that principle of love which ought to distinguish Jesus' disciples from the world. "By this shall all men know that ye are my disciples." In the Church of Christ there is no distinction of persons. The rich and the poor, the bond and the free, the Barbarian, Scythian, Greek and Jew, have each an equal status there.

(2). No aid should be sought or received from European Christians; for he says, "above all, let it gather its means from strictly speaking natives"—so that the usefulness of the Society might be limited.

(3). The English Reports should be in greater detail—that is,

(4). They should be altogether eschewed, because they "cost money and get in nothing," and the "Bengali account or statement" should be printed "on one sheet of paper."

(5). The Native Churches should not be aided with a view to their becoming self-supporting—that they might always be kept in a state of dependence.

(6). The preachers should be sent "bag and baggage" on preaching tours "into the country, * * * * in the most untrodden directions, * * * * for novelty's sake."

Such is about all the "*better advice*"

EDWIN tenders; and predicts the ruin both of the Society and "the churches among which it originated," unless it be attended to.

Now, were the Committee of the Native Society gravely to attempt to follow such advice, what would the Christian public say of them? Would they be justified in continuing to them their confidence? The Committee have, however, resolved to pursue with Divine help the course they have hitherto followed until a better is pointed out to them—to copy such examples set them by more experienced kindred institutions as are countenanced by the Word of God—to receive thankfully all advice tendered them in the *proper way*, for the correction of an apparent fault, or for the adoption of a new course of operation—to refuse no aid which *any* Christian brother or friend may be induced to grant them; no, not even EDWIN's, if bestowed in a right spirit—and to continue to send out their agents either by land through a trackless country, or by water, according to circumstances; but on no account "*for novelty's sake*." In a word, the Committee have resolved to endeavor to do their duty, with Divine aid, unflinchingly, and to leave the results to him whose they properly are.

How the Native Society, which in constitution and character is in every respect like other Evangelical Associations, "will unobservedly, slowly, but certainly, lead to a most undesirable result, increasing the helplessness, and decreasing the self-confidence of the churches among which it originated," is what I cannot understand, while the history of other associations proves that results the most glorious, the most wonderful, have been attained through their instrumentality—that the most ancient forms of religion have, like Dagon of old, been made to bow before the Ark of the everlasting Gospel—that the morals and views of entire communities and nations, have been changed—and that churches have been formed, and are interspersed throughout the world—encouraging tokens that our faithful God hath not forgotten his promise, but is by means of these and other instrumentalities, "*unobservedly, slowly, but certainly*," fulfilling it by bringing about that day when the whole earth shall become his. If the future of such associations is to be different to the past, undoing what

hath been so well accomplished, then I would unite with EDWIN in advocating the instant abolition, not only of the Native Society, but of Evangelical Associations in general. But God is not changeable. Immutability is one of his glorious characteristics. His purposes, and means and instrumentality for accomplishing the same, are fixed.

In the 5th Section of his Article EDWIN has the following passage:—

"Now how does the matter stand? We want our Native brethren to help in making known the Gospel to the heathen. The reply is:—'This Society's agents are employed in preaching; it is their work, not ours. We ask them again to contribute their mite towards carrying the Gospel abroad. The answer in effect:—There are thousands of *Sahibs*, get money from them. We say, But collect it yourselves; do go, and, as a church, beg for your Hindu neighbors. They point to their committee-men, their collectors; it is for them to supply the lack of service. In despair we say, Well brethren, if you cannot work for others' good, do care for yourselves, and repair these beautiful brick chapels which the English people built and fitted up for you. The reply is, We must have a 'donation' from the Society and a 'loan' too, to do this with."

This is perhaps the heaviest blow aimed at the Society, as it is intended to show that the Society is ruining the Churches by making them lazy, selfish and illiberal—unwilling to spend or be spent in the cause of God. And if all that EDWIN has said were true, the blow aimed by him might have told with fearful effect. But what are the facts? Would that EDWIN had made the same enquiry before rushing into print,—he might then have told the Christian public a story different to the one he has put forth—he might have told them, that some of the members of the Native Churches had commenced to labor for the good of their countrymen, though they were neither paid for doing so, nor were they office-bearers of any Society—that the Churches, although poor as a body, had still contributed for the aid of Societies more than they were ever known to have done before—that no "donation" had been asked by these churches, or given by the Native

Society, for the "repair" of the "*beautiful brick chapels which the English people built and fitted up*" for them—that though a "loan" had been granted by the Society for that purpose, in accordance with one of the professed objects for which the Society had been formed (*vide* last clause of its 1st Rule,) yet that it was only to the extent of 16 Rupees, a circumstance which goes to prove that the churches had made no little effort to meet the outlay necessary for the repairs of the "*beautiful brick chapels which the English people built and fitted up*" for them, which used before to be entirely met by the Parent Society—that less pecuniary aid had been solicited by these churches, or granted to them by the Native Society, than they were wont to receive from the Parent Society—and that the "donation" given to them was not for the repairs of these "*beautiful brick chapels which the English people built and fitted up*" for them, but for the poor of these Churches, and that it was hardly the one-fourth of the amount required for the purpose, the whole of which used previously to be contributed by the Parent Society.

We now come to the items of expenditure; and EDWIN has been pleased thus to notice the small amount expended as "Boarding, &c., for an enquirer:—"

"We have the extraordinary item of Rupees 3, charged for the boarding of 'an enquirer.' Really, my brethren, was there none of you who could have fed this man? How does such an item look?"

Now had EDWIN not been bent upon picking holes, he would not perhaps have thought that the item in question was such an extraordinary one after all. The amount is as small as it well could be, and the Committee in sanctioning it, did so—*first*, because they were unwilling to impose a fresh tax upon the slender means of the members, who are already regular contributors to the funds of the Society—and *next*, because they did not consider it safe to introduce strangers of unknown character and untried motives into the houses of Native Christians.

Then, with regard to the cost of "building a new chapel," &c., EDWIN remarks:—

"Then, we have a new chapel built for Rupees 36-15, and the Durwan's

wages of a like chapel, for the year, amounts to Rupees 35; and the ground-rent of the same chapel Rupees 48-15. Positively, it looks a shame that no man can be found to look after property worth 30 or 40 Rupees (if looking after indeed be required, which I think not,) without charging 3 Rupees a month for doing so."

I do not know whether EDWIN is acquainted with the fact that street-gatherings in Calcutta are not allowed. If aware of it, he cannot fail to see that places for the accommodation of the people cannot be dispensed with—that ground must be rented, and such places put up: then as property cannot be expected to look after itself, and as none of the brethren live near enough to the new chapel to be able to look after it, to keep it clean, and to light it up when necessary, there was nothing for it but to employ a Durwan, even though one could not be had for less than 3 Rupees. I may mention that the Durwan's work is not confined to the looking after the chapel. He has other duties besides, such as the delivering of letters, the collecting of subscriptions, and the circulating of notices to the members of the committee, &c.

The items of "donation" and "loan" to the Native Churches having been already noticed, I will not further dwell upon them. But as to the other items, referred to by EDWIN as a "medley of items," the friends of the Society may rest assured that not one of them has been expended without very mature consideration: In short, that there has been no "lavish expenditure;" but, on the contrary, that the strictest economy has been observed, and that too as to every item of expense; or in EDWIN's more happy form of expression, the Society has been more "sparing of its *pie*" than "the large Societies are of their *Gold-mohurs*,"—a fact which may be easily ascertained by comparing the accounts of the Native Society with those of other like institutions.

In conclusion, I would offer a word of advice to EDWIN. If he would be useful as a reformer, he must not only make *professions* of love and good-will, but he must couple them with *acts*, such as will tend to confirm them and give them the force of truth—he must *know* and not *suppose*—he must *state*

as facts what he knows, and not what he supposes—his communications must be to those affected by them, and not to the whole world: his style of address too must betoken his good intentions. Without this, he will neither be able to persuade his brethren to believe his professions, however high-sounding they may be, nor will he attain the object which he may have in view. The present address "*in love*" does not seem to me a very likely one to accomplish EDWIN's "*heart's desire*" viz. "that the Native Christians of Bengal become not only intelligent, but pious, energetic, bold, and independent." No address in my humble opinion, whatever may have been EDWIN's motives in penning it, could be better calculated to have just the opposite effect.

• J. H. B.

CAPITAL PUNISHMENT.

To the Editor of the Oriental Baptist.

MY DEAR SIR,—Anxious as I am that the controversy on Capital Punishment between your correspondent G. and myself should be concluded, on my own part at least, yet I beg you will do me the favor to insert the following reply to G.'s last communication. With this letter I close my side of the debate.

My first article inserted in the May number of your valuable journal was written in the firm conviction that Capital Punishment was a law of the scriptures, unrepealed by Christ or his apostles. As a lover of truth, I was glad to see your correspondent G. stepping forward to disprove my conclusions, and to shew that I was mistaken in maintaining the opinion that the law in question was continued in full force under the dispensation of the Gospel. G. has written two somewhat lengthy articles to prove *his* position. But *what* after all is his position? That he has taken a view of the subject in diametric opposition to mine, is apparent: the question is, *how*, and by *what* process, has he come to entertain this view? In his present communication he broadly asserts not only that Gen. ix 6, but that all the scriptures cited by me from the New Testament in favor of Capital Punishment, are "DOUBTFUL!" If such were his real opinion he should have first cleared up

his "doubts" as to these scriptures, and then argued from them. As it is, his observations founded on them, must, as a matter of course, be likewise *doubtful*; for if his *premises are doubtful*, how can his *conclusions be certain*? It is equivalent to building on a foundation of sand! It is using the lever without a fulcrum! Thus on G.'s own admission his speculations *as a whole*, amount to nothing—absolutely nothing—as proceeding upon, and being the results of, UNCERTAIN DATA. Is this not in effect yielding the entire argument to me? That he has reasoned on the basis of other scriptures, the meaning of which was to him certain, does not mend the matter: being doubtful as to the true import of the passages on which I ground the doctrine of capital punishment, he has necessarily been "doubtful" of the *objects* of attack. He has "run," but "*uncertainly*;" he has "fought," but as one that "beateth the air!"

Further, G. appears to me scarcely to know his own mind. On the one hand we have his "supposition" that Gen. ix. 6 contains a prophetic declaration; on the other his unhesitating avowal that the same text is a "two-edged sword, and cuts both ways," that is to say, to be claimed by both him and me! As regards the words "by man" in Gen. ix. 6, they were previously expunged by G. from the inspired volume as an "interpolation" upon the authority of *tradition*, and, in imitation of the usual Unitarian tactics, now they are not only replaced in the sacred canon but have a meaning attached to them. Then we have the remark that my "quotations are counterbalanced" by his; un mindful of the well-known rule in Biblical criticism that seemingly contradictory texts are susceptible of being most satisfactorily reconciled by the laws of language, and of Grammar, and by other legitimate helps. And last, not least, his positive assertion that the malefactor was a—*heathen*! What then, with his "doubts" as to the real signification of the scriptures he has argued from; his hesitation whether a portion of one of the inspired texts should be denied or admitted; his merging *certainities* into *doubts*, and converting *doubts* into *certainities*,—and the unsound principles of criticism he has given specimens of; G. must allow that it will be utterly useless for me to meet the

further observations he has made with respect to Gen. ix. 6, and to prolong the controversy. Nor can I take any notice, chiefly for want of space, of the dangerous sentiments he has broached so perfectly subversive of the universally recognised principles of moral and political philosophy, as founded on the Word of God. As, however, I earnestly and loudly called upon him to controvert, if he could, the fair inference drawn from Rom. xiii. 4, and other scriptures from the New Testament in favor of my position, I will just briefly shew the wrong interpretation he has given to these passages.

1st, with respect to Rom. xiii. 4, the discussion of which he had discreetly avoided in the first instance, G. now says, "The passage is not a *direct command*." Granted. What then? As linked with Gen. ix. 6 which is a *direct command*, is it not a fair and reasonable inference in favor of Capital Punishment? It is upon *inference alone* that the Christian Sabbath is observed.

2nd. After a "half-finished" extract from Scott the Commentator, G. observes, "Now will the barbarities of Nero be tolerated in a Christian Magistrate? and yet to what does M. W.'s argument amount but to this?" I leave Scott to answer for me. "Yet *no exception*," he says, "was made on *that account*. And if the ruler," continues the Commentator, "abuse his authority, God will call him to an account for it." Let G. read Scott with attention, and he will find that the Commentator proceeds upon the *admission* that the Civil Magistrate has the power to punish *capitally*.

3rd. "G. gives us the following illustration of the meaning of Rom. xiii. 4. "Suppose," says he, "a missionary happened to go to a country, the laws of which were exceedingly rigorous, &c. Having formed the *nucleus* of a company of believers he warns them not to be guilty of evil conduct, saying, Be afraid; for the *unrelenting* magistrate beareth not the sword in vain." Now is this a perfect parallel? Are there not *additions* and *omissions* in this supposed case? The missionary styles the magistrate "unrelenting;" does Paul apply the term to the Roman Emperor? Paul says of the Emperor that he is the "minister of God;" he says also *generally*, "there is no power but of

God ;* "the powers that be are ordained of God"—are "the ordinance of God." Is the missionary made to say all this to his converts respecting the magistrate of their country ? Again, the Civil Magistrate is "God's minister" to the people *for good only*. The apostle, in fact, states this in so many words, and in immediate connexion with the observation, he adds, "he beareth not the sword in vain," clearly implying that there is a reason which induces the magistrate to take away life by the sword, WHICH IS GOOD. This inference is irresistible ! Further, the scope and tendency of Paul's language are to show that the Civil Magistrate is a *good man and the servant of God*, in a particular sense. The supposed missionary's words imply that he is a *bad man and the servant of the devil* ! The words "he beareth not the sword in vain" were uttered by Paul as a "sober verity" indicative of *approbation* of the act referred to. The missionary is made to employ the terms as a "sly banter," expressive of *condemnation* of the act ! This is, from beginning to end, a perfect *contrast*, not a *parallel*—a *parody*, not an *illustration*. G. will on reflection see the great violence he has done to Paul's language by endeavoring to quadrato it to his own views. Had he been a little more distrustful of his own judgment, and given some heed to the researches of commentators (among whom, Romanists—Churchmen—Presbyterians—Dissenters—there is such a remarkable concurrence of opinion in respect to this passage) he would have been "safe" with this "multitude of counsellors."

4th. Then we have a "pencil-case" to thwart the execution of the sword ! "An unfortunate thief happens to abstract a pencil-case ; would he be as much liable by the authority of this Scripture as interpreted by M. W., to be executed as the most atrocious manslayer ?" Let G. pay a visit to the Supreme Court during the Criminal

Sessions. He will there see a *sword lying by the side of the Judge*, which he virtually "bears." Let him next attend to the convictions and the judgments passed. He hears the sentence of death pronounced upon one criminal for murder, and that of imprisonment upon another for stealing. Let him lastly search the records of the Roman Courts in the days of Paul for *similar judicial decisions*, and he will have a correct explanation of the apostle's meaning, and a clear solution of the difficulty raised. The greater power of hanging an atrocious manslayer includes the lesser power of imprisoning a pilferer of a pencil-case.

5th. "The malefactor's, like Paul's," says G., "was a *miraculous* conversion." Miracles *convince*, they cannot *convert*. The Spirit of God alone doeth this. Does the gracious Spirit never convert a *modern* culprit ? Does not G.'s reasoning proceed upon a denial of this ?

But this "miraculously" converted malefactor is suddenly re-metamorphosed into a "*heathen* [P] felon," that his evidence might be rejected. The testimony of an enemy is at all times and *everywhere* valuable, and the malefactor was an enemy to the laws. On the *renewal of his nature* he acknowledged the law of the land, *which was the law of God*, and acquiesced in the justice of its sentence. G. cannot be ignorant of the fact that felons are often admitted in our Courts as "Queen's evidence," and as "approvers," to give information regarding their associates in crime, and even to state "opinions" as to the principles or motives by which they are actuated.

6th. "The *half-finished* passage" (which is, indeed, *not* half-finished, if the *subject* it relates to be considered), "Let none of you *suffer as murderers*," is thrown overboard with the remark, "this verse no more *sanctions* hanging than a chapter from the Gulistan !" But if the verse were in the Gulistan, and the writer of the book were acquainted with the Roman law of punishing murderers capitally as *under the authority of God*, as Peter assuredly did, then I maintain that the verse would be a fair presumption in favor of capital punishment. I meant nothing more. Let Scripture be compared with Scripture, and the truth disputed, will be manifest.

It is with regret I have observed G. applying to those who differ from his

* This is a clear presumption that *all rulers*, whether Jewish, Christian or heathen, have the right of the use of the sword to punish *capitally*. Here is the perpetuity of the law for which G. demanded Scripture support. The necessity there is at present for repressing the Santal insurrection or Santal murderers, by the power of the Civil Magistrate's sword, will at once convince G. of the practical force of the truth disputed.

views, the epithets of—"hangmen"—"advocates of the halter"—"logicians of the gibbet"—"sanguinary"—"philosophers of the gallows." Does G. imagine that he can carry the citadel of truth by scurrilous language and unseemly banter?

I conclude with sentiments of sincere good-will towards my opponent.

Your's faithfully,

M. W.

EDITOR'S NOTE.—We are persuaded that our readers generally have now heard enough from our two correspondents on Capital Punishment to content them. We hope too that the writers themselves are satisfied with the opportunities they have had of expounding their views, as we are quite unable for the present to allow further space in our columns to the controversy.

THE MALAYAN ARCHIPELAGO.

To the Editor of the Oriental Baptist.

MY DEAR BROTHER,—In a former letter, I gave you a short account of the Mission to the Dyaks on the south-east coast of the island of Borneo. I wish now to continue the same subject in this letter, and though the Dyak nation is well known through travellers who have been in Borneo, it may not be superfluous to mention some particulars of them. The Dyaks are divided on this coast into two different branches,—the *great* and *lesser* Dyaks. The great Dyaks inhabit a large track of land to the south-west of the lesser Dyaks. They are numerous, and possess a great number of villages along their rivers, and are governed by their chiefs. They stand nominally under the Dutch government, but this government has not much influence with them. They are but little civilised and their rude manners appear in many respects; as in waylaying to cut off the heads of unsuspecting travellers, or even to make excursions for the purpose of obtaining heads and skulls for exhibiting them at their annual feast of the dead or at some wedding-feast. They tatoo their bodies with fanciful figures, make large holes through their ears, file and cut their teeth and force a bit of gold between each of them. For the rest they live like other heathen without God and without hope, in all manner

of sins. They have no images as the objects of their worship, but profess an imaginary Trinity too, viz. a God of heaven, a God of earth, and a God of water. Some years ago the principal chief of the great Dyaks expressed a desire that some Missionaries might settle among his nation in Kahanayan, the chief place of the great Dyaks. One of them went thither and built a house; and as he spoke their tongue, soon began to establish a school and have worship with the adults. For a short time this promised so well, that even another Missionary went to join him. After having gone on in their work for some time, the chief began to discover a dislike to the Missionaries and to their work, for reasons not known, and he expressed a wish, they might leave him and his people. The Missionaries determined to remain at their station and to go on as usual; but the chief forbade his people to go to the Missionaries, to attend the preaching of the Gospel. Some of the people came still by stealth to hear the word, however, and when the chief knew it, he fined the people who had disobeyed his orders. At last no one of the people dared to come near the house of the Missionaries. The Missionaries continued at their station, hoping for some change for the better, but no change took place; at last they discovered that some attempt had been made to poison the water which they drank. Considering that they could have no intercourse with the natives, and the way of being useful to them had been shut, they thought better to leave the place, before something worse might be attempted against them. They came two days, rowing down from the interior to Pulupetak, to the country of the lesser Dyaks, to join their Missionary brethren there, from whom they had gone forth to the great Dyaks. The Chief boasting himself much of having got rid of the Missionaries in this manner, tried a firelock, which have been given him for a present, whilst firing it off, the barrel burst and nearly cut off his hand. Of this wound he died within a few days. The chief who succeeded him wished after some time that a Missionary would come to live among them, but no Missionary could then be spared to go and make a second trial to introduce the gospel among this tribe of Dyaks.

About two years ago some more Missionaries were sent from Germany to Borneo, and one of them has settled among the great Dyaks at Kalayan. He appears to live there undisturbed, with some prospect of success, anxiously wishing that another Missionary may soon be sent to his assistance. Thus we may hope that, by God's blessing on the word, even this wild race of men will be civilized and converted to the Lord. This period may appear to be still at a great distance; however the word of promise is not uncertain that all the nations of the earth shall be brought to the knowledge of the Lord who has redeemed them by his precious blood.

The Mission among the Dyak nation progresses but slowly, but all labor is not in vain. Among the lesser Dyaks of Pulupetak, the Mission has now existed fifteen years; during that time two or three Missionaries labored constantly among them, and five of them now labor at as many stations, yet the success has not been very great. Great numbers of children have been taught to read and write in the Mission schools, who had formerly not even seen a letter. The Missionaries have instructed three thousand young people in their schools. The New Testament having been translated in the Dyak tongue several years ago, and three thousand copies of it printed at the Cape of Good Hope, it was introduced into the schools and daily read and explained to the scholars by the Missionaries. The consequence has been, that by this means much Christian knowledge has been spread among the rising generation. Several instances are known of dying children, who had been taught in the school, calling upon the Lord Jesus to the very last breath. So we may hope to meet with many Dyak chil-

dren in heaven. As for the adults, not many real converts have been made of them. The number who have taken the Christian name, is above one hundred. Among these are some really converted characters, but I think there are only few, judging of what I saw of them some years ago. From the very beginning the Missionaries settled among them, they declared themselves against the Missionaries, and said, "We will never receive your doctrine; we will never forsake our ways in which our fathers have walked, nor will we ever change our manners." Notwithstanding this, some of them have been conquered by grace and been brought to Jesus by faith and conversion, and to a consistent walk. One of them is the chief man of Pulupetak, by whose example several others were encouraged to pay proper attention to the Gospel, and were converted to Christ. A great number of Dyaks who had become bondmen for debt either to Chinese or to rich Dyaks, have been redeemed by the Missionaries. These being redeemed settle generally in the Missionary stations, and are thus brought under the sound of the Gospel. A goodly number of men have been converted. One of the Missionaries writes, that daily numbers of such bondmen arrive at his station begging him to redeem them; and that, though he tells them seriously, that he is unable to do it for want of money, they do not go away. Sometimes some money had been sent by friends in Germany on purpose to redeem people from slavery, but now it had failed to arrive. Thus I have endeavored to write you a short account of the Dyak Mission.

Yours affectionately,

G. BRUCKNER.

Samarang, July 31st, 1855.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Bangalore.—A correspondent writes,—"I have much gratification in informing you that brother Page, from Madras, immersed eight believers, on a profession of repentance towards God and faith in our Lord Jesus Christ, at this

station, on Lord's-day morning, August 26th. They were subsequently admitted to the fellowship of the little Church which has been planted here. Six of these believers are Europeans, privates of H. M. 43rd L. I., one an East Indian, and one a native, son of our good old brother catechist Zechariah Halsworth, of the Madras Church."

THE CALCUTTA MISSIONARY HERALD.

From Wednesday, August the 22nd, to Wednesday September the 12th, a Conference of the Baptist Missionaries in Bengal was held, in Calcutta, and many subjects of great importance fully discussed by the brethren with Mr. Underhill, the Secretary of the Society. We believe that all who were privileged to take part in these meetings derived much enjoyment and profit from them, and many benefits may be expected to result from the Conference, in the future progress of the mission.

With much sorrow we add that our venerable brother Smylie, of Dinajpur, after attending the Conference for some days, was attacked by disease, which terminated in his death, at Serampore, on Friday, the 14th of September. He was probably little aware that his sickness was unto death, until the very last; but his end was most peaceful. "Blessed are the dead who die in the Lord."

Our dear brother has left his wife and two children, to the care of the Father of the fatherless and the Husband of the widow. May they richly experience His faithfulness and love.

CHITAURA.

To the Editor of the Missionary Herald.

MY DEAR BROTHER,—On Monday the 9th July, I left home in order to visit our native brethren at Muttra and Delhi and ascertain what they are doing; on Tuesday morning I arrived at Muttra, where I think every thing is going on well. Bernard is laboring faithfully, so far as I can judge. I visited and examined the school, which contains near ninety scholars, and was glad to see a decided improvement since my last visit. The 1st class boys are reading the Bible, History of India, Scripture Catechism and Hymns, and are also tolerably quick at Arithmetic. Bazar preaching is carried on regularly once a day, and the villages in the vicinity are regularly visited. During my stay we preached in various parts of the city twice daily to large crowds of people, and met with little opposition. Muttra is truly an important station, and should never be without two Missionaries at least.

After spending nearly a week at Muttra, I took Bernard with me towards Delhi. We went on our ponies, and were inconvenienced a good deal by the incessant rain. The first day's march we preached to a large and attentive congregation at Jait, next at Chaumáhi, and by midday we arrived at Cháttá, where we found brother

Gartry, a member of the Muttra church, and remained over the Sabbath, which was the following day. Brother Gartry accompanied us twice into the town, and we obtained large and orderly congregations each time. It is delightful to meet with true piety far from the means of grace; flowers blooming in the wilderness: and such is the case at Cháttá; brother Gartry has made many efforts for the evangelization of his perishing heathen neighbors, and doubtless he shall have his reward. On Monday morning we parted from our hospitable friends and proceeded on our way, refreshed by the Christian intercourse we had enjoyed on our road. We first preached at Kosi, a large town where a cattle fair is held: our congregation was very large and attentive, and we both preached as long as strength would permit. We then proceeded to Odell, and again in the centre of the market made known to crowds the goodness of God in sending his Son to redeem mankind from destruction. Before noon we arrived at Bunchári, and found another Christian brother, who reminded us of living streams in the desert; he too has labored for the salvation of his neighbors and employed a native preacher sometimes; but it is difficult

to get really good men. We preached two evenings in the village; and nearly all the inhabitants came to hear. I was much interested and encouraged by the attention these unsophisticated villagers paid to the gospel, and from many enquiries on points not fully understood, I judged that the true light was manifested to at least a few hearers. After spending two days with Mr. Francis, we went forwards to Palwal, a station on the Custom's line in charge of Mr. and Mrs. Bates, who received us with great kindness. The effect of God-fearing men being thus scattered through the district is most happy and beneficial, and will tend greatly to prepare the people for the reception of the gospel. I have frequently remarked the great difference there is in the neighborhood of a pious European Christian, as to the great respect in which Christianity is held, and the neighborhood of one who is noted for drunkenness and revelling, and hence the terrible effects of mere nominal Christianity in neutralizing Missionary labor. At Palwal we had a large congregation and were listened to with respect and attention. May these, our brethren and sisters, be long spared to shine brighter and brighter amidst the heathen darkness by which they are surrounded. From Palwal we travelled to Ballamgarh, the residence of a native Rājā, and here we preached in the main street to a large multitude: several followed us to the Serai for books and conversation. In the evening we arrived at Faridābād a large market town, and again preached to immense crowds in the market-place without once being disturbed. On the following day Friday, we reached Delhi, and were kindly received by the brethren; we at once commenced preaching in the city and continued to do so twice a day with little interruption during our stay. The people of Delhi are generally educated, and their manners are more polite and polished than I am accustomed to meet with. In the Chāndni Chauk and Jeury Bazar we daily had congregations of not less than five hundred people, who frequently listened for most of an hour with all the attention and quietness of a regular chapel congregation. On some few occasions I allowed controversy; but generally I made it a rule not to do so, as it breaks into the regular preaching

and hinders us from giving a clear and straightforward account of the plan of salvation. Our efforts in Delhi appeared to be eminently successful so far as conveying a knowledge of the Saviour to the minds of the people goes, and we must now leave the results with Him who alone can convert the heart. The family of our late Missionary brother Thompson keep up regular Hindustāni services in their house daily, and I met a woman there who, as far as I can judge, is a true convert. I should have baptized her; but she hopes her husband will accompany her before long, and is therefore disposed to delay a little longer. Brother Parry is also exerting himself for the further spread of the gospel: he conducts worship in English with a few pious people and they employ Walaiyat Ali to preach to the natives in the suburbs, as he is afraid to venture into the heart of the city. They are also attempting to get up a native school, which is under their immediate superintendence, and may therefore be expected to aid in spreading the truth among the young. I spent two Sabbaths at Delhi and two Wednesdays, and consequently was enabled to preach six times in English. On the first Sabbath I was privileged to sit down and commemorate the Saviour's dying love with twenty-one Baptist brethren and sisters, and on the second Sabbath I baptized a young convert from Meerut, who, I trust, will have grace to witness a good profession. On the whole I would take courage and go on. I feel persuaded the way is being rapidly opened for the spread of the Gospel among the heathen. I never on any former occasion, had such large and attentive congregations, and never experienced so little opposition. Even in the Musalmān city of Delhi there appears to be a wonderful shaking amongst the dry bones, and I should be rejoiced to hear of two true Missionaries of the cross being stationed there. The fields are truly white unto the harvest: but where are the laborers?

During my stay at Delhi, I ran over to Meerut and met a number of pious soldiers. This station is highly favored with a faithful evangelical Chaplain, whose labors have been abundantly blessed by the Lord of the harvest. If all the Honorable Company's Chaplains were like-minded, what a different

position would many stations hold, from what they do! I was privileged to preach to a large congregation, and truly I think the Lord was with us, for it was a time I shall long remember.

I had almost forgotten to mention a most interesting movement about thirty miles from Delhi in a village called Mallikpur. A pious female, a member of the Muttra Church, resided there some time, and through her instrumentality two men, a Zamindár and a Bairági, appear to have been convert-

ed. They have given up caste and separated themselves from the heathen, even from their own families. I was most anxious to visit them: but the whole country was flooded by the heavy rains, and I could not succeed. I hope, however, before long to ascertain further particulars about the people, for I understand there are others who are enquiring after salvation besides the two mentioned above.

JAMES SMITH.

6th August, 1855.

PERSECUTION IN BARISÁL.

BY THE REV. J. C. PAGE.

BETWEEN three and four years ago, three men (the leader of whom was named *Ledoo*) from Baropakhya, a village about a day's journey north of Barisál, came to Mr. Sale and me, when we were at the village of Rájápur, and expressed a wish to give up caste and join the Christian community. It appeared that they, with many others of the same village, were involved in a lawsuit, being defendants in a case in which a gomashá, who had been beaten for extortionate practices, was complainant. We thought it advisable to tell the three, that until this case passed over, we could not give them any encouragement. It did pass over, and, not so much from any particularly strong evidence which complainant adduced, as from what these three themselves allowed, they were punished, each having to pay a fine of 20 Rs.

After this circumstance, began an acquaintance with the village and the people. *Ledoo* and another of the three attached themselves to us, and seemed anxious for instruction. By degrees a few more families joined them. Among these were two men who could read, and who evinced an uncommon interest in the things which related to the kingdom of Christ. There can be little doubt that they had sought us, and inquired after Christianity, from the sole motive of obtaining salvation. They were earnest and inquisitive, diligent in reading the Bible, regular at worship, and consistent in their conduct. Many months ago, they were baptized by me and received into the Church. Their decision had the effect of quickening

Ledoo exceedingly. Few natives appeared so cast down, when others were accepted as candidates, and he not. In the course of a few months more, a marked and decided change was observed in his conduct. Evidences of true piety manifested themselves; and on the 20th of May last, he, with some others of another village, was baptized. This event was followed by increased zeal on the part of the Baropakhya Christians. In few places have I witnessed such pleasing signs of an active piety. The men commenced to read together. The women formed themselves into a separate class, and got a female teacher. All were the most regular attendants at the chapel of Chhobukápar, all were anxiously desirous that the gospel should spread, and were themselves the most forward in efforts to accomplish this end.

But the village was in an estate held jointly by the Messrs. Brown, and two Hindu Zamindárs, named Mohun Munshi and Nundo Cumár Munshi, of Barisál. These gentlemen became alarmed, lest their illegal gains should suffer, if Christianity spread on their lands among their ryots. So far back as nearly two years ago, Mr. E. Brown wrote me to remove the Christians from his estate, a request with which I of course would not comply. In the beginning of the present year, seeing that Baropakhya might now be counted on, and with its out-stations would number a good congregation, I thought of putting up a chapel there, and applied to Mr. Brown to give me a small piece of land for this purpose. He evaded my request,

and said nothing more. Soon after, a young man, lately come among us, was willing to give us a part of his *bhítá*; and we at once took possession of it, and set up a substantial house for the native preacher and another little house for a Christian family, and were preparing to follow with the chapel, for which materials had in part been collected, when a most wicked, lawless, and vile attempt was made, to sweep away at one stroke all our people. This attempt was not concocted in a day. For weeks before, it had been planned, talked of, and threatened. All the Zamindárs in the neighborhood were asked to co-operate, and did in a manner give our enemies all the encouragement they could. Even other landlords at a distance were written to, to try and extirpate the Christians from their lands. A strong league was formed; and Baropakhya, it was determined, should be the first chosen spot for action. An agent, however, was wanting, a man who would do the business required at any risk. Several naihs and gomashas declined the task; but at last such a man was found, and, if report speaks truth, his services were purchased for 500 Rs. and really the workman was worthy of the work. I merely suggest that the files in the Fouzdari Court wherein this man's name, and his father's name before him, repeatedly appear, be looked into, and then it will be seen that for any black deed, down to cold-blooded murder itself, no better tool could have been selected. Money was also collected; and every thing being ready, a brutal assault, the following particulars of which are gathered from statements made on oath at the Magistrate's Court, was made on our people.

On Sabbath evening, the 1st July, the Christians of Baropakhya returned from their usual service in the Chhobikárpár chapel. Little anticipating of what was coming, they all went to sleep, each on his own *bhítá*, separated from his brother. Before daylight on Monday a band of from 100 to 200 men, most of them armed, as latials are always armed, entered the village. There were but twelve houses of the Christians, and five were entered simultaneously. Into one of them a spear was thrown, wounding a little child of only four years of age, by the side of his parents. Then four-

teen men and women and children were dragged out, but not till after something of a struggle had taken place, in which one of the Christians was wounded in several places, and another very severely beaten. Each family was bound on its own ground, and led off to a common rendezvous. Ledoo and his wife were especially ill-treated, and all were either dragged, or thrust away, through mud and water, amidst the vilest abuse and most dreadful threats, to the neighboring village of Mullapárá. Here there is a Kutcherry of the Zamindárs; but of all places the house of the Chaukidár named Rámsoonder, in whose beat the Christians reside, was selected for a lodging-place for most of the prisoners.

In the meanwhile, the uproar accompanying such an affair had soon awakened and alarmed the remaining Christians. They started out of their houses, and had barely time to hide themselves in the flax-fields and jungle about them, before the plunderers were on their grounds. Then followed a looting of every thing owned by the twelve families of Christians. Their houses were emptied. All their bullocks and cows (excepting two which happened to be out in the fields), all their paddy, rice, household utensils and goods, the materials for the chapel, &c. &c., were carried clean off. The native preacher's house was but just finished, and there was little in it, for he had not with his family removed into the village; but the house was for this reason punished by being broken down, with its little neighbor, and the whole of the materials were transported. There were of course some Bibles, New Testaments, Hymn Books, and other little books in the Christians' dwellings, and these were forthwith seized, and spitefully torn to little pieces, and scattered all over the villages. Nothing was left but the twelve empty houses, after the walls had been well knocked about.

It is necessary to state, just to be correct in all things, that one of the fourteen happened to escape; but his place was speedily supplied by a lad who happened to be coming from another village, and was seized and led off with the rest. All, then, were kept in the village of Mullapárá the whole day. Here Ledoo and his wife were supplied with a cloth each, by the charity of one of the people in the place.

Then at eleven or twelve at night the whole fourteen were put into boats, and accompanied by Rámsundar Chaukidár and another chaukidár, a band of latyáls, and some gomáshás, were taken to Goilá (not much more than an hour's walk from the thannah of Gaur-naddi) to the residence of Mohan Munshi and Nandacúnár Munshi. The house of these gentlemen is of brick and large, and it has the usual prisons which zamindárs in the interior deem so necessary for the comfort of their rayats. Into one "black hole" the women were thrust and into another on the opposite side the men. Here Ledoo was one day taken out, and his legs and arms wrenched and twisted so dreadfully, that he returned creeping on all fours to his companions, as soon as he got out of the hands of his tormentors. The men and women were kept apart from one another, led out under a guard twice a day for a few minutes, fed on one meal a day, and of course exposed to other hardships which must be imagined. After three days they were all taken from their prisons, and placed in three boats; the women and a child in one, Ledoo and another man and a boy in a second, and three men and one boy in a third. They were thrust under the decks of the dingis, and some of them had their hands tied, and had to lie straight out for want of room. Thus were they always removed, when removal was thought expedient.

The first party (of women) was taken from place to place, and then confined in a kacheri of their zamindárs, under the charge of a sirdar latyál, for many days, up to the time almost of their release. It is evident that they are to this day unacquainted with the names of all the places, where they went, and of the people into whose hands they fell. Doubtless false names were assumed and given out, in order to baffle any attempt to bring the offenders to justice. But it is plain that they were kept in "durance vile," had but the little cloth they carried with them, were badly fed, and were in the power all through, of a set of ruffians who, having gone already thus far in breaking the law, could feel no compunction in going a little further.

The second party was taken far to the south on the border of the Sun-

darbans. Their time was spent in two kacheris belonging to the Messrs. Brown. Their hands were bound by day with cords which were produced in court. Their feet were placed in stocks at night. They were allowed but one meal a day. All kinds of abuse was daily showered on them, with threats innumerable. They were always guarded by bands of latyáls; and at one time, when pursuit seemed too near, were removed to wild waste places and kept in boats.

The third party was again subdivided, and then removed in different directions. In the Kutcherry of the Munshis, at Selimabad, some were confined many days. Others were taken from place to place continually, yet, be it remarked, no where but to some estate belonging to one or all of their Zamindárs.

But how at last were they recovered? Of course we made every effort to accomplish this end. On the 8th of July, orders were passed on the Darogah of Gaur-naddi for their release, and the apprehension of those who had seized them. Nothing resulted. On the 13th more stringent orders were passed, but with no better success. On the 20th, still more stringent orders followed, yet to no effect. On the 28th a man at Barisál who had traced out the women, and some of the men and who had for days been in communication with me, was sent by the Magistrate to the Darogah of the Nulchitty Thannah; and but for (as I believe) the wickedness of the fellow who wrote out the perwannah that was taken, all those poor creatures might have been recovered the following day. The police were a few hours too late; and the jailors had fled with their prisoners. On Wednesday, August 1st, very stringent orders were sent by the Magistrate to every Darogah and Phauridár in the district, and a reward was offered to any one who might succeed in discovering the Christians. It now became rather difficult for the Zamindar's people to avoid the police, or to propitiate so many, for every thanuah would be on the look out. And yet the prisoners must be produced, or, murdered! But it was rather awkward to conceal fourteen murders, even in contemplation. And so the alternative was adopted. The services of the Gaur-naddi police were thankfully availed

of. Eleven out of the fourteen Christians were brought back to Gailah, thence to Mullapará. Then on the night of the 6th of August preparations were made to get rid of them. In the first place, three women (among them an old creature who could not have survived such treatment much longer,) and two young men were selected. They were told that they would be put into the hands of the police, and that they must depose to the Pátri Sáhib's having concealed them all this time. Then a chief gomashita goes to the Thannah and arranges every thing with the good folks there. At midnight the five Christians, guarded as usual by many latyals, in some four or five boats, are taken from Mullapará to the neighborhood of the Christians at Ghorijangal. They are, with their armed attendants, concealed in a flax-field close to the bhitá of a Christian named Madhob, and not far from our chapel of Chhobikarpar. Spears are kept pointed at their throats, and they are threatened with death if they cry out or speak. Meanwhile, the Jemadár and his burkundazes are on their way. Towards morning they are near Madhob's house. The police and the latyal-band unite. The Christians are pushed into a little school-house on Madhob's ground, the *Nagará* is beaten; the Darogah has arrived; and lo! the prisoners have been concealed by their brethren the Christians, and the Zamindárs have been most falsely accused of doing the same! Away goes the Darogah with his prizes, but with them, he or his people manage to carry off Madhob's son, Madhob's two boats, (thus leaving his bullocks and cows to starve,) and all Madhob's vegetables which in their hurry their greedy hands could snatch up. The Christians are then taken to the thannah, and all men are told how wicked and deceitful these people without caste are. The darogah scorns to listen to their protestations and true statements. But at the same time the zamindar's people are allowed to renew their threats and promises. Then the parties are sent in to Barisál. But they are not ready yet for the magistrate. They are accordingly detained in the barkandáz's boat. At night this worthy takes the two lads to the dwelling of the Munshi. There Mohan Munshi

and his agents try and talk them over, as they think. Money is offered. Threatenings follow. The conference endeth in one of the young men declaring that they may cut him in pieces if they like, but he will neither deny Christ nor tell such falsehoods of his teacher. The next day they are brought before the magistrate.

The second party of Ledoo and his two companions are next produced. They are brought up from the south; and on Monday the 11th August, are landed at Jaggunghát, whence there is a road to Barisál. The latyáls in charge have two chaukidárs ready to receive them. These are joined by a pyáda. These three respectable members of the rural police then take charge of the runaways, bring them into the station, tell all kinds of lies as to where they found them, say nothing of the parties who gave them in charge; and thus appear some more of the poor creatures.

The third party consisting of three young women, a child, a boy, and a man, are on Sabbath night (August 12th) taken from Mullapará in two boats, and removed out in the direction of the Christian's dwellings, but to no particular house, for the former plan was a failure, as there were witnesses to bring against the police. The darogah is of course duly apprized of all things. As the time for his appearance on the scene approaches, the Christians are placed alone in one dingy and told to be off. Happy mortals, they are just shoving off for the nearest chapel, when the darogah, so alert and indefatigable in his search for our people, is seen, "Who's there?" says he, "Who are you? What are you doing here? Oh! the Christian prisoners going among their brethren again! Well, I tako you in charge." And so they are conveyed to the thannah and thence to Barisál.

The manner in which the Christians were treated after falling into the hands of the police is worthy of notice. No thief or murderer could have fared much worse. In one instance some of the women were kept twenty-four hours without food. Then, half starved as they all were, unsettled in mind, and full of anxiety and fear, they are allowed still to be within reach of the threats and temptations of their enemies; and are suddenly brought into court, and their depositions taken in a

manner befitting defendants in some serious case. The appearance of the men in particular was proof sufficient of the treatment they had received. Haggard, unshaven, reduced, and almost in rags as they were, any one would be convinced that they had not been in the hands of friends.

To sum up in a few words the whole affair:—Fourteen native Christians, old women and young men, boys, and a child, are for no offence against law or landlord, but simply and solely because they are Christians, dragged away from their homes; separated, the wife from her husband, the parents from their children; and then for five or six weeks they are kept in bonds or in stocks, ill-fed, ill-clothed, abused night and day, and, but for the efforts of their friends, they might have disappeared altogether. They, with all their brethren of the same village, are plundered of every thing they owned (with the exception made above) and still greater injury is threatened them if they do not perjure themselves, and put the blame of all this on the Christian community and their Pastor. Bands of latyáls also, and the worst characters in the district, are employed in every direction to do all this. This is what zamindars can do. This is what Christians are made to suffer. The police to which we look for protection, proves of no avail. It apprehends not one man of the hundreds who were engaged in all this lawlessness. It is discovered to be, from first to last, entirely at the beck of the zamindars, and actually sides with them in the fabrication of the vilest falsehoods.

But let me call attention to the *stability and boldness* displayed by these poor people. They were for weeks together in the hands of their enemies. Their sin was that they had professed Christianity. The only thing that was required of them was a recantation of faith. Let them disavow Christ, let them acknowledge they had been deluded,—let them once more place a *málá* round their necks, and once again pay some deference to the Bráhma and to Hinduism, and their landlords would become reconciled to them, and re-adopt them as the best beloved in the large family of rayats. Threatenings and promises were alternately employed to detach them from us and the Lord.

There was some reason to fear, too, that such words were not unlikely to be accompanied by consistent action. So far as their position as rayats and dependents of their enemies warranted, there was no small inducement in operation to lead them to deny their profession, and to go back to the Hindu world. Indeed, it was feared by some, unconnected with them and us, that they would fail us in this particular; that the enemy must triumph, and our people with us be equally and necessarily defeated. But such fears were most happily unfounded. Not one of the fourteen, not even the timid young women, or the infirm old women, or the unstable boys, disappointed or dishonored us. "We are Christians: and, do what you will, we shall be Christians still," was their reply.

And then, when they were, party after party, introduced into Court, it was really pleasing to witness their fearless demeanor. It is generally known, I suppose, that most people are somewhat disconcerted on the occasion of a first appearance in a Court of justice. And all men who are acquainted with the natural timidity of the Bengáli, when in the presence of his superiors, and of those in power, will understand how a number of villagers, who had most of them never seen any other spectacle than their own village affords, are apt to be confounded or disconcerted. Particularly might this occur in such an instance. For here were women and children, as well as men, suddenly thrust into a place thronged with those who hated their very name, confronted with those who were bent on disproving the wrongs done to them, and brought before an authority whom the whole district is taught to fear. But my heart was really cheered to find that there was no trembling, no shame, no hesitation, no being put out of countenance,—with our people. Nothing seemed to affright them. They all appeared to feel "We are right, we have been injured—we demand investigation." Two little fellows were asked, "Why has all this been done to you?"—"Because we are Christians," they loudly replied. The women were repeatedly questioned, but, though modestly, yet fearlessly, they told their whole tale.

The conduct of poor *Ledoo* was to me very gratifying. The mukhtyár of the defendants tried to brow-beat him

more than once, by putting to him certain questions. "Be silent," said he, "you have done all this wrong and still pretend to deny it." He had managed to bring away the cords with which his wrists had been bound, and these he held up before the magistrate and cried out, "Judge of the district, I am not a dacoit, or a thief, or an evil doer,—but, *because I am a Christian*, I have been bound with these bonds. To you I appeal for justice."

And, then, I think we may discover no little *truthfulness* in them. These people had every temptation to invent, exaggerate, and bear false witness. A case was to be made out. The strongest feelings were in exercise. A Bengali was aroused (if ever), and there was no small incitement to seek revenge for substantial, and painfully endured injury. Universal custom and practice—a kind of second nature—dictated the course of placing the charge at the door of every enemy, including men, and women, particularly, of many families among Zamindárs, and personal enemies, such as all who are experienced in Mufassal ways and doings can testify,—would have been most natural to complainants. But it was far otherwise. Each one deposed to what he *knew*, and what he *had suffered*. Neither more nor less was said. Where names and dates and places were unknown, they were not invented.

I cannot close without adverting also to the *sympathy among brethren* which was called forth on this occasion. Immediately on the fact of the plundering of the houses of the Christians of Baropakhya, and the carrying off of so many of them being known, there was one feeling, and that of indignation, throughout all our stations. The people demanded to be allowed to go forth in one body, and tear away their friends from the hands of their enemies. But better counsels prevailed, the preachers restrained them. They showed them the path of duty. They taught them that it was our privilege and resort to *pray*. And *prayer was offered*. In all those trying weeks, scarcely one prayer did I hear (and we have daily worship everywhere) in which earnest supplications were not offered in behalf of those, whom wicked men had carried away, from their houses and relations and friends. Throughout the Christian community, their case was daily remembered be-

fore God; and that too in a definite manner. Nor was this all. They were always talked of. Many, many hours they were the subject of conversation among little Christian groups, in this and that village. All kinds of schemes were discussed as to the best mode of discovering and releasing them. All our people everywhere seemed awake, alive, and willing to do anything that was required of them. There were not a few who volunteered to traverse the district over, in search of their brethren; and any one named, who was desired to go in any direction, were immediately ready for the service.—And then when the captives were brought to Barisál, there was not a man there who was not instantly on the alert to see them, assure them of love and sympathy, and bid them be of good cheer. Day after day several of them, for hours together, being about the Kacherri, peeping in here and there, to get sight of their friends; and most anxious were they to do anything for them. I only state the simple fact when I say that some of them wept for joy on beholding the imprisoned ones again; and wept again for sorrow, in seeing them in such a miserable condition. And when we got back the whole fourteen, and took them into our little chapel, to thank God for his mercy in delivering them out of their trials and from the hands of their enemies,—there was not a man, woman or child, in all the place, who was not present to share in thanksgiving, as well as prayer.

If silent endurance of evil be a part of *patience*, I think we may say this grace too was not altogether wanting. Everywhere, of course, the Zamindárs triumphed in what they supposed to be a mighty victory. They taunted our people in the district; and more than this, two principal villages were for three weeks daily threatened with an assault. But still the Christians bore all; and waited for justice. One means might have been adopted to discover where the fourteen had been taken, —that was, by a few Christians going in search of them disguised as the Hindus, with a *malá* round their necks. There was a strong temptation to do this, as any effort of the kind made by those known to be Christians would certainly have been defeated. Yet all waited for the hand of the Lord to work deliverance.

THE ORIENTAL BAPTIST.

NOVEMBER, 1855.

Theology.

NOTES OF SERMONS BY JOHN FOSTER.—No. XI.

Arise ye, and depart; for this is not your rest.—Micah ii. 10.*

WITHOUT enquiring into the exact meaning of the verse where it is placed, we shall apply it, as it has often been applied, to the state of man in this life:—its doctrine is, “Man is not happy.”

All that have ever lived have been eager to be happy: why have they failed? This world is a very great favorite, and therefore if men talk against it, there is probably some good reason for their complaints. This world has been fairly submitted to trial for a very long time, and by a very great number of persons—if there be any one thing on which they have all agreed, that must be a certainty.—What then have they said who have tried it with the most extensive advantages?—they, who have tried it longest? What do we say, if it were to-day the great question of choosing our happiness, our life, our world, our God? What does experience tell us? We are, probably, conscious of many feelings which are symptoms of a sickness of the soul. If there are any who do not feel such symptoms, either they have a most singularly fortunate lot, for which they ought to be incomparably thankful and useful, or they have a great want of faculty and feeling to perceive what things are.

Throw back your mind over the memory of the past;—have you been happy? Should you be glad to live it

over again with exactly the same feelings? If, at a certain point of life, a long time since, you could have seen before you all that has taken place from that time to this, would it have been a gay prospect? If you might wish on the subject, and wishing were of any avail, would you not wish that at least half the things that have taken place, had not, or had taken place differently? Does not thought sometimes dwell with vain regret on what seems as if it might have happened, and did not—perhaps could not? Have not some things taken place directly and flatly against all your ideas and feelings of happiness? and some things either important to you in fact or represented as such by imagination? Have you not all along needed to flatter yourselves that to-morrow would be happier? (But he that thus anticipates his happiness (his fortune) is poor indeed!) Is happiness insensibility? or is it simply ease? or is it emotion? absurd consequences follow from the first and second suppositions; and, if it be the last, suppose that all the moments of emotion could be collected together—like flowers from a field—from all the past, how *much time* would it be? And what proportion would there be between the moments of painful emotion and those of the more delightful kind?

But the *past* is gone, are you happy now? Consider the symptoms? Are the longings of the immortal spirit satisfied?—is it perfectly content? The disappointed feelings that have chased you through life,—have you lost them now? Do you not feel that the moments, and the states of mind

* The two sermons, of which the following beautiful fragments are we believe the only existing memorials, were preached by Mr. Foster, in 1792, at Newcastle-on-Tyne. They produced a deep impression, and were remembered by some who heard them to the very end of life.

which you could wish to continue for ever, go off with wonderful rapidity? Do you not feel that the having happiness for a little while produces a state of feeling which makes the want of it intolerable? Do you not feel that there are a vast number of things which the soul when it looks at them dislikes and despises? Nothing scarcely will bear the force of fixed reflective thought.

* * * * *

Some time since* we read the text and applied it to human life and asserted, "Man is not happy."

Now of this great truth there was large evidence—we could too certainly appeal to your own experience, and to a view of the world. The world, I suppose, has not changed since that time. There is a universal conspiracy against miseries, but the legion prevails, and will inhabit the earth as long as man. If we could collect into one view all that has been felt unhappy since that time, and enumerate!

I. Yet we are not asserting that there is nothing but unhappiness on earth;—very far from it. The unhappiness that belongs to human life is lessened,—

1. By ignorance; for he that increaseth knowledge increaseth sorrow—every addition of knowledge suggests more unpleasant than pleasant ideas. Those who have much less knowledge are uninformed of a great number of things which would grieve them if known. Knowledge too leads to dissatisfaction with itself, yet, &c.

2. Insensibility.—Neither do we praise this quality—but simply point out its existence and influence. There is with many a dull composure from the beginning to the end of life. Calamities are therefore listened to with great indifference, if not absolutely personal, e. g. the affliction and death of friends. It may render a man not deeply anxious or distressed about his own defects.

3. Prosperity.—A man may be successful in all his pursuits. One thing after another comes, even beyond his wishes. Perhaps he has health too,—and his family are flourishing. Now this *does* remove many evils and bring many means of happiness.

4. Employment.—The state of a person in a great measure disengaged from employment is spent in pensive solitude. He muses on every melancholy subject; multiplies and adds imaginary evils. Full activity forces away such things as these.

5. Friendship.—This lessens unhappiness by banishing gloomy ideas—by making a kind of occupation—by giving assistance—by sympathy. A *pious* friend can do a good deal.

6. Religion.—This is indeed a very great consoler; like the personage that was with Daniel in the den, or with the youths in the furnace. But this is incomplete on earth, and if it were complete it would not banish all evils.

These are the things that make life on earth tolerable, but still the great fact remains—that "man is not happy." You, for instance, would not be content to be always exactly in the state of feeling that you are in just now,—or that you have been in during the past week; taking the week altogether, setting one thing over against another: it would be a dreadful judgment to be eternally so. You would think there were but imperfect illustrations of the goodness of the Creator, if there were in his creation no happier beings than we are.

II. What are the causes of the unhappiness of life? These must be great and deep to have produced the same effect for so long a time and on so many persons. Mere occasional causes would have passed away. There are causes as fixed as those which produce the seasons—as those which cause death.

1. A main cause of the unhappiness is the infinite disproportion between our desires, and our power. The mighty restless spirit is never satisfied—would not be with any favorable events, friends, improvements, health, that could be given it. The mind of a man is like the plant of a tree—it must spread aloft—it must try and cover itself—and rise still. There is ever a world of good things beyond our reach.

2. The weakness of our judgment continually making mistakes. Almost every good thing we obtain has been *hoped* for. Now hope magnified—experience reduces to real size or less. There are indeed two deceptions in hope: 1, as to the things that will be attained, and 2, as to their value in

* Here commence the notes of the second address.

happiness if or when attained. Dwell chiefly on the second. The things hoped for on earth that may be attained—what is their now estimated value in the mind?

3. One evil destroys the pleasure of almost all the good for a time. Not vice versa—e. g. If there be some severe bodily pain—why, if a man were literally in Eden, he would not be happy. And actually how many things around us are unavailing. Or, if there be some violent and oppressive mental grief—you might enumerate to a man many good things he enjoys, he would answer, "All this availeth me nothing, so long as," &c.

4. Almost every good has its peculiar, kindred, (brother) evil. So that a sensible thoughtful person thinking of the particular good he has, and then looking out suspiciously after positive evils, would be met by the thought of some one evil as related to that good—some evil as most likely to come after such good—some evil to which this good may peculiarly lead.

4. Whatever good thing is given only excites the infinite wish for more.

5. The hazardous uncertainty of every thing future,—the certainty that there are very few pleasing disappointments—or happy surprises, in this life, while there are many of other kinds.

6. As social beings we have either *selfishness* or *sympathy*—in either case, there will be an interference with enjoyment.—"Men were not made for you—or for me." Strange deception here.

7. Sin is the mighty evil spirit that haunts this restless world. It blackens, spoils, and transforms every thing.

8. And the soul is not at home here—not at home in the body—not at home in the world. It must return to its great Father, or be for ever miserable.

III. What is to be done? Shall we try over and over again the things that have failed so often, or that are exhausted? Shall we re-dig the old mine?

Imagine an assembly of men who had tried the world, and were disappointed,—that they meet, consult, compare, plan. (By the way social assemblages of persons should be more generally of the nature of a council on the means of happiness.) Suppose that they do not despair yet.

It is determined for each to try again—in such a manner as he may choose for a year—or a few years. They then re-assemble, tell, compare.

One has been a *wanderer*—as many thousands of Englishmen at the present hour are: let him speak.

One has frequented the deep scenes of sin—let him speak. Would not every mortal that heard him give him the lie, if he pretended to have found happiness?

One has pursued amusements—he speaks. Well, did they fully please at the time? In laughter was not the heart sad?—and then after, when the blaze was out, and the smoke blown away, did happiness remain?

One has sought gain, and found it—he speaks. If it be hoarded and worshipped as a God, how does it repay its worshipper? If it be expended, is there nothing it cannot purchase?

One has thrown out his affections in various social interests—he speaks. And did you find no selfishness, no fickleness, no coldness?

One has been a retired austere man. Well, and did no vexation presume to come to you in that state?

The sum of their communications being heard, the question comes, "Shall we try again?" "No, no." One might remark at last that all has not been mentioned yet. *There is the hope of another life.*—"Arise and depart."

IV. "Arise ye and depart." Never attempt to quench the animated passions—we want all their strength and fire;—but these passions are too large for the confined circle of this life—like eagles in a cage. Open then on the soul the entire view of its existence. Let this grand thought shine on us always like the sun, "We are made for eternity." Think so much of the future state as to seem almost to see it. Keep a constant clear opinion of this life and world. Make it essential that our supreme purpose predominate over all the rest and force them into submission, or abandon them, endeavor to mingle intimately the high, and noble sentiments of religion and immortality with all other things. What is worth pursuing will mingle well with them. Let us place the evils of this life to the account of instruction, rather than to that of disappointment and misery, (consider this as a grand principle of the religion of Christ.) Let us be certain as our

time passes away we are actually advancing in our thoughts, feelings, habits towards our grand destination. Let us be in expectation of hearing this sentence in its last emphatic meaning.

"Arise, exile, this is too far from the land of thy Father, the abode of thy friends, thy brothers. Thou wishest to see them, thou hast continually thought of that better land;—now—arise and depart—this is not your rest.

"Arise, prisoner.—What limits have bounded thy view! What fetters have repressed thy powers and restrained thy efforts! How hast thou been fixed in darkness and weakness. Behold thy fetters fall! the chain broken—the spirit from heaven to lead thee forth?

"Arise, patient sufferer.—Thou hast been willing to undergo any thing for the eternal prize—adored the divine goodness all the while—now patience has had her perfect work. Thou hast thus been conformed to thy Lord, who was made perfect through sufferings. Now leave all thy sorrows and bring away all the result.

"Arise, weary traveller.—Infirm in body thou canst not answer to such a call. In prospect of a long and toilsome journey feeble nature sinks down. It is the spirit that is to answer. *That can arise on wings of eagles—of angels!*"

THE EARTH FILLED WITH THE GLORY OF THE LORD.

The earth shall be filled with the glory of the Lord.—Numbers xiv. 21.

GLORY is the manifestation of excellence. The glory of God is that display of his most blessed character and will, which opens the way for his intelligent creatures to know, to love, and to obey him. This glory is developed in various ways. It shines in all the works of creation. All the works of God, we are told, praise him. "The heavens declare his glory, and the firmament sheweth forth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech, nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Again, the glory of the Lord is manifested in all the *operations* of his Providence: here his wisdom, his power, and his benevolence, glo-

riously shine. The Lord, we are told, is known, that is, is made known, by the judgments which he executeth. But above all, is the glory of God exhibited in the work of Redemption: in that great plan of love and mercy by a Redeemer, which was first revealed to the parents of our race immediately after the fall, which was more and more clearly unfolded in the ceremonial economy, and which reached its *meridian* brightness when the SUN OF RIGHTEOUSNESS rose upon a dark world. In this wonderful plan of salvation, the glory of God shines with its brightest lustre. Here all his perfections unite, and harmonize, and shine with transcendent glory. Now when the gospel, which proclaims this plan of mercy, shall be preached and received throughout the world, when every kindred, and nation, and people, and tongue shall not only be instructed in its sublime doctrines, but also brought under its benign and sanctifying influence, then with emphatic propriety may it be said that "the earth is filled with the glory of the Lord." As the highest glory, of which an individual creature is capable, is to bear the image of his Maker, so, the highest glory of which our world at large is capable, is to be filled with the holy and benevolent spirit of Him "who is the brightness of the Father's glory, and the express image of his person."

It is the prevalence of this religion, that religion which imparts the highest physical and moral glory wherever it reigns; it is the *universal* prevalence of this glory which is promised in the text. When this holy and benevolent religion shall fill the world, then shall be brought to pass this great and glorious promise.

When the benign power of the gospel, and all the graces, and virtues which it inspires, shall reign over all the family of man: when the highest intellectual and moral culture shall be every where enjoyed: when the voice of prayer and praise shall be heard in every tabernacle: when the Sabbath shall be universally kept holy to God: when the Christian law of marriage, that noblest and most precious bond of social purity and happiness, shall be universally and sacredly obeyed: when temperance without any unscrip-tural extremes, or fanatical perversions, shall pervade the world: when

wars shall cease to the ends of the earth: when fraud and violence shall be banished from the abodes of men: when the voice of profaneness shall no more pollute the life or the ears of creatures claiming to be rational: when tyranny and oppression in every form shall come to an end: when sectarian feuds and jealousies shall be unknown, save only in the pages of history: when all heresy, and error shall give place to the power of truth, and all vice and profligacy to the reign of Christian purity: when the mosque and the pagoda shall be transformed into temples of the living God: when the habitations of savage cruelty shall become the abodes of holiness and peace: when the activity of a greatly extended commerce shall become subservient to the intellectual and moral culture of society: when justice, order, industry, brotherly kindness, and charity, shall universally reign: in a word, when the Church of God, with all its choicest influences shall fill the earth: then shall *that promise* be gloriously realized. This will emphatically be "the glory of the Lord," the glory of his power, the glory of his holiness, the glory of his love. It will be in its measure, the same glory which forms the blessedness of the heavenly world: the same glory in which those whose robes have been washed in the blood of the Lamb, walk in white raiment before the throne of God. O! how glorious shall this fallen world be, when all the nations which compose it shall be "just, fearing God:" when those who are nominally the people of God, shall be all righteous: when every family shall be the abode of purity, order and love: when every individual shall be a "temple of the Holy Ghost:" and when from pole to pole the song of the redeemed shall be heard, "Blessing and honor, and power, and glory, be unto Him who sitteth upon the throne, and to the Lamb for ever and ever! Alleluia! for the Lord God Omnipotent reigneth!"

But further, our confidence that the religion of Christ shall one day fill the whole earth with its glory, is confirmed by the consideration, that *this religion is in its very nature, adapted, above all others, to be a universal religion.*

In the forms of false religion which obtain in our world, there is something

which renders them unfit and impracticable for universal adoption. Some are adapted to particular *climates* only: others to particular *states*: a third to particular *orders* of men: so that in their very nature, they cannot be universal. Indeed none of the Pagans seem ever to have thought of a universal religion, as either to be expected or desired. Nay, even the true religion as it appeared in its infant and ceremonial form, under the old economy, was not, in its external method of dispensation, adapted to be universal. For not to mention many other circumstances, it required all its professors to go up "three times a year" to the same temple to worship, and accordingly, long before the Messiah came into the flesh, it was made perfectly apparent, from so many of the descendants of Abraham being scattered abroad in different and distant parts of the world, that it was becoming to the Jewish people, as such, an impracticable system. Suppose all the four quarters of the globe to be filled with zealous, devoted Jews, every one sees, that a rigid compliance with their ritual would be physically impossible, and therefore when the time for Shiloh's appearing drew near, it became every year, more and more palpable, however slow some of that "peculiar people" were in learning the lesson, that the ceremonial economy must come to a termination, must of course yield to a system less restrictive and imposing in its character, and more fitted for every "kindred, and people, and nation, and tongue:" Accordingly when we examine the religion of Jesus Christ in its *New Testament form*, we find it divested of every feature and circumstance adapted to confine it to any particular territory of people. Its *doctrines*, its *precepts*, and its system of *moral duty*, are all equally fitted for universality. It teaches, that *God has made of one blood, all nations of men, to dwell on the face of the earth. That He is no respecter of persons, but that in every nation, he that feareth God, and worketh righteousness is accepted of him.* That he is alike related to all the children of men as their Creator, Preserver, and Benefactor, and that the high, and low, the rich and the poor, the monarch, and the slave, all stand upon a level in his sight, and will have an equal access, if penitent and believing, to the throne

of his heavenly grace. It proclaims one method of justification for all classes of men, and one kind of preparation for heaven, and that not ceremonial, but *moral* and *spiritual*, and one great code of moral action, equally applicable to the learned and the ignorant, the polished and the rude, the civilized and the savage. And as all the great doctrines and principles of the religion of Christ are equally adapted to the whole human race, so the rational and benevolent laws, the unostentatious rites, the simple worship, and the whole spirit and requirements of this religion are no less adapted to be universally received, as the religion of the whole race of man. It has nothing national, nothing local, nothing exclusive, except its uncompromising holiness; no burdensome ritual; no tedious or expensive pilgrimages; no blazing altars; no bloody sacrifices; no intricate genealogies; no special adaptedness to any particular form of civil government, or occupation in life: in short every thing in this blessed religion, the simple costume which it bears; the heavenly Spirit in which it breathes; its law of marriage; its holy Sabbath; its meekness, forgiveness, humility and benevolence, applying alike to all classes of men and to all states of society, proclaim that it is suited to the condition of man in all ages and nations, to meet the exigencies of all; to supply their wants; to refine and invigorate their talents; to elevate their character, and to unite all who receive it, into one sanctified and happy brotherhood. Surely this character of the religion which we profess is adapted to confirm our confidence, that it will one day, as Jehovah has promised, gloriously fill the world: and that literally in Christ all the families of the earth shall be blessed.

Agra.

W. E. C.

I WISH I WAS A CHRISTIAN.

THIS is sometimes expressed in a way that means nothing more than a sort of compliment to Christianity, as the religion of the country, and a very good thing for every body to be possessed of. But in the mouth of an awakened sinner, it means a great deal more. How often do pastors hear such persons say with deep emotion,—

"I wish I was a Christian; I am sure I desire nothing in the world so much. You tell me I must repent; you exhort me to come to Christ, just as I am; and I would,

if I could. But it is impossible. I have tried and tried for a long time in vain. I seem to be farther than ever from the kingdom."

This is indeed a very sad and alarming state to be in. But if you really want to be a Christian, what hinders? The prophet says, "Ho, every one that thirsteth, come ye to the waters; come, buy wine and milk, without money and without price." The Saviour says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely." How free the offer, how full the invitation. What could you ask for more? But again, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet; they shall be white as snow; though they be red like crimson, they shall be as wool." "I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn, and live ye." "Turn ye, turn ye; why will ye die?"

And yet you say, "I can't repent, I can't come to Christ, it is impossible." What, my dear friend, hinders; what makes it impossible? Is not God the Father willing? Is not Christ willing? Is not the Holy Spirit willing? Are not the holy angels willing? Who is unwilling, but the devil and his angels and emissaries? Is there any hindrance out of yourself, any thing that keeps you back, but your own hard and impenitent heart? If you see "no form nor comeliness" in the Saviour, why you should desire him, whose fault is it? The impossibility which you complain of, lies in your own breast, in your own voluntary estrangement from God. As our Saviour said to the Jews, "Ye will not come to me, that ye might have life;" so it is with you, so it is with every awakened sinner, who finds and complains of the same difficulty. I know Christ said to the Jews, "No man can come to me, except the Father, who hath sent me, draw him;" such is the sinful state and bias of unrenewed men, that nothing but the power of God can overcome it. Beware, that you do not excuse yourself for standing out against the offers of mercy, for another hour or moment, when God calls you to love and obey him, and there is nothing in the way but your inexcusable deadness "in trespasses and sins."

Have you hard thoughts of God, for bringing you into the world with such a nature? I fear you have; that you secretly cast the blame upon him, and that this hinders you from smiting upon your breast, and crying with the publican, "God be merciful to me a sinner." Do you not in your heart sometimes murmur against him, be-

cause he does not give you a new heart, as if by your prayers and tears you had laid him under some obligation to do it for you? I fear this is the case, though you may not be aware of it, for "the heart is deceitful above all things, and desperately wicked," under all circumstances, till it is renewed by the Holy Spirit.

You say, my friend, that you wish you were a Christian, and I do not doubt it. So have thousands, who, after all, have perished, because the wish never brought them to the foot of the cross—never led them, in self-condemnation and utter despair of help from any other quarter, to cast themselves upon the mercy of God in Christ the only Redeemer.

Cast away from you all your vain excuses. No longer deceive yourself by saying, I would comply with the invitations of the gospel. I could, but, "Turn ye, turn ye; why will ye die?"

WILL YOU BECOME A CHRISTIAN?

If you are a true, warm-hearted, self-denying Christian, I have nothing to say but to bid you God speed, and exhort you to give earnest heed to all good things, lest at any time you let them slip.

But if you are without an interest in Christ, hear the words of kindness, turn to the Lord, and become a real Christian. Many things urge you to do so. If you had half as good reasons for making a voyage round the world you would not hesitate, but embark in the first vessel destined to such an undertaking. Heaven, earth, and hell, God, your soul, your sins, your friends, your enemies, time and eternity—all, when duly considered, urge you to become a Christian. Will you not give heed to the heavenly call? The reasons for such a change are many and valid. Judge if they are not weighty:

1. Your soul is *worth too much* to be lost. It is worth many, many worlds. You cannot afford to lose it. To redeem it, cost the bloody sweat of Gethsemane and the cries of Calvary. To lose it, is to make existence undesirable, death fearful, eternity rueful. Oh, have compassion on your poor perishing soul.

2. To become a Christian is but to obey *the truth*. What is more reasonable than to yield to all the demands of truth? It is always safe to follow where truth leads. Error may be more pleasing for a season, but truth alone can stand the test. It will secure a final triumph to all who embrace it.

3. It is a solemn *duty to God* that you should take upon you that yoke, which is

easy, to the Lord you owe soul and body, time and energies. He made you, he has kept you, he has blessed you with many good things, he has sent his word and his Spirit to call you to repentance. Yield yourself to him. Nothing is more reasonable. Nothing is more obligatory. Nothing is more necessary.

4. To become a true Christian will greatly promote your *temporal happiness*. You live a wretched life. You are like the troubled sea, whose waters cannot rest, but cast up mire and dirt. You need "the peace of God, which passeth all understanding." You need a sweet sense of pardon. You need God's love shed abroad in your heart by the Holy Ghost. You can have no solid basis of happiness till you embrace Christ. He has mercies for all times and trials. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

5. Would you not love to be *useful*? All extensive permanent usefulness is based in personal holiness. Do good to thy own soul, then wilt thou be ready to bless others. He that is wise must be wise for himself. And can you do less than requite a Saviour's love by accepting his grace? Truly, Christ deserves all we can repay him, and a thousand-fold more. He gave his life a ransom, his soul an offering for sin. He bowed his head in death and gave up the ghost for the sins of men. Surely such a friend, such a redeemer, ought to be loved and obeyed with all promptness and joyfulness. If he so loved us, we ought also to love him. To requite love with hatred is proof of extreme baseness. To be indifferent to the strongest expressions of kindness from one of exalted worth is never safe. But to despise the blood of Christ, and make light of his mercy, is as heinous a sin as can be committed.

6. To be a Christian will make your *death* not only tolerable, but desirable. Such a result can be attained by none who have not the faith of Christ. Your death may occur very soon. To die out of Christ is to die without hope; it is to die accursed. But the hope of the gospel is sufficient to give buoyancy to the soul even in the swellings of Jordan.

7. A Christian's death is always followed by an *eternity of bliss*, which it will require an eternity to understand.

And now are not these reasons sufficient? Are they not conclusive? Do they not shut up all sober men to a life of piety? Will you become a Christian? Will you now turn to the Lord? Will you be saved, or will you perish? Decide before death decides for you. Lay hold on eternal life, ere eternal death lays hold on you.

Poetry.

'ACQUAINT NOW THYSELF WITH HIM, AND BE AT PEACE.'

Job xxii. 21.

BY MRS. SIGOURNEY.

ACQUAINT thyself with God,
 If thou would'st read aright
 The book of nature, ever spread
 Before thee, day and night:
 If thou would'st fully learn
 The wonders there displayed,
 Enshrine its Author in thy heart,
 And love what he hath made.

So shall the warbling grove,
 The surge with mountain swell,
 The Banian on the Indian sands,
 The lily in its dell,

Yea, every winged seed
 That quickeneth 'neath the sod,
 Teach heavenly wisdom, if thy soul
 Acquaint thyself with God.

There are who gather wealth
 From many a storied page,
 That tendeth but to wrinkling care,
 Nor warms the frost of age;
 Yet thou, with lowly mind,
 Intent on sacred lore,
 Acquaint thyself with God, and be
 At peace for evermore.

Narratives and Anecdotes.

OLD SALLY, THE NEGRO SCHOLAR.

THERE was nothing interesting or prepossessing in the appearance of poor Sally Dunn; indeed, I remember her as a most repulsive looking personage. She was an old colored woman of some fifty years or thereabouts, though apparently older, as her woolly hair had become quite grey. Colored people, in the cold and changeable Northern climate grow old much faster than in the sunny South, so much better suited to their constitution and temperament. Sally's face was exceedingly wan and pale,—the paleness peculiar to the negro when out of health; and her figure tall, gaunt and angular. Her form was remarkably erect, though there was about her every indication of speedy decay. But evidently feeble as she was, her regularity in attending the Sabbath School, of which she had for many years been a member, was not exceeded by the healthiest or youngest pupil.

Laura Selby, her teacher, was a simple child of but sixteen years, who had given herself early to her Saviour. Sally had at her own request been placed in Miss Selby's class, together with her friend Elizabeth, when their former teacher had upon her marriage left the school. Laura's pupils had hitherto consisted of only three young girls, and she was rather dismayed at the idea of adding two grown women to the number. The Superintendent could scarcely reassure her by saying, that they had overheard her instructions to her own scholars, and thought they liked her way of talking better than that of an older person.

In Elizabeth the young teacher became at once interested; she was intelligent and earnest; but with Sally her patience was sorely tried. The old woman was unable to read correctly, but with great pertinacity insisted upon taking her turn with the others; and though occasionally reading a verse without a single mistake, she for the most part made such a curious rigmorole of the words before her, that even her teacher could scarcely repress a smile, while the giddy young things near her were convulsed with laughter. Laura would gladly have devoted the time necessary to giving her a reading lesson, but this she would not hear of, protesting that she understood what she read. At length Miss Selby and Elizabeth entered into a sort of tacit compact, that the latter would strive to keep the girls in order, if the young lady would bear with the feeble of her old friend.

Yet Miss Selby was so much tried by her intractable pupil, that the pleasure with which she had been wont to enter upon her Sabbath labors was gone; and it was with a heavy heart, and a very serious face she entered the school room one pleasant morning, and seating herself in the class, involuntarily hoped that Sally might not come that day. But in vain, for the old woman and her friend were just entering the door. Poor Laura! she lifted her heart to God for patience, and tried to comfort herself with the promise: "Be not weary in well-doing, for in due season ye shall reap, if ye faint not." But in spite of all, her heart failed her. A whis-

per from Elizabeth somewhat cheered her.

"Miss Laura, Sally says she will try and do better to-day." The school was opened, and the class found their places in their Bibles. Sally claimed it as her right to commence, and she accordingly read the first verse of the lesson.

"And-it-came-to-pass," she read slowly and distinctly enough; but finished off with what, to her poor teacher's sensitive ear, seemed more uncouth jargon than ever; then looking at her friend with a deprecating air, she said in a whisper,

"Deed I could'n't help it Lib, I forgot 'em."

Elizabeth checked the girl next her, and the lesson went on with tolerable decorum till it came to Sally's turn again. Then the reading of "Jummaling" for Jerusalem, provoked the merriment of the class beyond control. The teacher was in despair, and laid down her book.

"Hush," she said, "Jane, Caroline, Harriet, you should not laugh this way when you have God's word in your hands. I never laughed at your mistakes when you were learning to read last year. And see, you have made Sally feel vexed."

"Don't mind me Miss Laura, dear," said the old woman, "they hurta nobody but 'em own self, when they'se so disrespectful."

"But, Sally," replied her young teacher, "do spell your words, and then you can pronounce them; and you will understand better."

"Why, dear," was the reply, "I understands good enough. I'm a great heap older than you, and I guess I ought to know how. It's only because you and them childrens don't understand my way. Now Lib there, she knows."

"But, Sally," interposed her friend, "if you would only spell for Miss Laura, I think—"

"O go long, Lib, you don't know nothing," interrupted old Sally, "its only just my way, Miss Laura, and you'll have to stan it. Why I am older'n your mother, child."

After school was over, Miss Selby went to the Superintendent and announced her intention of giving up the class unless Sally was removed. It was impossible, she said, for her to be useful to the others while old Sally remained in it.

"Have you ever called upon her, Miss Laura?" asked the Superintendent, "I think you visit your class frequently."

"I have been afraid," replied the young lady, "to call there. She lives up a long alley in B—— street, and my parents think it not right for me to go into such places."

"Oh, this place is safe enough. I will

speak to your father about it. Do not make up your mind to give up poor old Sally, until you have been to see her. If you wish I will go with you."

"Oh, no, thank you, if my parents think it safe I am not afraid." On the next afternoon Laura Selby set off to visit her pupil. Rather timidly she ventured up the long alley, but soon emerged into a court surrounded by decent tenements. In one of these, she found Sally on a low bench by a smouldering fire of wood, sewing carpet-rags. The shadow crossing the light which streamed in at her open door, made her look up. Laura's smiling face met her view, and hastily gathering the shreds which lay upon her apron, she threw them hastily into an old basket, and started up exclaiming,

"Well, if it is'n't the blessed child herself, comin to see poor old Sally."

A chair was duly wiped with the apron, and the embers roused to make a blaze; but Laura preferred to sit near the door in the mild rays of the October sun.

"Now, Sally," she said, "do you go on with your work; I have come to sit and talk with you awhile this afternoon."

"Bless you, dear, for coming. Why I was going on five year in Miss Lent's class, and she never come once; and here I hain't been more'n two months in your'n."

"But, Sally," said the young lady, "I have only come now to tell you that I am afraid I must give up teaching you."

"Why, what's the matter? you hain't a going to be married, be you?"

"Oh, no indeed; but, Sally, you give me a great deal of trouble."

"Well, I knows it, Miss Laura; but you see I can't help it," said the old woman, laying down her work again, and holding her head between her hands; "I'm got too old to larn any better."

"But, Sally, you won't let me teach you; I think you could learn."

"Well, Miss Laura, I'll tell you I'm just a little proud, I am; I know it's wrong, but I can't help it. I can't bear to have them young things hear'n me spellin, and they a readin right straight off."

"But there are some verses," said Miss Selby, "that you read well; why do you not read all in the same way?"

"Why you see, dear, them's verses I made Lib learn me out and out and I've got marks tuck'd into the book again 'em. I marked 'em with a bit of a pencil, so when I come to 'em I knows how to read 'em off." She drew up her Bible from the bottom of her basket of rags. "See here," she said, "this yer is a beautiful verse, 'Come unto me, all ye that labor.' I lay hours and hours in the night when the pain is keepin' me awake, thinking 'em all over. I'm

a getting old now ; but, Miss Laura, it's a blessed sight to see one so young as you, serving God that way."

"I hope I do try to, Sally ; but if you would only let me teach you. If you enjoy so much reading the verses you have learned, you would be very happy if you could read all the story of our blessed Lord's life."

"Yes, dear, I know it, but then I'd be so shamed like to say my a-b abs before them children, though may be I oughtn't. And then I don't think how as I could learn, any how, I'm so old."

"Will you try, Sally, if I come two or three times a week, and teach you here at home?"

"And would you take so much trouble about poor old Sally, dear? I will try indeed."

The lessons were commenced, but many weeks of patient labor were of little avail. Elizabeth found full occupation still, in trying to keep her giddy classmates quiet during Sally's reading, but Laura felt them no more a tax upon her patience. Whenever Sally happened to be detained from school by sickness—which as the winter drew on, was occasionally the case—she remonstrated so gently and earnestly with her young pupils upon the unkindness of their conduct, that they came to hear the old woman's strange renderings without laughing. At last Sally ceased altogether her attendance at school, for she was laid upon a bed of sickness, and she knew she was never more to rise from it.

"There's no use, Miss Laura," she said, "of trying to learn me any more. If I hadn't been so foolish proud, I might have learned. I'm agoing home fast, dear, and I'll learn enough there. If you'll only read me the blessed words, and talk about 'em like you do in Sunday school, that's enough. I can always understand you when you talk about the Lord Jesus. You talk so simple-like, and I guess it comes right straight from your heart. God will surely bless you, dear, for caring for poor old Sally. He'll give it all back to you."

Laura read and talked in her own simple, child-like way ; and but a few days after, old Sally passed away from her humble, earthly home, to her dwelling in the heavens, with such calm faith, such quiet trust in the promises and love of her Redeemer, as gave to her youthful teacher a rich reward. And in after years, when she labored among the ignorant and dark-minded, and her heart began to sink, she would remember poor old Sally, and cling to the promise upon which she had once stayed her spirit: "Be not weary in well-doing, for in due season ye shall reap, if ye faint not."—*New York Observer*.

A LEADER WILL BE THERE.

"BRETHREN," said a pastor at the social prayer-meeting, "the next meeting will be at Brother R——'s. I expect to be absent preaching at N——, but my absence need not prevent your coming together for prayer."

"Had'nt we better postpone it?" said Brother B.

"Oh, not at all ! While I am preaching I hope that you will be praying. 'Continue in prayer, praying also for us that God would open unto us a door of utterance, to speak the mystery of Christ.'"

"But," said Bro. B., "What shall we do for a leader?"

"Never mind that," rejoined the S. S. Superintendent, "*there will be a leader there.*"

I often think of that noble and appropriate remark. It came from a heart warm with faith in Christ. It was made with confidence in the promise of Jesus. "Certainly I will be with thee." "There will I be" with the praying two or three, to bless them.

The pastor is not the leader of the Lord's people. He is a leader, appointed by the Head of the Church—but not *the* Leader. Jesus is the Chief, the Leader, the Commander. "The Lord is my Shepherd—He leadeth me."

It was while Daniel was "speaking in prayer," that the Angel Gabriel touched him, and talked with him, and said, "O Daniel, I am now come forth to give thee skill and understanding ; for thou art greatly loved, (or thou art a man of desires)." But to the Christian now praying a greater than Gabriel comes, and touches the heart. The Holy Ghost comes. The Lord himself comes. And the man of large desires may offer large requests. The "greatly loved" may receive "skill and understanding."

The broken-hearted disciples assembled together in the absence of their Leader. The Wonderful, the Counsellor, the Prince of Peace, delayed not his coming. "He came, the doors being shut, and stood in the midst, and said, Peace be unto you." He is still the Church's Leader. Come then, with glad hearts to the prayer-room, for a leader will be there, though his form is not seen, nor his voice heard.

We often pray, without fully recognizing the presence of Jesus. How much more fervently, and full of faith, will they pray who forgot their pastor's presence and are impressed with the thought, that Jesus is present, as their Leader, their Shepherd, their Mediator, their Intercessor. Then will they importune like Jacob at Peniel, and be earnest as the woman of Syro-Phenicia.

How happy is the pastor who knows that in his absence his people are praying ! How sad the condition of that church, whose members say, " We will not light the prayer-room, for our pastor is absent." just as if they had entirely forgotten the Saviour's words—" there will I be."

When the pastor is absent, perhaps on a mount where the Lord is revealing his glories in saving souls, a mount where Jesus is inviting his followers and inquirers, " Come up hither," how glad will be his heart when he thinks of his own charge meeting and praying together, and how confidently does he expect grace, mercy, and peace upon them, for he is assured that a Leader will be there.

May Christ Jesus lead us ; for if we ever reach heaven, we must be led there. Christ says, " Follow me !"—*Ibid.*

A GOOD DEED IS REWARDED IN THIS LIFE.

A GENTLEMAN having lost his property, left his lovely wife and six children, the oldest of whom was but thirteen, to retrieve his fortune in California. The resources which he had provided for them during his absence failed, and the piteous cries of his children, shivering with cold and without bread, drove the wife to the store of her husband's friend, Mr. Henry F——, to seek relief, which he kindly promised.

She had scarcely reached home before a load of wood was thrown down at her door ; and directly afterwards, Mr. F—— himself came with a dray-load of flour, coffee, sugar, and other provisions for the family. When he entered the humble dwelling, he found an almost emberless hearthstone ; the children were wrapped in blankets to keep them from perishing with the cold, and an air of poverty and suffering met his eye that he was hardly prepared to witness. His heart was affected when the little ones and the mother, with tears of gratitude, gathered around him, and returned him a thousand thanks and pronounced a thousand blessings on him, for his kindness to them in their extremity of want. He felt a thousand times rewarded for his charity. He told them that he would take care of them until the gentleman returned from California ; if he made money and came back full-handed, he knew that he would repay him ; " If not," said he, " I shall not lose my reward."

A few weeks had passed, when Mr. F—— was informed that the eldest of this lady's children, a little girl about thirteen, was lying at the point of death. She was

suffering from an attack of pneumonia, or inflammation of the lungs, contracted, no doubt, in the cold weather which forced her mother to seek for assistance at the hands of Mr. F——. Some of the members of his family visited the sick girl during the day, and reported to Mr. F—— at night, on his return from his store, that she could hardly live till morning, which led him immediately to set off to see the poor dying girl. As he passed along the streets, he saw the lights glancing from the gorgeously curtained windows, and heard the voice of music and the merry tread of the dancers, in some of the mansions of the sons of fortune, not far from the humble home of the child of affliction he was now seeking in the dark. He passed down an obscure alley, and not many doors from a fashionable street, and in the immediate vicinity of some of the wealthiest citizens, reached the dwelling he sought. He pushed open the door ; he found the room nearly in darkness. A faint light was burning on a plain pine table in the corner of the room. The mother and some of the children were standing at the bed-side of the suffering girl. Her breathing was quick and labored. He passed up to the bed-side. The mother spoke in tears, and directed his attention to her dying daughter. She was young, but she was well-instructed in religion, and her mind was finely developed for one of her age. Her mother was deeply pious, and her poverty had served to brighten the lustre of her godliness. She had trained up her children in the nurture and admonition of the Lord.

As they stood around the bed, waiting to witness the last struggle of the rapidly sinking girl, the mother spoke to her ; " Ellen, my dear !" and she opened her eyes, and looked upon the group around her bed. " Do you know this gentleman, Ellen ?" inquired the mother. She looked upon him for a moment, and her eye grew bright, and a strange smile illumined her palid face. " Know him ?" said she, " yes, I know him. I never saw him but once, but I never could forget him ;" and then panting for breath for a moment, and gathering up a little strength, she said, " but for his kindness, you, my dear mother, and all your children might have perished : *know him ? yes, I do ; and may God bless him for ever !*" These were her last words. I have often heard Mr. F—— say that this was one of the happiest moments of his life ; that he valued the blessing of that poor dying girl more highly than all his possessions besides. *To do good is to make ourselves happy.—P. C. Magazine.*

Essays and Extracts.

SKETCH OF THE SAHAJ SECT OF COMILLAH.

OUR readers will remember that, a few months ago, we published a history of the sect of the Satya Guru, whose great annual gathering is held at Sanchâr, a village in the Comillah District. We now purpose furnishing them with a short account of the *Sahaj Mata*, or sect, which originated a few years ago, in the same Zillah. We are unable to supply them with the same amount of information on the present topic, that we succeeded in procuring relative to Satya Guruism, because the views of the Sahaj sect never had time for development; still some knowledge of the people will be interesting if we reflect that Sahajism was (for it no longer exists,) a development in some sort of Christianity, and that it comes before us as the first indication of a religious movement which ended in the establishment of a Missionary interest in Comillah.

We have but a short story to tell; the entire history of Sahajism from its origin to its death, may be comprised in a single page; but, like that of Satya Guruism, it is useful as giving us an idea of the manner in which the Hindu mind, moulded as it has been by the superstitions of ages, is affected when brought in partial contact with the strange element of Christianity. There is so entire an absence of all sympathy between the dark absurdities of superstition, and the bright light of Christ's truth, that, to blend the influences of the two together, is to chain the genius of Gospel-freedom to the heavy carcass of a slavish superstition; still, wherever the attempt has been made, the Gospel though very imperfectly apprehended, has tended to alienate the affections of the people from Hinduism, and to foster a higher regard for the Christian element in their religious system than the Hindu.

Our first intelligence regarding the promising state of the people in Comillah, was derived from a letter written by Mr. Johannes of Chittagong, dated July 28th, 1851, in which he says: "You will no doubt rejoice to learn that, about a fortnight ago, two men came to my house from Comillah, three days' journey from here. One

was a Brâhman and the other a Kâyast. The report brought by these individuals, is indeed one of a heart encouraging nature, proving that the Gospel leaven is fast spreading and evidently undermining idolatry. The Brâhman gave me to understand that some years back he served in Chittagong where, with others, he came into possession of a few tracts, one of which was the "True Refuge;" and again subsequently, he and a few others with him at the Sitacnd Melâ, heard the Gospel of the Lord Jesus Christ preached to them. These books were carried by them to their habitations and read over by the people there; upon which they felt it their duty and obligation to renounce idolatry, and believe on Jesus Christ the only Saviour of a lost and ruined world." These people before they went to Mr. Johannes, belonged to the Sahaj sect. The circumstances under which they embraced Christianity, will be presently recorded.

In the village of Josadapur in the Tippera District, there lived two men, named Râmgoti Mojumdar and Banee Kanto Chuckerbutty, who, with a few others, began to doubt the propriety of the idolatrous worship to which as Hindus, they had been educated. They soon came to the conclusion that no reverence was due to the gods they had been accustomed to serve, and their minds naturally turned to the contemplation of the One Great Being who made heaven and earth. It is not unlikely that they were assisted in this stage of their inquiries by the Muhammadan creed, "There is no god but God,"—for they began to entertain a regard for the Qurân, as a book infinitely superior to their numerous and contradictory shâstras. Whilst in this state of mind they fell in with one or two native preachers performing a missionary tour through Comillah, and obtained copies of the "True Refuge," the "Destroyer of Error," the "Mine of Salvation," and one or two other Bengali tracts. These tracts were read with eagerness, and though, owing to the errors that had so long held their minds in unnatural bondage, they failed to obtain a com-

prehensive view of the religion of Christ, or the high-toned morality associated with it, these little tracts satisfied them that they had as yet heard of no being better fitted to be the Saviour of men than Jesus Christ; and although they had no higher conception of him than as a man supernaturally endowed, they resolved to rank themselves, in some sort, as his followers.

But here a serious difficulty arose. The dread of caste operated as a snare. To avow themselves to be the followers of Jesus Christ would inevitably bring upon them the bitter persecution of relatives and neighbors, and such a result they were not prepared to encounter. To carry out their own purposes therefore, and at the same time to conciliate their friends, they determined to ignore altogether the name Jesus Christ, and to designate the sect they had formed, "the sect of the *Sahaj Mánush*, or the man without passions. They sometimes also used the epithet, *Adwitya Mahá Purush*, or the pre-eminently great man. This matter having been arranged, they systematically read and expounded the tracts in their possession to all whom they could reach, and so endeavored to augment their numbers. At first some Bráhmans visited them, and asking permission to read their tracts, soon joined their body. These were followed by Kayásts, Jogis, Namásudras, and people of other Hindu castes, until at the end of four or five years, the sect had numbered about two thousand adherents. They renounced all idolatrous worship, ceased to perform the shrúddhas of their fathers, and refused to reverence their Bráhmans or listen to the counsel of their Gurus. Their piety consisted in the contemplation of the *Adwitya Mahá Purush* who, they believed, would one day come down from heaven, judge all men, destroy his enemies, and establish himself as king over the whole earth. All who shall then be found favorable to him will be acknowledged by him, and counted among his honored subjects. This appears to have been the sum and substance of their religious belief. They evidently had to some extent apprehended the doctrine of the great judgment, associated though it was in their minds with erroneous conceptions of Christ's future glory;

but their creed gave no prominence to the sacrificial death of the Lord Jesus, as the only hope of the sinner.

After matters had continued in this state for some time, a wily Sunnýási visited Rámgoti, one of the leaders of the sect, and being previously aware of the religious peculiarities of the people, and knowing that they lived in expectation of the *Sahaj Mánush*, assumed an authoritative tone, and apprised his host that the time was now come when all caste must be destroyed, and the Europeans multiply on the face of the land. "I," added he, "am the *Mahá Purush* you have been expecting: I am come from heaven, as the great judge of the earth, to judge all men." It would be impossible to describe the immense excitement this announcement created among the followers of the *Sahaj Mata*. They all pressed towards the house of Rámgoti, eager to obtain a sight of the *Adwitya Purush* of whom they had heard so much, and to worship him. They pledged themselves to obey him in all things. They supplied, and more than supplied, all his wants, and in obedience to his bequest, abandoned their houses, and erecting others close around his own residence, had their food in common. They lived in this manner for about ten months, when the Sunnýási departed, promising, however, to return before long, though in another body, to establish his kingdom. In truth, he had enriched himself by means of the delusion he had practised, and therefore never came back. Still the people lived on in expectation of his return, until one man more devout than the rest went out in search of him, and happening one day to find a poor cripple seated against the trunk of a tree, was immediately impressed with the belief that he was the *Mahá Purush* who had promised to return, though in a different form. In spite of the remonstrances of the disfigured man he raised him in his arms and conveying him to his brethren announced the joyful news of the return of their god. In consideration of the good things which he received in such abundance, the cripple thought it the part of wisdom to cherish the delusion; but the extravagances of the people soon brought upon them the persecutions of the Bráhmans and Zamindárs of the place. They were deprived of their homes,

shop-keepers were enjoined to sell them no food, and in a little time the sect of the Sahaj Purush was dispersed all over the district. Those of them that had money succeeded in being restored to caste, others lived and died without the pale of caste, whilst some, more thoughtful than the rest, though convinced of the folly of their latter conduct were still far from rejecting the knowledge of Christ. They felt there was something in the Christianity of the Sâhibs which they had not yet apprehended, and they resolved to seek further enlightenment. They went, as is well known, to Mr. Johannes the missionary of Chittagong, who shortly after had the honor of planting the first Christian Church in the district of Comillah.

R. R.

HOWLING AND DANCING DERVISHES.

I FIND the same tendency to monasticism and asceticism among the Muhammadans as among the Catholics, though in many essential points their system is directly opposite. I have recently had my attention directed to the Dervishes, a sect of Musalmán monks found at Constantinople. The word Dervish signifies poor; yet this does not prevent their communities from attaining great wealth derived from the legacies and gifts of the faithful, who look upon them with peculiar reverence. They live secluded in monasteries called Sekkes, but are not, like the Catholic monks, prohibited from marrying or even engaging in secular business. The only peculiarity of their dress is the russet-colored, round-crowned felt hat, which they wear. Their religious rites and worship are most peculiar.

In the sacred month Rajeb, April, as I was walking through the principal street of Scutasi, I saw a crowd of Turkish girls and boys gathered in front of a large Mausoleum, and a Dervish distributing sugar plums and sherbet freely among them. And it was very warm, and sherbet a cooling drink. I stepped forward, and to my great astonishment he also gave me, a *giour*, a gratuitous glass. I then entered the marble Mausoleum. It was filled with women and pious Musalmáns reverently reciting their prayers around the tombs of Dervishes, covered with rich Persian shawls and surmounted with the hat and turban of their order. Among them also moved a Sheik dispensing sherbet and sugar. I inquired into the nature of the

ceremony and was told it was their mode of observing this holy day of the month Rajeb, in honor of the prophet's ascension to heaven. At night, all the mosques and minarets of the city were brilliantly illuminated to commemorate the event. I afterward visited the mosque or temple of the Howling Dervishes to witness the rites of religious worship. We entered and took our seats behind a wooden balustrade. The room is in the form of a parallelogram with a gallery of lattice-work above for the women, and the interior reserved for the devotees of the order. Upon the walls are suspended enormous tambourines and tables inscribed with verses of the Qurán. They are also hung round with chains, darts, pincers and many varieties of arms and instruments of the most cruel kind, with which these poor creatures scourge and wound themselves when they reach the height of their religious frenzy. The Imán or chief was a venerable old man, with a long grey beard, and each one as they entered kissed the hem of his garment or affectionately embraced him. They all kneeled upon white and colored sheep skins and rapidly repeated their prayers, accompanied by a swaying motion of their heads. They then rose, formed in line, all swayed backward and forward and began their cry or howl. *La ilah illah lah. Allah hou.* There is no God but God. God is he.

This continued growing louder and more rapid as the inspiration came, till their eyes glistened like wild beasts in a rage. A white foam gathered upon their lips, and their faces were reeking with perspiration.

I noticed one in particular, of sallow and haggard face, who seemed to excel the rest in the energy of his contortions and the depth of his howls. All looked to him for the key-note, and when they failed to reach it, he would clasp his hands, and the most horrible Allah hou ever heard would come forth. The venerable priest, perfectly delighted, walked backward and forward before them, cheering them on by voice and gesture to still greater writhings and howlings till after an hour the strength of some began to fail, and they sank from exhaustion. He then waved his hand for the wild tumult to cease, pronounced a short prayer, to which at intervals all responded *ahmin*, and dismissed them for a few minutes' intermission. They soon returned, however, and the howling and contortions became more infuriated than ever.

When the frenzy had reached its climax, the old Sheik took his stand upon a green-colored sheep skin, looking toward Mecca. Little children were placed upon the floor before him, and he cruelly stood upon them with his whole weight to press the evil spirit out of them. It seemed rather like pressing the life out of the little things.

One was brought to him in its mother's arms, that he might bless and give it some medicine. The child refused to take it. He tasted it himself, but the child still refused. He then ordered the infant to be laid before him, and stood with both feet upon it till the little thing cried most pitifully. Then with an air of triumph he commanded that it should be handed him, but the child still resolutely refused to take the medicine, and the old man in a rage threw the whole in its face, giving her up as wholly in the power of the evil one.

Then boys and grown men were pressed by the Sheik for headache, toothache, earache, and various bodily infirmities which at this hour of holy fervor they imagine he can at once heal. Having finished, he commands silence, repeats another prayer, to which all respond, gives them his blessing, and sends them away fully believing they have performed the most acceptable worship to God, and are especially holy in his sight.

Such is one of the heathen delusions that prevails even at the present day among the followers of the false prophet.

Quite the opposite of this in spirit and character are the rites of a rival sect, the dancing Dervishes. In fact their performances partake rather the nature of a studied entertainment, than religious worship. As you enter their temple, you find it circular in form, and in the centre a floor perfectly smooth and highly polished. A balustrade runs round the whole, and a gallery forms the same circuit above, which contains places for the Sultan, persons of distinction, and females, to witness the exhibition. The mirah or altar is ornamented with tablets inscribed from the Qurán, and the insignia of Páshás who have proved benefactors of the order. The whole is painted blue and white, and presents a gay appearance. I accompanied a party of friends to visit their mosque, and it proved not to be their proper day of worship. I offered them a *backsheesh*, however, and they soon arranged a performance for our special benefit. They summoned a blind drummer, two flute players, and ten of their number, who took off their

shoes, sat down upon their knees, and kissed the floor. They then rose and laid aside their cloaks. The music struck up, and they marched round in order, bowed face to face in front of the high altar, and began to whirl on one foot in a circle with hands outstretched. The movement was one of great beauty, as if to imitate the dance of the spheres in the Samothracian Mysteries. Each moved round himself as a central point, and all revolved together round the Sheik as their attracting sun. Their tunics of red, brown and white, in rapid whirling filled the scene with picturesque and varied light. Suddenly they stop, cross themselves, fold their arms, and all motion ceases for a time. Then comes a glow of inspiration; their countenances kindle with excitement, their eyes glisten with pious fervor. They look upward, and whirl round, and are wrapt in mystic contemplation, and seemingly lost in the infinite. It was indeed a most singular, interesting, and mysterious performance; especially in contrast with the wild confusion of the Howlers. Not a sound was heard from the group; not a prayer uttered; but all revolved in dreamy ecstasy and delight, till they sank exhausted by the very excess of their inward and rapturous excitement.

This is the dancing side of Muhammadanism, and is equally absurd, though less cruel than the howling.

I also witnessed quite a different Christian scene at the American chapel a few days since, an Armenian wedding. Two young Protestants led their fair brides to the altar. The room was filled with friends of both parties, and others attracted to see the ceremony of a Protestant marriage. The brides were very tastefully dressed in white, with white wreaths round the head, and white veils flowing upon the shoulders; and blushed as they gave assent to the nuptial bond. They then retired to their homes, and entertained their friends with the various forms and etiquette appropriate to such an occasion. The scene produced a most favorable impression upon the Armenian community around.—*New York Observer for May.*

Baptist Missionary Society.

DINÁJPUR.

THE readers of this magazine do not need to be informed that almost the earliest efforts to spread the gospel in Bengal were made in the district of Dinájpur. Thomas, Carey, and Fountain, while laboring there, could

avow their honest belief, that "since God created man upon the earth, no one," besides themselves, "ever preached the gospel to the natives of Bengal." By them, however, it was preached in this district so extensively

and perseveringly, that Carey could say in 1796, "I feel pleasure in thinking that it begins to be in this country something like what is recorded in the Acts of the Apostles, 'Almost all Asia heard the word of the Lord, both Jews and Greeks:' So here, I trust, in a little while it may be said that the whole district of Dinájpur, both Hindus and Muhammadans, will have heard the word of the gospel." Here too the first Baptist Church was formed, in the same year, and about the same time the missionaries received a letter signed by several natives residing in Dinájpur itself, urging them to send thither the glad tidings of salvation. Who the writers of this letter were and why they wrote it, could never be satisfactorily explained; but other circumstances soon led to the introduction of the gospel to Dinájpur; and to these, though we have already referred to them elsewhere, we must now call attention, as introductory to an account of one of the oldest stations of the Baptist Mission in India.

Towards the close of the year 1796, a European acquaintance told Mr. Thomas that he had been requested by a friend at Dinájpur to ask him for a few religious books. Of course the books were readily supplied, and Mr. Thomas heard with deep interest that the applicant for them was Mr. Ignatius Fernandez, a gentleman of Portuguese extraction, born at Macao, and educated for the Roman Catholic priesthood, but now for several years residing in Bengal, as a merchant. He had recently obtained an old Bible from a Hindu friend, by reading which the dislike he had begun to entertain against popery was strengthened, and he was induced to inquire more earnestly after the way of truth.

A short time after this, Mr. Fountain visited Moypáldiggy and having been made acquainted with these circumstances, he and Mr. Powell, the cousin and assistant of Mr. Thomas, went to Dinájpur and spent two days with Mr. Fernandez, who evinced a strong desire for scriptural knowledge and went back with them to Mr. Thomas's house, where he passed the Sabbath, and for the first time in his life heard the gospel preached. His religious impressions having been thus deepened, he began to talk of the way of salvation to the people about him and with

much generosity erected a brick chapel in which his friends the missionaries might preach as often as they came to Dinájpur. This building was opened for worship on the first Sabbath in November, 1797, when Thomas and Carey preached in English and Bengálí to very attentive congregations, and it was agreed that one of the three missionaries should thenceforth preach there on the first Lord's-day in every month. With this arrangement things soon wore a very promising appearance, especially in regard to the native congregation. The English service was of course more scantily attended, yet it was such as to inspire the missionaries with hearty thankfulness to God who had opened this door of usefulness to them. Would the reader like to see what hearers made up the little company? Mr. Carey gives us a list of them on one occasion, in January, 1798, and says, "All the European inhabitants attended, except two persons. This also being the time of the assizes, the judge of the circuit attended the word. The congregation consisted of Mr. Rock, the judge of the circuit; Mr. Parr, judge of the district; Mr. Cunningham, registrar of the court; our good friend Mr. Fernandez; and Mr. Powell, who accompanied me. Also from Rungpore, Dr. Todd, Mr. Marsh, and Mr. Long; Mrs. Rock, Mrs. Todd, and Mrs. Bird, the collector's wife. The three judges, viz. Messrs. Rock, Parr and Cunningham, also attended the Bengálí preaching." The results of these efforts were also very pleasing. The European community, which had before lived in forgetfulness of God, spending the Sabbaths in hunting and gaming, soon began to act in a manner more worthy of the Christian name, and in a very liberal manner undertook the support of a missionary school. Mr. Fernandez also grew in grace; and in a few months the missionaries rejoiced over the conversion of Mr. Cunningham, who became one of their most generous friends and an able and successful defender of the gospel. Still further to promote the spread of the truth, Mr. Fernandez procured from England a number of standard religious books to the value of £40 for the use of himself and his neighbors. All these efforts and plans were quite new to Indian society then. How very

full of interest and promise they must have appeared to our first missionaries!

Thus things went on, until the three missionaries were one by one removed from the Dinájpur district, and at the close of 1799, the few who feared the Lord there were left without those means of grace which had been so mercifully blessed to their souls. They felt their loss very deeply; but resolved to do all they could by fraternal Christian intercourse with each other to supply the lack of the public ministry of the word. As Moypáldiggy is but twelve miles from Dinájpur, Messrs. Fernandez and Powell agreed to spend their Sabbaths together, and were thus helpers of each other's faith.

In the following year the return of Mr. Fountáin to Moypáldiggy was hailed by these brethren with great delight; but when he came he was so exceedingly ill, that he was at once removed to the house of Mr. Fernandez at Dinájpur, to die there. Yet his going thither was not in vain. Those who stood around his bed were deeply moved by the confidence and joy which he possessed in death, and some, it was hoped, were led thus to seek the Saviour in whom he believed. All his dying care was for the mission only. He sent messages to the heathen whom he knew, telling them that Christ had taken away the sting of death, and urging them to seek Him for themselves; and when his brethren knelt beside him he begged them to pray "that his place might soon be supplied, and that God would send *more* laborers into the vineyard." And so he entered into rest, on the 20th of August, 1800, lamented by all, and having by his end confirmed the faith of those who believed.

In January, Mr. Fernandez visited Serampore and was baptized, together with the first Hindu woman who put on Christ. On returning to Dinájpur he was accompanied by Mr. Thomas, who had determined upon settling there and who, during the few remaining months of his life, labored much there in the Lord. But on the 13th of October following, he also was removed by death, and Mr. Fernandez and his friend Mr. Powell were again left alone. But well did they counsel and care for each other, and much did they enjoy of the presence of the Redeemer.

Some of Mr. Powell's letters have been preserved, and they bear pleasing testimony to the Christian devotedness and strong faith of the writer. But in September, 1802, he too was taken away to the better country.

Though now left alone, Mr. Fernandez both maintained his character as a follower of Christ and persevered in efforts to do good, especially to the natives, of whom he had very many in his employ. His determination to devote his life as far as possible to missionary objects became confirmed: he began to preach to his servants and other heathen, and the brethren at Serampore, with whom he maintained most affectionate intimacy, resolved on solemnly setting him apart to the work of preaching the gospel. This was accordingly done in January, 1804, at Serampore, and Mr. Fernandez returned to his home, resolved to do the work of an evangelist there to the utmost extent of his ability. The brethren were also very desirous to strengthen his hands by sending a missionary to labor with him, and in the following year it was determined that Mr. Biss should be appointed to this service, together with a native brother. A very short time after this, Mr. Fernandez was cheered by the prospect of success in the conversion of two of his hearers. "Your prayers for the city of Dinájpur," wrote he to Mr. Fuller, "are, I hope, about to be heard; and that the place before whose gates the bones of two missionaries have been laid, and where hundreds of discourses in the Bengáli language have been delivered, will yield fruit to the Redeemer."

At the beginning of 1806, Mr. Fernandez, with the two converts to whom we have made reference, visited Serampore. These men, who came from that part of the Dinájpur district where Thomas and Carey had so long labored, were baptized by Mr. Ward, and on the 27th of January, Mr. Fernandez, Mr. and Mrs. Biss, and a few native brethren were formed into a separate church for Dinájpur. Though he wished Mr. Biss to sustain that office, Mr. Fernandez himself was chosen pastor, as the brethren "did not think it good to confine English missionaries to the pastoral care of a single church." During this visit to Serampore, Mr. Fernandez generously contributed the sum of Rs. 10,000 to

the mission ; but at the request of the brethren, he agreed himself to direct the expenditure of the interest of the money upon missionary objects as long as he lived.

The departure of Mr. Biss for Dinájpur was delayed, first in the hope that permission for him to reside there might be obtained from the Government, and then by his impaired health. In July he went to Dinájpur, without having formally asked for the sanction of Government, but on his arrival there the magistrate informed him that his duty required him to send him back again to Serampore. He offered, however, to apply to Government for special orders in the case ; but as there was too much reason to anticipate an unfavorable reply, and his health had again failed, Mr. Biss returned with his companions, and was soon after compelled by the advice of his medical attendants to leave India, as the only hope of recovery. He sailed for England, via America, on the 5th of January, 1807, but died before land was reached.

Meanwhile Mr. Fernandez was laboring assiduously at Dinájpur, and towards the end of 1806 had the pleasure to baptize the wife of one of his first converts, at Sádámahál, where he had a factory. In March he set out on a missionary excursion to the northern boundaries of the Company's territories hoping to be able to water the seed sown there by Thomas and Carey ; and in June, two more converts were baptized at Sádámahál.

In August Mr. William Carey went to settle at Sádámahál, where he occupied part of a bungalow which Mr. Fernandez had erected on his estate. He was soon after joined by a native preacher from Serampore, named Sebak Rám, a most valuable assistant in the work of the Lord. Thus the long cherished wish of the Serampore brethren, to have a missionary located near Mr. Fernandez, was realized. The pastoral oversight of the little native church remained still with him, and he visited Sádámahál very frequently and took an active part with Mr. Carey in the labors of the station. This arrangement wrought well for some time. Much was done to make the gospel known in the country around, and several converts were baptized and added to the church. In the middle of 1810, however, the in-

consistent conduct of some of the members called for the exercise of discipline by Mr. Carey, in the absence of Mr. Fernandez, and a misunderstanding consequently arose between the brethren, which led to the determination that Mr. Carey should occupy some other station, leaving the two branches of the church at Dinájpur and Sádámahál to be watched over solely by Mr. Fernandez. Mr. Carey therefore removed to Cutwa, and we are not aware that the Serampore brethren made any further attempt to place one of their agents at Dinájpur until just before the death of Mr. Fernandez.

Meanwhile this good man did much to spread the knowledge of salvation, and his efforts were very greatly blessed. We have not space to record the yearly progress of affairs at this interesting missionary station, and must omit several particulars which are worthy to be remembered ; but the reader will see how much reason the brethren at Serampore had, for the high esteem in which they held Mr. Fernandez, when we state that from the date of the establishment of the Dinájpur church in 1806, to that of the decease of its first excellent pastor in December, 1830, he baptized not fewer than one hundred and sixty-five persons, nearly all of whom were converts from Hinduism and Muhammadanism. Besides these baptized converts, there were many other persons who had at various times renounced caste and placed themselves under Christian instruction. In watching over this little community Mr. Fernandez was most diligent. The native Christians were settled at Sádámahál and Dinájpur, where he alternately resided, around his own dwelling ; and every evening in the week, except one or two when they held prayer-meetings among themselves, they came to him to unite in worship and to receive instruction in the word of God. For several years he was assisted by no native preacher, but preached to the heathen and ministered to the native Christians alone. Of the large number baptized by Mr. Fernandez, about sixty persons died during his lifetime, and many of these afforded him great comfort by their consistency of conduct while living and by the steadfastness of their trust in the Redeemer in the hour of death. There were, of course, several unworthy professors of

Christianity amongst those received into fellowship at Dinájpur, and such, when their wickedness was discovered, were excluded; the largest number therefore in communion at any one time does not appear to have far exceeded ninety; but of these both their pastor and those members of the Serampore mission who now and then visited Dinájpur and Sádámahál wrote in high terms of commendation. We mentioned that during the time Thomas, Carey, and Fountain were in the district, a school was commenced at Dinájpur: not only was this school maintained by Mr. Fernandez to the day of his death, but others also were established by him and supported from his own resources, with occasional assistance from a few of his neighbors. In these schools a large number of children, both Christian and heathen, were instructed, and much knowledge of the way of life must have been diffused in this manner over the benighted region around.

In looking at the great success of the missionary labors of Mr. Fernandez, however, we must not forget to notice the fact that owing to his commercial engagements he was able to render very substantial assistance to all who were willing to profess themselves the followers of the Lord Jesus. He carried on an extensive business in indigo, wax-candles, cloth, and paper, and could give profitable employment to all who came to him. In this manner the great majority of the converts found support in laboring for him, while a few others obtained situations in the households of gentlemen at Dinájpur, to whom he recommended them. The women again were encouraged to support themselves by spinning and dealing in the markets; all they needed for their small capital being given them by their kind pastor. None but such as were incapable of labor, were supported in indolence, but all found an indulgent helper in the venerable man who had welcomed them as converts to the faith of the Lord Jesus. It is too evident, however, that towards the end of his life, when he was unable, by reason of growing infirmities, to keep a strict watch upon their conduct, Mr. Fernandez was greatly imposed upon by several members of the native Christian community, whose exactions increased in extent as his ability to look after

his secular affairs diminished. Thus arose the great disasters of which we shall have to speak hereafter.

The success of Mr. Fernandez was a source of unspeakable pleasure to Dr. Carey. He and his early associates in the Mission had mourned over the unfruitfulness of their labors in the Dinájpur district, and when Providence removed them elsewhere they were ready to say: "We have labored in vain, and spent our strength for nought." But though they could not encourage themselves with the thought that they had left a single Bengali convert behind them, after all their endeavors, they did leave one of the first fruits of their Mission, of a different nation, who was resolved to carry on the good work they had begun and whose labors the Lord was pleased to own in the manner we have recorded. Often then, as Dr. Carey contemplated the increase of the Dinájpur church, did he give glory to God, who in a way so unforeseen had established a testimony to his truth in that populous part of Bengal.

Mr. Fernandez, though often severely afflicted by illness, was spared to enter his seventy-fourth year. Towards the close of 1830, his failing health admonished him that the end was near, and, after making some necessary arrangements at Dinájpur, he went to Sádámahál, where the conduct of some of his people had recently been such as to give him great grief, to take his last farewell of that place. Here he remained for some days, and often, when he could not be taken to the factory-house, did the venerable old man sit in his boat or on the bank of the river, exhorting the people to whose instruction he had devoted the energies of his life, and beseeching them with tears to be reconciled to God. Leaving Sádámahál Mr. Fernandez departed to Serampore, that he might breathe his last amongst his beloved friends there. He arrived on the 22nd of December, but was too weak to be removed from his bedchamber. Yet he was so cheered by the sight of his brethren, that they could not think he was soon to be taken from them. He rapidly sank, however, in a complete decay of nature. His sufferings were often very great; but his peace of mind was unclouded. He humbly acknowledged his deficiencies as a servant and follower of

Christ, but rested all his hopes on the infinite merits of the Redeemer. The condition of his poor people weighed heavily on his mind, and greatly was he relieved by the assurances given him that they should not be neglected. He lingered thus until the Sabbath morning, December 27th, and then he died full of joy in the Lord. In the evening he was buried; when Dr. Carey gave an address at his grave. It must have been a most affecting sight to see this venerable father of the Mission committing to the dust one so closely connected with his early efforts in the field and so blessed as a fellow-laborer in it. It was as Mr. Marshman remarked at the time, "a scene long to be remembered. It cannot recur. There cannot be another Dr. Carey to bury another Mr. Fernandez. Whatever scenes of a similar character occur hereafter, must possess a modern complexion; but here it was the aged burying the aged, whose youth had been passed in the service of that cause, which though it then appeared like a forlorn hope, has now grown to maturity, with all the elements of durability wrought into its frame."

By his will Mr. Fernandez left his house at Dinájpur, and that at Sádámahál, with a considerable piece of ground, for the use of the Mission; he likewise bequeathed three-fourths of all his other property for the permanent support of the Mission at Dinájpur.

Before we attempt to relate the history of the Dinájpur station from the death of its first pastor down to the present time, we will again refer to its condition immediately before that event. A few extracts from a letter written by Mr. Fernandez in December, 1829, will suffice to convey the particulars to the reader; "No doubt," wrote the venerable man, "God is blessing my poor efforts for the enlargement of his kingdom in this part of the country. . . With respect to the church under my charge, I am sorry to say that it has been greatly diminished by the death of eight members, whilst there has been only the small addition of three this year. I am, however, happy to inform you that the surviving members, with the exception of a few, give me great satisfaction, by their uniform Christian conduct.

"I spend, as usual, every evening of the week-days in family worship, and the instruction of my people at home: on every Lord's-day morning, divine service is held in the chapel at home, when only Christian people attend; and in the afternoon, in that at Mishmardan, where there is a very good attendance both of Christians and heathens. Worship is conducted in the same manner at Sádámahál, where sometimes the hall and verandah of my bungalow are filled with people. . . .

"Niamut-ulla and Budhu continue to labor in the villages and háts in the vicinity of Sádámahál, about twenty-two miles from Dinájpur, and in those of this town by turns. They report to me, that they have frequently seen a company of villagers sitting together under a shed or a tree, reading tracts and gospels. . . .

"Three whole families, one of Musalmáns and two of Hindus, of the Rájbangshi caste, consisting of seventeen persons, twelve adults and five children, have voluntarily thrown off caste during last year, and joined themselves to the Christian community. Three persons have been baptized. . .

"The members of the church now amount to seventy-nine persons; of whom eleven are excluded. There are eight candidates for baptism; who I hope through the divine blessing will ere long be baptized. The Christian population now amounts to one hundred and eighty-eight persons.

/ "I have now eighty-one scholars, of whom eighteen are Christian children: but those of the Hindus and Musalmáns are very irregular in their attendance, which averages daily about fifty." After this was written, Mr. Fernandez baptized five more converts. All the expenses of the station were, as the reader is aware, borne by himself.

As we have before stated, the members of the native Christian community were supported by laboring in the service of their pastor. He had a large wax-candle manufactory at Dinájpur, and an indigo-factory at Sádámahál, where the greater number of the converts were settled, but for some years before his decease the indigo cultivation had been neglected, owing to his inability to look after it. It was expected that, when properly worked, this factory would

contribute largely to the support of the mission, besides giving employment to all the poor people in connexion with it.

The Serampore brethren lost no time in appointing a successor to Mr. Fernandez. Their valued brother Mr. Smylie had recently obtained his discharge from the army at Dum Dum, and they had entertained some thoughts of settling him at Sádámahál even while Mr. Fernandez was living. They now proposed to him to take charge of the station, and he at once agreed to do so. He was solemnly set apart to the work of the mission on the 3rd of January, 1831, and almost immediately after departed to his new station together with Mr. Mack, and accompanied by Mr. Bareiro, as his assistant. This arrangement was perhaps the best which could be made at the time, but we cannot think it was a wise one. The post to be occupied was very difficult, owing to the peculiar relation Mr. Fernandez had sustained to his people, as their employer and benefactor. He had left his affairs in a most complicated condition, and the missionary had to adjust them with the legal authorities, and to realize for the mission the valuable property which had been bequeathed to it. All this required much business tact and sagacity and the largest possible acquaintance with the native character. Now Hugh Smylie was "an Israelite indeed, in whom was no guile." He had enjoyed but few early advantages of education, possessed nothing whatever of the wisdom of the serpent; and at the time he was sent to Dinájpur had scarcely any knowledge of the Bengáli language. Hence he was ill-prepared to cope with the difficulties which were imminent in the undertaking committed to his charge.

The party reached Dinájpur in due time, and on their visit to Sádámahál Mr. Smylie was recognized by the church as their new pastor. Even at the very beginning, however, there were no small difficulties to be met. Some of the persons excluded from the church by Mr. Fernandez had behaved themselves in a manner so vile that he had sought to expel them from the Christian village; but they had taken advantage of his growing

infirmities and had retained their footing amongst the converts. Messrs. Mack and Smylie now attempted to rid the Christian community of these pestilent fellows, and thereby provoked their enmity, which did not long remain concealed. There were other seeds of mischief in the church. Mr. Fernandez had displayed some partiality of affection towards two fine lads, the nephews of Budhu, his principal native preacher, and it was expected by their relatives that a considerable share of his estate would be left to these his protégés. Nor were the Christians generally free from participation in such unreasonable expectations. They had so long depended upon Mr. Fernandez for support, that they concluded his property would be their's after his death, and in the prospect of sharing this spoil, several of the Hindus and Musalmáns actually joined the Christian community as soon as it was known that the good old man's departure was at hand. When therefore the will came to be executed, the disappointment of the people was extreme, and they regarded themselves as the victims of cruel injustice.

All Mr. Fernandez's property being under the seal of the court, it was several months before any thing could be realized from it for the support of the mission, and supplies not being sent from Serampore, the missionaries were placed in circumstances of no small difficulty. Assistance might have been obtained from Mr. Ellerton, the excellent judge of the district, but Mr. Smylie preferred to endure the privations of his lot in patience. His difficulties were, however, apparent to the native Christians, and they seem to have despised him on account of them, and began to treat him in a manner which must have been both annoying and painful to his feelings. "If,"—he says, in a paper from which we shall borrow many of the facts contained in this sketch,—"If they were going to the bazar, they would actually come out of the direct way to pass through my house. This they continued to do at all hours of the day. When I was occupied in any way, they would stand and look, as if they had something to say; but if asked whether they had any business to speak of, they would shake their heads and saunter away. Others were bolder, and would pass from room to room as if they were the

people of the house, and were in search of something they had mislaid. I imagined that Mr. Fernandez might have encouraged them in such acts of freedom, and thought it useless to speak to them until I was able to converse freely with them in their own language. A circumstance, however, soon occurred which put a stop to this practice."

The circumstance to which Mr. Smylie refers, was the following. One day Mr. Ellerton called upon him, and informed him that the native Christians had banded together and had petitioned the court against him, stating that Mr. Fernandez had left his property to them, but that Mr. Smylie, a man no one knew any thing about, had deprived them of the whole and reduced them to a state of starvation. With a solitary exception, all the native Christians were found to have united in this monstrous accusation against their new pastor; though many of them were employed by him in the Súdámahál factory, and others possessed property sufficient for their support.

In order that all should see that the law was administered without partiality, Mr. Ellerton suffered this absurd case to come before him in due course. The court was crowded to excess, and intense excitement was felt in the issue of the trial. Mr. Ellerton having heard the accusations of the petitioners, addressed them before all, telling them that at the very time they charged Mr. Smylie with seizing on their possessions, all the property left by Mr. Fernandez was in the keeping of the proper legal authorities, and Mr. Smylie had not power to touch it. He told them also how Mr. Fernandez had willed his estate; and then charged them with their base ingratitude to the man who had come amongst them seeking nothing but their good, advising them to go to him and beseech his forgiveness for the wrong they had done him, and assuring them that if Mr. Smylie were not disposed to pardon them, he would convict them all of conspiracy and commit them to jail for three months. As may be supposed, the petitioners soon found their way to Mr. Smylie's house, and with abject submission implored him to forgive them. This he was not slow to do, and trusted that now, with kind treatment and prudent management, things would work well. But it was not so.

They continued their opposition; and soon resumed the insolence they had laid aside. The Hindus and Musalmáns saw with scorn the condition of the so-called Christian community, and added their rudeness to the heavy burden the missionary had to bear. Added to this, the pestilential air of the district took effect on his constitution, and reduced him to a state of great bodily weakness, which rendered him the less able to endure the complicated anxieties and troubles which had come upon him.

After what we have said, the question, But what of the thriving church Mr. Fernandez left behind him?—is not likely to be asked; yet we must say a few words respecting it. In the disturbances we have spoken of, all the members of the church were under the influence of the interested men who were the missionary's chief opponents, and not a single communicant was left. "Occasionally," wrote Mr. Smylie, "one or two would come to the house to worship, and perhaps would endeavor to create a quarrel before they went away again. Those were heart-breaking times!" Before the end of the first year, however, matters appeared to mend a little. Several returned to the care of the missionary, and three men and five women were restored to communion at Dinájpur. Many of the native Christians also resorted to the mission-house twice a day for worship there, and the Serampore brethren hoped that, by patient continuance in well doing, Mr. Smylie would soon be enabled to restore the station to a condition of prosperity. Towards the end of 1831, the trade and cultivation Mr. Fernandez had carried on at Dinájpur was brought to a close, and as all that was now done in the way of secular business was connected with the indigo-factory at Sádúmáhal, where the greater number of the native Christians were located and where there were sixteen members in communion, Mr. Smylie resolved upon residing there, leaving the work at Dinájpur to the care of Mr. Bareiro, who, however, finally left the station in October, 1832. He was succeeded by Mr. Paul from Dacca, an excellent young man, who was speedily laid low by the malignant fever, so commonly experienced by residents at Dinájpur, and in October, 1833, he yielded to the advice given him to flee to some more

healthy place; too late, however, for the preservation of his life, for towards the end of the month he died at the residence of his friends at Dacca. In the beginning of 1834, he was succeeded by Mr. Ivison from Dum-Dum, who also was speedily disabled by the Dinájpur fever, and in a few months compelled finally to abandon the station, leaving Mr. Smylie, himself often prostrated by the same terrible disease, to sustain as he could all the duties of the two stations. Indeed it was beyond the power of the Serampore mission to send him another European assistant; for, towards the end of 1832, they were involved in great pecuniary difficulties, owing to the failure of two Calcutta agency houses, by which the sum of Rs 16000, left by Mr. Fernandez, for the support of the Dinájpur station, was lost, together with other funds belonging to the mission.

Meanwhile there was little in either station to cheer the hearts of those who labored in the Gospel. A few gleams of sunshine appeared now and then. Some of the excluded members were received back into communion, and some others were baptized, but the great majority of those who had once professed themselves the followers of Christ, went forward in a course which too plainly indicated that there was no fear of God before their eyes. They were clamorous for pecuniary assistance and refused to labor for their own support, thus rendering Christianity contemptible and odious in the eyes of all who lived around them. "At length," writes Mr. Smylie, "the mission agreed to allow land rent-free, to all who would cultivate it, and to give to each cultivator Rs. 10 and a pair of bullocks," thus hoping to remove all complaints and to give the people the means of supporting themselves in comfort and independence. "But," he adds, "so far from looking upon this as a favor to which they had no claim, the unhappy people regarded it as a gross insult. They were reasoned with, but to no purpose." At length, finding they were not likely to get more money, they came to the mission-house at Sadámahál, and coolly proposed to Mr. Smylie the following terms. They were willing to take, they said, as much land as they could get men to cultivate. Not liking hard work themselves, they proposed to let their hold-

ings to Hindu and Musalmán rayats, who were to give them half the produce as rent, and thus sustain them in idleness. Then, as Rs. 10 would not be sufficient for the support of a family for twelve months, they could not, they said, accept it; but if enough to support them in comfort for one year were given, they professed themselves willing to take it, and would agree to make no further demands. We are not informed how the bewildered missionary received these impudent proposals, but we trust, for the credit of his understanding, that he thenceforward set his face like a flint against giving one of the lazy brotherhood any thing at all.

The indigo-factory was continued for some years in the hope that it might furnish profitable employment to the native Christians and meet the other expenses of the station. There were many rayats on the estate, and if its affairs could have been carried forward in a business-like manner, it would no doubt have more than answered all these expectations. But the unworthy Christian community was a dead weight upon it, paralyzing the endeavors of Mr. Smylie, who was well nigh overwhelmed with anxiety, perplexity, and disease. Nor have we yet enumerated all his troubles. One day a poor rayat on the estate, came to the missionary in deep distress to complain of the cruel oppression he had suffered at the hands of a sircar employed about the factory, and when enquiries were made it was discovered that this sircar, a fine, bold, able, well-dressed man, was engaged in going amongst the indigo rayats to collect money for what he called the Sahn's *khovakí*, or sustentation allowance. Mr. Smylie was appalled at the wickedness which had been perpetrated in his name,—how long perpetrated he could not ascertain. The rayats had borne much in silence, as Bengali rayats only will bear oppression, but the sircar's extortion had now become intolerable and hence the exposure. The man was given in charge to two peons by Mr. Smylie, and sent off to Dinájpur, to take his trial there before the proper authority. But no sooner had he been taken outside the factory, than he was suffered to make his escape, for it was not to the interest of the native Christians employed in the factory, that his case should be investigated.

(To be concluded in our next.)

For the Young.

WHO IS THE HAPPIEST GIRL?

BY THE REV. J. C. RYLE.

DEAR CHILDREN,—Would you like to know who was the happiest child I ever saw. Listen to me, and I will tell you.

The happiest child I ever saw was a little girl whom I once met travelling in a railway carriage. We were both going on a journey to London, and we travelled a great many miles together. She was only eight years' old, and she was quite blind. She had never been able to see at all. She had never seen the sun, and the stars, and the sky, and the grass, and the flowers, and the trees, and the birds—and all those pleasant things which you see every day of your lives;—but still she was quite happy.

She was by herself, poor little thing. She had no friend or relations to take care of her on the journey, and be good to her; but she was quite happy and content. She said when she got into the carriage, "Tell me how many people there are in the carriage. I am quite blind, and can see nothing?" A gentleman asked her, "If she was not afraid?" "No," she said, "I am not frightened; I have travelled before, and I trust in God, and people are always very good to me."

But I soon found out the reason why she was so happy;—and what do you think it was? She loved Jesus Christ, and Jesus Christ loved her;—she had sought Jesus Christ, and she had found Him.

I began to talk to her about the Bible, and I soon saw she knew a great deal of it. She went to a school where the mistress used to read the Bible to her; and she was a good girl, and had remembered what her mistress had read.

Dear children, you cannot think how many things in the Bible this poor little blind girl knew. I only wish that every grown-up person in England knew as much as she did. But I must try to tell you some of them.

She talked to me about sin; how it first came into the world, when Adam and Eve ate the forbidden fruit, and it was to be seen everywhere now. "Oh!" she said, "there are no really good people. The very best people in the world have many sins every day, and I am sure we all of us waste a great deal of time, if we do nothing else wrong. Oh! we are all such sinners! there is nobody who has not sinned a great many sins."

And then she talked about Jesus Christ. She told me about the agony in the garden of Gethsemane—about His sweating drops of blood—about the soldiers nailing Him to the cross—about the spear piercing His

side, and blood and water coming out. "Oh!" she said, "how very good it was of Him to die for us, and such a cruel death! how good He was to suffer so for our sins!"

And then she talked about wicked people. She told she was afraid there were a great many in the world, and it made her very unhappy to see how many of her school-fellows and acquaintances went on. "But," she said, "I know the reason why they are so wicked; it is because they do not try to be good,—they do not ask Jesus to make them good."

I asked her what part of the Bible she liked best. She told me she liked all the history of Jesus Christ, but the chapters she was most fond of were the three last chapters of the book of Revelation. I had a Bible with me, and I took it out and read these chapters to her, as we went along.

When I had done, she began to talk about heaven. "Think," she said, "how nice it will be to be there!—There will be no more sorrow, nor crying, nor tears. And then Jesus Christ will be there, for it says, The Lamb is the light thereof, and we shall always be with Him; and besides this, there shall be no night there; they will need no candle nor light of the sun."

Dear children, just think of this poor little blind girl. Think of her taking pleasure in talking of Jesus Christ. Think of her rejoicing in the account of heaven, where there shall be no sorrow nor night.

I have not seen her since. She went to her own home in London, and I do not know whether she is alive or not; but I hope she is, and I have no doubt Jesus Christ has taken good care of her.

Dear children, are you as happy and as cheerful as she was?

You are not blind, you have eyes and can run about and see every thing, and go where you like, and read as much as you please to yourselves. But are you as happy as this poor little blind girl?

Oh! if you wish to be happy in this world, remember my advice to-day,—do as the little blind girl did,—"Love Jesus Christ, and He will love you—seek Him early, and you shall find Him."

LITTLE EMMA, AND THE LETTER SHE HAD FROM HER FATHER.

LITTLE Emma was on a visit to her uncle in the country, and on the third day

after her arrival, she had been playing with her cousins in the garden at catch-ball, during which the ball had been lost among the shrubs, and when it was found little Emma was missing.

"She must be in the lower garden," said John; so they all rushed there, but could not find her.

"O, perhaps she has hid in the tool-house," said Martha, but they could not find her there.

"She must be behind some of the shrubs," said Alfred, "let us each take a different path and meet again at the gate;" and off they started; but they met again without having seen her.

Then they called her, but could hear no answer. At last Jane and Alfred ran into the house and searched in both the parlors, and then in the dining-room; but could not find her. Jane then ran up stairs to Emma's bed-room, and there she found her sitting on a low stool, reading. Jane crept in softly, and looking over her shoulder, saw she was reading the Testament.

"Why, Emma," said Jane, "what a hunt we have had for you—all over the garden and the house; and listen! they are calling you still. Did you not hear us?"

"No, dear, I did not," said Emma, "I suppose I was so engaged in what I was reading. I did not hear you come up stairs, nor into the room."

"Well, do come and play," said Jane, "won't you?" "O, yes, if you like," and Emma closed the book and ran after Jane into the garden.

Jane got there first, and her brothers and sisters seemed very surprised when she told them where she found her and what she was doing. But they were soon all busy again with their play.

When Alfred and John were in bed that evening, Alfred said, "John, how do you like our cousin?"

"I like her very much," said John "she is so cheerful and obliging."

"So she is," said Alfred, "but still she is a very queer girl. I was not very much surprised to-day, when we lost her, to hear where Jane found her, for I caught her twice in the summer-house by herself, reading, and it was always in the Testament. I cannot think why she reads it so often. I read mine at proper times; but I never heard of any boy or girl, but her, leaving their play for it. I should think she knows some parts by heart." Being tired, John was by this time asleep; and Alfred was soon so too.

The holidays soon passed away, and Emma returned home, and Alfred was sent to a boarding-school for the first time. He found it very hard to part with his dear father and mother, brother and sister, for

he loved them all dearly. After being there about four months, he received a long letter from his father, telling him all the news of the family, &c., with a deal of good advice. Alfred had never before had a letter sent to him, and he could not help opening and reading it again and again, until he not only knew its contents, but knew it all by heart.

Even then Alfred was not tired of his letter, but often read it, and when doing so one day in the play-ground, half a dozen lads called out, "Now, Alfred, come and have a game."

But Alfred had only read half the first page, so he called out, "All right, I'll come presently," and went on reading.

"What a queer fellow that Alfred is," said one of them, "he's always reading that letter. I am sure he knows it by heart by this time."

"A queer boy!" said Alfred to himself; "am I a queer boy because I read my father's letter so often? Well, if that makes me queer, I *am* a queer boy, for I *do* love to read it. But," said he thoughtfully, "that's strange—why that's just what I said of cousin Emma when at our house last holidays. I called her a queer girl for reading the Testament so often! O, I see it now! I see it all now! My father wrote me a letter, and I cannot read it too often. *Her* Heavenly Father wrote her a letter—and she loves to read it just as often. I thought then that she acted strangely; but I am now doing the same thing myself—reading so often what I know so well. No, she is *not* a queer girl. She loves her Heavenly Father and loves to read His word, and think over what He says. I see it all now!" he repeated, staring thoughtfully into the sky. "That's very different from just reading the Bible a little on Sunday, because we think it our duty to do so. She loves the *Author*, and then she loves His messages. But why do not I?" inquired he. "Why do I not feel as much interest in *that* letter from my Heavenly Father, as in *this* from my earthly father? I see it all now," continued he, "but I never saw it in this light before. I shall call the Bible '*My Father's Letter*,' and I hope I shall love it as well—no, *better* than I do this letter; and read it as often, and learn to love the Author of it." And Alfred jumped up and ran to join his play-fellows.

Dear reader, God is *your* Father, as well as little Emma's; and the Bible is His letter to *you* as much as it was to her. Read it then often, and when you read it, think, "this is my Father's letter," and ask Him to enable you to love Him, and then you will love to read His letter also.

THE SENSE OF JUSTICE.

THE boys attending one of our public schools of the average age of seven years, had, in their play of bat and ball, broken one of the neighbor's windows; but no clue to the offender could be obtained, as he would not confess, nor would any one of his associates expose him.

The case troubled the governess, and on the occasion of a gentleman visiting the school, she privately and briefly stated the circumstance, and wished him, in some remarks to the school, to advert to the principle involved in the case.

The address to the school had reference, principally, to the conduct of boys in the streets and in their sports,—the principles of rectitude and kindness which should govern them everywhere—even when alone, and when they thought no eye could see and there was no one present to observe. The school seemed deeply interested in the remarks.

A very short time after the visitor left the school, a little boy arose in his seat, and said: "Miss L——, I batted the ball that broke Mr. ——'s window. Another boy threw the ball, but I batted it, and struck the window. I am willing to pay for it."

There was a death-like silence in the school as the boy was speaking, and it continued a minute after he had closed.

"But it won't be right for —— to pay the whole for the glass," said another boy, rising in his seat; "all of us that were playing should pay something, because we were all engaged alike in the play; I'll pay my part!"

"And I,"

"And I,"

A thrill of pleasure seemed to run through the school at this display of correct feeling.—The teacher's heart was touched and felt more than ever the responsibility of her charge.—*New York Observer.*

Correspondence.

THE UNITARIAN MISSION.

To the Editor of the Oriental Baptist.

MY DEAR BROTHER,—I had just read in the *Hurkaru* of the 3rd instant, the manly and out-spoken letter of Mr. Mullens, vindicating the conduct of the Calcutta Missionary Conference—when my eye fell upon an interesting article in the *New York Register and Recorder* of July 12th, 1855, just received, on the establishment of the first Unitarian Mission in India. The Editors are the Rev. Drs. Bright and Cutting, reliable and well known men.

From this it appears, that those who have the control of the new Mission, expect that their Missionary will stand in very broad distinction from orthodox Missionaries (as I suppose the five denominations represented in the Conference are considered;) and making a practical "protest" against their doctrines, hold that a reception of Christianity is not necessary for the *salvation* of the heathen.

With an advocate of such views how could the Conference co-operate?

Your's sincerely,

M. B.

Nowgong, Assam, 15th Oct. 1855.

"UNITARIAN MISSIONS.

"The present year is signalized by

the establishment of a Unitarian Mission in India. When Rām Mohun Roy's theism was made the ground of so much congratulation among the Anti-trinitarians, both of this country and England—though it differed nearly as much from the form of doctrine now becoming popular at Boston as from that of the Missionaries in India which was brought into favorable contrast with it—there were those who looked for a succession of Bengali Channings and Doweys and Follens. But the revived Vedantism of India has no more respect for the authority of an *inspired Jesus* than for the doctrine of God incarnate in his Son. It is asserted that a handful of Unitarians have maintained distinct worship at Madras for half a century. We know too little of them to do more than chronicle the statement. It is tolerably certain that Unitarianism, as respects India, is in its beginnings, and since a movement is begun for its propagation, it will be interesting to see whereunto this will grow.

"The present undertaking owes its origin to the visit of the Rev. Charles Brooks to India in a voyage for the benefit of his health. He was interested from various motives in the christianization of the Hindus. Mr.

Macaulay has remarked, that in order to be a friend to the conversion of Hindus, one need not be a Christian. It is only necessary that he should be a man of ordinary human sensibility. The most corrupt form of Christianity is infinitely preferable to the superstitions of India. To the very common quality indicated by the historian, adding the religious culture of New England, and fresh from one of the most attractive of Christian lauds, Mr. Brooks could hardly fail to inquire whether he and his brethren were not called to do a part toward the regeneration of the East. His sympathies seem also to have been excited towards his brethren of Madras. He gained, it would seem, from observation and inquiry, very unfavorable ideas of the influence exerted by orthodox doctrines. He appealed for help, and the American Unitarian Association heard. A minister whom they judged qualified for the service having offered himself, he has been sent forth. Judging from the notice taken of the event in the Annual Report of the Association, and by speakers at their Anniversary meeting, it has excited a deep interest. That the effort, whatever may be its direct fruits, will communicate fresh earnestness to their movements as a

denomination can hardly be doubted.

"If the Rev. A. A. Livermore, who has an essay on the subject in the *Christian Examiner*, justly represents the views of those who direct the Mission, it will without doubt 'differ in some important respects from those thus far established.' It seems that a reception of Christianity, in his opinion is not necessary for the *salvation* of the heathen, and that it is proposed to give instruction in Agriculture, Commerce and Mechanics, as well as in religion. We do not find any thing Christian in either idea.

"An intimation thrown out by Mr. Brooks in a speech at the Annual Meeting, suggests that their Missionary is expected to stand in very broad distinction from Orthodox Missionaries, making a practical 'Protest,' against their doctrines, both for their benefit and that of the natives. We hope that the conversion of Missionaries will not be a very prominent object. The prospect of success is not brilliant, and he will have enough to do in inducing Hindus to think Christianity much better than Bráhmaism, while conceding that their outlook into eternity is by no means desperate, as they now are."

Religious Intelligence.

Foreign Record.

DEATH OF THE REV. EUSTACE CAREY.

THIS esteemed minister of Christ was taken to the enjoyment of rest on Thursday, July 19th, in the sixty-fourth year of his age. After breakfast he had retired according to his custom, and was looking over the notes of a sermon which he was preparing to deliver at Houghton Regis, Bedfordshire, when Mrs. Carey, entering the room, perceived that there was an alteration in his appearance. He complained of pain in his head, and a diminution of power in his side, but in a few minutes lost his consciousness; and in about an hour and a half expired.

Our deceased friend, a nephew of Dr. Carey of Serampore, was designated to missionary work at Northampton, January 19th, 1814, Mr. Fuller, Mr. Sutcliff, Mr. Blundel, and Mr. Johns, lately from Bengal, taking prominent parts of the service, and

Mr. Robert Hall delivering an address to Mr. Carey which was afterwards published, and which is contained in his works. Mr. and Mrs. Carey arrived at Serampore in the latter part of the summer; and, after he had made suitable proficiency in the language, he and Mr. Lawson were ordained pastors of the church at Calcutta. His skill in the Bengálí became very great, and he devoted himself zealously to strictly missionary work. Few Europeans, if any, ever acquired in so short a time equal ability as a preacher to the natives. After he had labored thus some years, a long and severe attack of liver disease disabled him, and it soon appeared certain that his constitution could not bear a tropical climate. Dr. Carey wrote thus on the 25th of November, 1824, after referring to the departure of one of the Church missionaries. "My nephew, Eustace Carey, was also with his wife obliged from the same cause to leave this country in an American ship, a few months ago, and will probably be in

England before this reaches you. These are severe losses to the cause of God, as they were both very active and useful men; but the ways of God, though inscrutable to us, are infinitely wise, and I have no doubt but the things which appear to us dark and discouraging, will in due time be so ordered in His wise providence, as to occasion much greater good to the interests of religion than any other arrangement, however favorable to our wishes, would have done."

After Mr. Carey's return, he was for a long time in an exceedingly debilitated and languid state; but as his health improved he engaged by degrees in services which were eminently acceptable to the British public. A more eloquent speaker than he was at this time perhaps never appeared on a missionary platform, or one more ready to plead for the cause, day after day, and evening after evening. Incorrupt speaking, after he was engaged to travel regularly for the society, produced its natural effect in lessening the freshness of his manner, and the novelty of his illustrations; but to the end of his life he was to thousands a most acceptable advocate of the work of Christ among the heathen. When he was no longer able to give himself to the labor wholly, he engaged in it occasionally, and his zeal on behalf of the society continued to the last.—*Baptist Magazine*.

GERMANY.

HOPEFUL INDICATIONS OF SPIRITUAL LIFE.

Bonn, June 2, 1855.—You will be glad to hear that the Church in Germany, is continuing to show signs of life in this land of the Rhine, so full of exciting historical remembrances. This internal life of God in the souls of men is making itself felt and manifested in many ways, both in the established Church and among Dissenters. I mention the following facts:—

1. It is a fact that, in the upper classes there is a longing after the pure truth of God, such as for many years has been unknown here. I speak not of all, or even of the most, but of many; and even this is a sign of the times, when we consider that, formerly, every man who boasted of a liberal education, and a smattering of philosophy, rejected with scorn the saving doctrines of Christianity. The person of the Redeemer was despoiled of its glory, and the wonders of redeeming love designated contemptuously the "Blood theory of the fauntics." Now, in many cases, it is altogether different; and I know many respectable families where prayer, reading of the Word of God, and daily family worship are being introduced. This is truly a token

for good, and should lead us in deep thankfulness to the throne of grace.

2. It is a great fact that the Dissenters from the Established Church, Mr. Oncken and others, have exercised a most healthful influence over the members and ministry of that Church. Indeed, I have, myself, no hesitation (though an Establishment man) in saying that a main part of the present religious movement in this land is, under God, to be attributed to Mr. Oncken and the Baptists. They gave the impulse, and others helped, and are still helping, to diffuse over the land the rising tide. Many people went to hear their preachers, not because they wanted to be re-baptized, but because they wished to hear the Gospel faithfully and earnestly preached.

3. The annual conference of the pastors of the Rhine provinces, met here last Wednesday, under the presidency of Mr. Von Bethmann Hollweg. The assembly was numerous and brotherly, and manifested very clearly that the old ecclesiastical forms do not suit the convictions and intelligence of the age. The first discussion was on the rite of confirmation, which is still retained in the German Protestant Churches. The facts are these: the law of the land has appointed fourteen as the legal age for confirmation, though the rite may be performed later in some cases; till this is done, they have none of the rights of citizenship, so that a servant cannot get a place, or an apprentice a master; before they are confirmed, they must profess their faith in the Redeemer, according to a given formula. These facts, taken together, have brought many of the German pastors to the conviction that the present mode of confirming is conducive to hypocrisy and falsehood. This was asserted unanimously in the conference. It was proposed to separate the act of confirmation altogether from the rights of citizenship, and that the State should accept instead of it the *pastor's certificate* that the candidates were instructed in the Christian religion. This, however, was felt to be too bold in a matter that belongs formally to the State. It was finally concluded that the pastors should give more time and diligence to the teaching and training of the young before admitting them to confirmation and the Lord's-Supper. They then discussed the subject of improper marriages, and the Bonn mission; which were interesting, mainly, because they show that the German Church is fully awake to the evils in which she is involved, and diligently setting herself to remove them.

4. It is a fact that the Bible is becoming the standard to which reason, conscience, and all human convictions must bow. This change is proved by the things which come within the range of my own observation: (1)

the earnest orthodox pastor, or professor, is always preferred to the speculative rationalistic one; (2) a number of theological students have written essays on the "blessings of the free circulation of the Scriptures." The tone in these essays is excellent, and I have no doubt they will be blessed of God. (3) At the last "Kirchentag," the old common dogma of the Germans "the Bible is not God's Word, but God's Word is in the Bible," was solemnly and unanimously declared to be false. This is a mighty step in advance, and shows that the German Churches are returning to the old paths of their fathers.

5. The spirit of love and toleration is making progress amongst us, notwithstanding the crotchets of Stahl and his party; nor should you in England think it strange, that full and perfect liberty of conscience should not be all at once and universally admitted in Germany. It cost many struggles, and much precious blood in England, before the tyranny of the Beast was broken; and before us in Germany, there remains a terrible struggle still. The three powers of infidelity, superstition, and tyranny, like the three leavens (of the Sadducee, the Pharisee, and Herod) are working in the masses and mustering their hosts for the battle. But He that sits in heaven shall laugh, the Lord shall hold them in derision. All things are your's, and ye are Christ's, and Christ is God's.

"Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and will break
In blessings on your head."

Evangelical Christendom.]

DENMARK.

Odense, 24th July, 1855.—Mr. Förster writes: A Conference meeting was appointed to be held at Aalborg, commencing Friday, 22nd inst. As I had to be present I left Copenhagen by steamer, Thursday, the 21st. On Saturday, the 16th, before I left for Aalborg, I had the privilege of baptizing ten believers, four males and six females. It was a blessed season. Some of these are quite remarkable cases, and display the wonderful power of Divine grace. The one is a married man, a Mr. J. His wife has attended our meetings occasionally for several years. Mr. J. was much displeased with her on account of it, and threatened that he would send her away from his house in case she should continue to come to us. One night he actually beat her, and wanted to throw her down stairs, because he supposed she had been to our meeting, although she had not been there that night. She suffered very much maltreatment from him, yet she continued nevertheless to come to our meetings, but by stealth. Last new

year's eve (it was on a Lord's-day) Mr. J. took a fancy to visit our meeting together with his wife. His motive appears to have been curiosity, and perhaps, for once, to please his wife. She, of course, rejoiced. The custom of the church at Copenhagen is to assemble at ten o'clock on new year's night, and remain together till a little after twelve o'clock. The time is spent in singing and praying, and several addresses are delivered. A few minutes before twelve o'clock we all kneel down to pray; and thus we close the old, and commence the new year with prayers and praises to our God. Mr. J. had attended our afternoon meeting, and, strange to say, whatever may have induced him, he attended again our meeting at night. When we knelt down to pray at about twelve o'clock, I wondered what Mr. J. would do; but, to my great surprise, and to the surprise of others who knew him, we perceived that he also knelt down; I doubt not, for the first time in his life. It must have been a hard thing to him. Afterwards he seems to have been ashamed of it, for when his wife spoke to him about it, he denied it. But that night, it appears, proved a blessing to him. From that time he continued to visit our meetings, and in June last, both he and his wife, and his wife's sister were all baptized into Christ, after a good confession of their faith, and added to the church. It is quite astonishing to see the change that has taken place with that man; from being as furious as a lion he has become as meek and patient as a lamb. I have seen him many a time sitting in the meetings, bending down his head that nobody should see it, and weeping bitterly over his sins, when he heard of the unspeakable love of Christ to poor sinners. A woman who was baptized at the same time had witnessed the baptism in April; her husband was also present, and was exceedingly friendly to me. But at that time she said to some other person who also was present, that nobody should ever get her there; that is to say, she would never consent to being baptized. It was not long, however, before the Lord showed her that, if she wished to be His true and obedient follower, she must needs be baptized unto Christ. Both she and her husband were baptized at the same time. Another was a Swede, a man at the age of between forty and fifty. He was an old church-believer, as they are called, but, searching the Scriptures, he was led to embrace the truth as it is in Jesus. It was quite delightful to hear the meek and humble confession of this man, as also his knowledge of Divine truth. Another was an interesting young woman, about seventeen or eighteen years of age. When she was before the church, to lay a confession of her faith before the brethren, as is the cus-

tom with the church, and perceiving her confidence in Christ, I asked her if any one (say the enemy of souls, or anybody else) should tell her, and endeavor to persuade her, that Christ had not suffered the penalty or paid the redemption price for her sins—that He did not love her, and could not receive a sinner like her into glory, what she would then do. Without the slightest hesitation, and with a confidence quite astonishing, but at the same time with the simplicity and meekness of a child, she replied: "I would not believe it." You may believe, my dear brother, it was a happy time. Most of those who were present wept for joy. Oh! the Lord is gracious, and full of love and mercy!

Thursday, 21st June, as I said before, I left Copenhagen for Aalborg. The conference commenced on the 22nd. Besides myself, there was no other deputy present from other churches than Mr. Rymkes, of Odense. Mr. Oncken had written to me about coming, but indisposition prevented him. Nothing of any consequence occurred at the conference; the discussions were confined to general subjects, such as the observing the Lord's-day, and keeping it holy, church discipline, the weekly observance of the Lord's-supper, education of children, confirmation, and such like. It was resolved to petition Government about being acknowledged as a religious body: as yet we are but tolerated. It was also resolved to have some certificates of membership printed, wherewith to furnish such of the members as go on a journey, and desire to join other churches. A discussion was brought on about the drinking of whisky. Some brethren in Funen, near Svendborg, who constitute a branch of the church in Langeland, had adopted the principle that no one who would not entirely renounce the use of whiskey should be admitted into fellowship. After hearing all that could be said pro and con, it was resolved, that the meeting considered that no church was at liberty to make anything a condition of membership or fellowship which was not to be found in the Word of God. The conference lasted two days, and all went on peaceably and in the best spirit. On the Lord's-day following, we had a blessed meeting. The brethren from the country began to assemble at about nine o'clock, A. M., and remained together till six or seven o'clock at night. Although the room in which we assembled was of a pretty good size, yet it could not by far contain all that crowded together from different parts. In the forenoon I had to preach; and in the afternoon, Mr. Rymkes and myself. To conclude, I had to break the bread; several persons were then brought before the church, who desire to be baptized. The Aalborg church appears to be in a very

happy condition; there is peace and union and love among the brethren. It consists now of upwards of 450 members.

On 28th June, I left Aalborg and neighborhood for the south of Jutland. I have visited several places, preached at various times, distributed a number of tracts, and spoken to many people about the things that make for the salvation of their souls. Lord's-day last, I was at a place called Børcebskov, near Veile, where I spent the day with some brethren who are living there. In the afternoon, we broke bread together. Last night I arrived here in Odense. The church here is in a most distressing condition; I may almost say it is entirely dissolved and scattered. Mr. Rymkes, the pastor, is on a journey to Langeland, so I can do nothing here at present, except speaking a little with the brethren, and exhorting them to peace and unity. I intend, however, if it be the will of God, to return hither in a few weeks, and perhaps it may then please the Lord to employ his unworthy servant, in uniting his people. God grant it!

I intend now to go through Zealand to Copenhagen, where I again expect to have the great pleasure of baptizing a few dear souls.* One of them requested baptism before I left last.

Copenhagen, 10th August, 1855.

You will have received my letter from Odense some time ago. As I informed you in that, I could accomplish nothing then. Mr. Rymkes, the pastor, being absent, I visited the discontented, and conversed with them, but it was to little purpose. I promised, however, to visit Odense again in a few weeks, and endeavor, if it might please God, to unite them again. I stayed but a day or two at Odense, and went then through Zealand to Copenhagen, where I arrived Saturday, 28th July.

The church here goes on well. Sunday, 29th July, two dear souls were received for baptism; and Monday, 30th, I had the privilege of baptizing them. They are the two daughters of two of our oldest members, and of the first of Baptists in this country. The one was a daughter of Mr. Ryding, whose name is known to you. It was, as generally on these occasions, a delightful and happy season, and we were much refreshed from the presence of the Lord. Two of the brethren who were excluded when Mr. Nilsson was here, have requested to be admitted into the church again. I cannot yet say whether they will be received; they were rather troublesome when they were in the church before.

I have also thought of visiting other places in Funen, and then I have promised to come to several places in the south of Jutland in the neighborhood of Veile and Kolding.—*P. C. Magazine.*

THE CALCUTTA MISSIONARY HERALD.

BEERBHOOM. FROM THE REV. J. PARRY.

October 8th, 1855.—I had the pleasure of administering the ordinance of baptism to Lewis DaCosta, a musician attached to the Band of the 56th N. I. All his comrades assembled in the Mission bungalow about the latter end of August, and I conducted Divine service in the Urdu. After service, I put a few questions to the candidate for baptism, which he answered correctly. I afterwards asked his comrades, if he conducted himself as a Christian, to which one and all replied in the affirmative. Having done what I thought to be necessary to satisfy myself that our dear friend was a sincere believer, we proceeded to brother Williamson's tank, where the ceremony was to be performed. Many Hindus, Muhammadans and native Christians, of Mr. Williamson's church, attended to witness the administration of baptism. I addressed the people both in Urdu and Bengali, and I was glad to find that the Hindus and Muhammadans paid serious attention to my words.

The following brief account of Lewis may be interesting to those who love our Redeemer's cause. He was of the *Jât* caste, and a native of Delhi. A certain European gentleman took him under his care, but neglected his education. He thus lost his caste. He subsequently enlisted as a Band-man, and some of his Christian comrades observed to him, that he was like an outcast, and it would be well if he sought to be baptized. He approved of their suggestion, but his father having heard that he wished to become a Christian, forbade him to be baptized. The Musalmán musicians of the Band, wished him to become a Muhammadan, but poor Lewis refused to comply with their wishes. About five years ago he solicited an American missionary in the Upper Provinces to instruct him in Christianity and to baptize him afterwards. He learned to read the New Testament in Ro-

manized Urdu. The 56th N. I. was subsequently removed to Barrackpore, where Lewis got acquainted with our excellent brother Bhababán, a most laborious and zealous missionary, who daily spends six hours in the prosecution of his great work. God blessed his labors in endeavoring to explain the gospel plan of salvation to poor Lewis. When the 56th N. I. arrived here, I visited the Band-men and preached to them, and distributed English and Urdu tracts amongst them. One Sabbath they all attended Divine service at the Mission bungalow, and after service Lewis expressed an earnest desire to be baptized. I therefore sat with him for an hour and a half, during which period, I had much profitable conversation with him. I was highly delighted and surprised to find that he possessed a large amount of evangelical knowledge—he had obtained correct views of man's fallen state, of the sinfulness of the human heart, of the necessity of faith and repentance; with respect to regeneration he hardly knew any thing, but I endeavored to shew him what it was and the necessity of it. He confessed that he was a great sinner, and was sorry that he had broken God's commandments, he knew he said that he could not save himself by any works; but that Jesus Christ could save him, if he believed in Him. He appears quite happy since his baptism. He frequently calls on me, and I find it good to pray with him in Urdu and read a portion of Scripture. He cannot be edified by attending either the English or Bengali worship. One of brother Williamson's native preachers is teaching him Bengali. He is very desirous to be able to read the Bible; which I hope, through God's blessing, he may be able to do ere long.

I would take this opportunity of sending for publication, a short account of my labors since April last.

On my way to Calcutta from Jessore

in April last, I preached in the following villages.

4th, Daitulá.—I had about twenty-five auditors, who were glad to see me, as most of them were the residents of Daitulá, and knew me very well. They had not heard the gospel for a very long time, so they listened the more earnestly.

5th, Behiria.—There a large market is held twice a week. It is two miles from Kusbá, Jessore. I preached to the bazar people for an hour, they were very attentive. In the afternoon we were detained by a storm opposite to a village, near Fultalá, and I took the opportunity of going on shore, and soon obtained some auditors, who listened well; and some assented to all that I told them about sin and salvation through Jesus Christ.

7th.—Preached in the bazar of Baitákútá. Four respectable Bráhmans, some Káyasts and Chandáls were my auditors. I was glad to find the former class so attentive and well disposed towards the gospel.

In the afternoon I visited Tilekhola and spent two hours in preaching to the residents. In the first place I had about twelve Pods for my auditors who listened attentively to all that I told them of worshipping the true God, believing on his Son, and contrition for their sins. Some one said that no one had ever preached to them about salvation. I proceeded a quarter of a mile further into the village, and commenced conversing with one or two poor villagers. In a short space of time, about sixteen persons gathered together to hear what I had to say. Some of them were very attentive to my message. One or two admitted that their debtás and gurus were worthless, since they could not save those who trusted in them.

8th, Lord's-day.—Worshipped God with my people, I had a congregation of nine persons.

In the afternoon I and Giridhar Christian preached in the market place of Paikgáchhá. This is the third time I visited this market within a year. We addressed about one hundred and fifty auditors during the time we were engaged. Some of them paid proper attention to our instructions. Finding the market-place to be very noisy, and, as the day advanced, that hardly any one would stand to hear our words, the people seeming very

anxious to make purchases, I went towards the village. I sat by the side of a road in which people were passing and repassing. Many who did not hear the gospel when it was preached in the market, stood or sat by me when they were returning home, and listened, apparently with pleasure, to the words of eternal life. All my auditors were quiet and attentive.

9th.—Stopped opposite Boskháli bazar, a well known place on the banks of the Kubutuk. I preached to about twelve auditors, three of whom were respectable Bráhmans and Káyasts. I said to them that the Hindus did not serve their false gods for spiritual blessings, but for riches and other temporal blessings. But that all who believe in Jesus Christ and the true God would obtain eternal life. I distributed many tracts and gospels in this place.

In the afternoon I preached in the market of Chiapra. When I stood in the midst of the market-place, almost the whole of the people, amounting to about sixty, stood round me as if eager to hear my words, since I believe they had never before heard any thing about Christianity. One of my auditors said, he had received a book from a Saliib at the late Rás melá of Sathghyriá. I told him that I had given it to him. I was glad to find that many of the Pods could read, so I gave them tracts and gospels.

10th.—In the early part of the morning I visited the village of Sádipur on the banks of the Jhuhjhubiá.

In the afternoon we reached Hosnábád, near Taki, and as it was market-day I went to the market-place and preached to about two hundred auditors on the great salvation. I found many very attentive; some said that they never had heard such words as I spoke to them. The people were very eager to obtain books. I distributed here many tracts and gospels.

11th.—In the afternoon we put to near Chytan Baelra. The Charak festival was approaching and the people were merry, singing and drumming. I went about the village and preached in three places to about fifty auditors: as soon as I approached any group, the music and singing were hushed, many of these poor blind and deluded souls listened to the gospel, apparently with pleasure and attention.

THE ORIENTAL BAPTIST.

DECEMBER, 1855.

Theology.

THE YOKE OF CHRIST.

"My yoke is easy, and my burden is light."—Matt. xi. 30.

A YOKE and a burden denote servitude. Whilst, therefore, Christ invites us to become his servants, he, at the same time, tell us, for our encouragement, that his service is easy and light: "My yoke is easy, and my burden is light." By many the service of Christ is thought not to be easy and light. Such thinkers, however, it is to be presumed, must imagine Christ to be either an untruthful teacher, or a teacher that knows not what he says, nor whereof he affirms; for, if the service of Christ be not easy and light, then Christ has spoken untruly, or without considering and knowing the nature and extent of his own requirements. And bold indeed must that man be, particularly if he bear the Christian name, that could even hint that there was a lack of truth, of consideration, and of knowledge in him. But just so bold are they who, in contradiction to himself, maintain that his service is not easy and light. How presumptuous they are! how wise in their own conceits! there is more hope of a fool than of them.

Others there are who misuse the text. They say, that Christ, in order to make his service easy and light, has relaxed the law; that no such strict obedience is now required as was required formerly; that, in fact, we are not now under the law, but under grace,—whatever they mean by this term, for certainly they do not understand it rightly. How men can speak thus with the New Testament before them, and particularly with Christ's sermon on the mount before them, is amazing. True; we are not under the ceremonial law; but we are as much

under the moral law as those were to whom it was originally given. Christ came not to destroy the law and the prophets, but he came to enforce the one and to fulfil the others.

But just here it may be said by some, If, in the service of Christ, we are under the moral law, how can his service be called easy and light, seeing that compliance with the moral law is no easy and light thing? But who are the men who speak thus? They are men who know what is right, and yet do what is wrong, and this oftentimes, too, when their consciences smite and reprove them: and this, as they themselves will own, is not conduct to be vindicated. Is, then, the statement made by such men as these to be received? Surely not. It becomes us rather to listen to those who know what is right and do it: and there are many such. We do not, for instance, find that Noah, though living amidst a world of disobedient men, found it hard and difficult to obey God; nor Abraham, though called to leave his country and friends, and to wander about from place to place, having no settled residence; nor Moses, though he renounced the splendors of the greatest court then in existence, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, and esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect to the recompence of reward." The same thing may be said of the apostles and martyrs, notwithstanding their persecutions and sufferings, and also of all the saints who have ever lived. What-

ever they had to endure for Christ they bore willingly and cheerfully, loving and delighting in his ways: and no man loves and delights in that which he finds to be hard and difficult. So delightful have the ways of God been to the saints that they have ran in them, nothing could tempt them out of them, no, not even the loss of life itself.

These, then, are the men to whom to appeal as to whether the yoke and burden of Christ be a yoke that is easy and a burden that is light, and not to the men who, knowing what is right, persist in doing what is wrong, —men whose judgments cannot fail to be warped by the practices in which they indulge.

That the service of Christ is a yoke that is easy and a burden that is light, may be inferred from the instructions which are given us in relation to it. Everything needful for us to know about it is made known in the Bible. We have precepts given us as to the way in which we should walk; and we have these precepts illustrated in the histories of patriarchs and prophets, apostles and private Christians, kings and subjects, husbands and wives, parents and children, masters and servants, and old and young. No one can remain in doubt as to what road he ought to take in the journey towards heaven, nor how he ought to conduct himself in the way thither. The wayfaring man, though a fool, need not err therein. When, for the doing of any thing, we have instructions plain and simple, and illustrated by many examples, the performing will never be found to be hard or difficult.

That the service of Christ is a yoke that is easy and a burden that is light, may be inferred also from the principle by which every one who is a real servant of Christ is influenced. He is actuated in his service by a feeling of love. He loves God, and he loves Christ, and he loves the Holy Spirit. And let a man strongly love another, and what will he not do for him, and what will he not give him, and what will he not bear for him? And hence it is, that the Christian in his love to Christ will go over sea and land for him, will separate himself from his friends and dwell in the most inhospitable regions for him, will endure poverty and dishonor for him, and will

not refuse even to go to prison and to the most horrible death for him: and in doing all this will not think that he is enduring anything hard or difficult; for love is strong as death, and many waters cannot quench it.

And then, too, the service of Christ is not without great enjoyments; and these make the yoke easy and the burden light;—very easy and very light. "There is," as one says, "usually belonging to the Christian a peace of conscience, a sweet serenity of mind and temper, a beautiful aspect impressed on all his actions, and a lustre surrounding him which comes from the blessed influence of the spirit within him. His state is more than calm, it is more than quiet. There is a brightness, a glorious radiance, a silver ray cast around him. He feels peace within, as well as displays beauty without. His views are expanded. He feels that blessedness which is not to be found among the people of the world. He knows that his God is always nigh to him, watching over him for good; and his great consolation is, to know that the pleasures which he enjoys are those which God gives him."

And that the service of Christ is a yoke that is easy and a burden that is light may be inferred likewise from the prospects which the servant of God is enabled to entertain. How little would the poor man think of an arduous journey or voyage who knows that at its termination he shall obtain rest never to be disturbed, riches never to be taken away, and every thing to make life as happy as it is possible to be. The roughest road would be to him as a path adorned with flowers, and the stormy ocean would be to him as a passage over a beautiful lake, so happy would he be in his prospects. And what has the servant of Christ before him? Rest, the sweetest rest; companionship the most exalted and refined; an abode the most glorious; and pleasures beyond expression great: and all these eternal in their duration. The prospect of them makes indeed his yoke easy and his burden light. It makes them not to be felt.

"Thus when the Christian pilgrim views,
By faith, his mansion in the skies,
The sight his fainting strength renews,
And wings his speed to reach the prize.
The thought of home his spirit cheers;
No more he grieves for troubles past,
Nor any future trial fears,
So he may safe arrive at last."

But there is yet another view which may be taken of our subject, and that is, by comparison,—a mode by which it will most strikingly appear that the yoke of Christ is easy and his burden light.

Look for a little abroad. Look at the austerities practised by some who call themselves Christians, and practised for the purpose of recommending themselves to God; long and wearing-out fastings, painful scourgings of the body, exhausting kneelings, prostrations and prayers, seclusions from the society of men and almost from the light of heaven, and not unfrequently the deepest poverty and wretchedness. None of these things are commanded by Christ. They are all self-invented and self-imposed by their miserable and deluded subjects. How different is the yoke and burden of Christ. Whilst he enjoins an abstinence from all sinful pleasures, he bids us to take care of our bodies, our minds, and our property; he permits us to enjoy with moderation all the blessings of his providence which come into our hands; and he allows us to participate in all the enjoyments of a healthful social life. Look then on this picture and look on that, and say, is not the yoke of Christ comparatively a yoke that is easy and a burden that is light.

Look again at the heathen around us, particularly at those among them who are intent on their future benefit, and many of them are so. Time was, and that not very long ago, when, in view of this, widows burned themselves in the arms of their dead husbands, parents cast their children into the rivers to be devoured by alligators, and even human victims were slain at the altars of their gods. And time, alas! is yet, when men impose upon themselves vows of perpetual silence, retire into the jungles among the wild beasts, burn their bodies over slow fires or expose them naked to the bitter colds of the winter nights, exhaust themselves by long journeyings, injure their bodies by cuttings and defilements, and waste their property by presenting it to dumb gods, or squandering it upon idle and worthless men.

Now, where is there anything like this in the service of Christ? Where are our woundings, and torturings, and journeyings, and expendings? Christ was indeed wounded for our transgressions and bruised for our iniquities;

but he bids us be whole. He left his home and came down into this world; but he tells us to abide among our friends, and do them all the good we can. And he gave up all his property and glory in heaven; but he allows us to keep our property in our own hands, to make ourselves comfortable with it, and to enjoy the luxury of feeding the poor and instructing the ignorant with it,—luxuries indeed to the man who loves God and his neighbor as himself.

Look once more at many around us who bear the Christian name, but who are not Christians, their whole conduct manifesting this. One is proud; and in consequence of his pride he is perpetually being mortified, not receiving the respect or the attentions which he thinks are his due. The real Christian, on the other hand, is humble. He can bear without much chagrin any contempt that may be shewn him, he, not looking for the praise of men, but for the praise of God.

Another man is envious. He cannot see an equal, a friend, or a neighbor prospering or getting more honored than himself without being the subject of the most hateful and tormenting feelings. The real Christian, on the other hand, likes to see his fellow-men prospering around him. This instead of making him envious increases his happiness. And he can truly rejoice with those who rejoice, as well as weep with those who weep.

A third man is avaricious, and is withal a hard-hearted miser. Money is his god. Many are his thoughts, and many are his anxieties about the safety of his property. With his coffers full, his brow is wrinkled with care, and his heart and his very features have become as hard as his coin. On the other hand, the Christian is contented with what God gives him, and trusting Him for futurity he is not burdened with anxiety. He is well-pleased with his treasure in the heavens; and his chief concern is, that that should not be lost.

Another man is abandoned to sensuality. He lives a life worse than a brute, and often feels, particularly after a season of revelling, most miserably, even to the detesting of himself. But far otherwise is it with the Christian. Temperate and moderate in all things, he suffers neither in his body nor in his mind. His reason remains clear

and unclouded; and he can always regard himself as a man and not as a brute.

Now, who will not say, after considering all these things, that the service of Christ is a yoke that is easy and a burden that is light? And this the more so, because of the help which the Christian receives in bearing and carrying it. When called to the performance of arduous and important duties, how often has it happened, to the utter astonishment of himself, that he has been borne up, strengthened, and carried through beyond all his expectations. And the same thing has been experienced in afflictions. In the anticipation he has been greatly troubled and terror-stricken; but in the reality he has been patient, resigned, and thoroughly acquiescent. He has, without a murmur, though it may not have been without tears, laid the very dearest to him in the grave, and parted with that which has been the most precious to him upon earth. In the forebodings of calamity he has been more than afraid; but in the midst of them he has realized the fulfilment of the promise and been composed: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee: fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea I will help thee, yea I will uphold thee, with the right hand of my righteousness."

Such, then, being the nature of the yoke and of the burden of Christ, who needs to be afraid of going under the one, or of taking up the other? Or what excuse has any one to make for not doing so? O how much are they to be pitied who have not yielded to the Saviour? They are not yokeless and burdenless, whatever they may think. They are under the yoke of Satan, they are in his team, and he makes them work; for they draw iniquity with cords of vanity, and sin as with a cart-ropes; nay more, they are employed in dragging faggots in which they themselves are to burn forever without being consumed. And as for their burden it is becoming larger and larger, and heavier and heavier, as they proceed, this being the very oppo-

site to that of the Christian. The burden of the latter becomes lighter and lighter as he advances; for the longer a man practices obedience the easier it becomes; but the burden of the former increases in its bulk the farther it is carried, and so increases, that when he arrives at the edge of the grave it bears him down to the bottom as if a rock from the mountain top had fallen upon him.

And if those who have never come under the yoke of Christ and taken up his burden are to be pitied, much more are those to be pitied who, after having been under the one have come out from it, and after having taken up the other have laid it down. And O how many have done this. They have first become weary of the service of Christ, and then they have become ashamed of it. They have laid down gold, and have taken up earth; they have forsaken the clear fountain, and have gone to the polluted stream; and they have removed from them the bread which cometh down from heaven, and have betaken themselves to the husks of this world. O what a bitter lot will their's be at the end; "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again to repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

A. L.

THE UNJUST STEWARD.

WE are frequently informed by the word of God, that in the sight of our almighty and holy Judge all mankind is divided into two great classes, called in our text the children of this world, and the children of light. The former, as their name indicates, live only for this world; and even the thought of death, if it ever finds an entrance into their hearts, rarely produces any other effect upon them, than that of impressing them with the necessity of providing for the earthly welfare of their descendants. Their ideas of happiness and misery are all confined within the limits of this life; their hopes, their fears, their desires, their pursuits all

turn upon the objects presented to them here on earth. They are the children of this world,—but they are also the children of darkness. Their eyes are blinded by the prince of darkness, who rejoices in the prospect of their rushing blindfolded into the gloomy regions, over which he presides, and where nothing is to be heard but lamentation and gnashing of teeth.

The children of light, on the contrary, have had their eyes opened by the gracious influence of the Holy Spirit: they have learnt to see the vanity of this world, and are therefore seeking a better country in heaven. They live for *eternity*, and when their pilgrimage has come to an end, they will be received into the heavenly mansions of that city, which has no need of the sun neither of the moon to shine in it, because the glory of God lightens it, and the Lamb, the Sun of Righteousness with healing in his wings, fills it with his splendour.

Already here below, then, a very material difference exists between these two classes of men. The former seek their reward on *earth*; the latter keep *eternity* in view. But all who belong to this happy class, once belonged to the former; and consequently the principles on which they acted as well as the habits which they acquired, whilst laboring for pleasure and success and honor on earth, still continue to exercise a sad and permanent influence upon their conduct. To live for eternity is an art neither willingly learnt, nor easily acquired by the human mind: and no fact is more fully borne out by daily experience, than that expressed by our Saviour, when he says: *The children of this world are in their generation wiser than the children of light.*

The main design of the parable of the unjust steward evidently is, to illustrate this truth in reference to personal property.

But whilst this is its chief purpose, various other truths and precepts are incidentally touched upon, which we can best ascertain, by taking up one point of the narrative after another, in the order in which they occur.

1. In the first place, we are informed of the *unfaithfulness* of the steward. He was *dishonest*, in all probability not so much from covetousness as from negligence: for whilst he evidently wronged his master, he seems

not to have gained any thing for himself. We are all stewards, and all responsible to God for the use of those goods which he entrusts to our care. What we call our property, is in fact not our own, but belongs to God, our heavenly Master, who puts it into our hands, and to whom we shall have to give an account of the use we have made of what he lends us for a time. And in like manner, whatever good things of any kind we enjoy, really are God's property, kindly lent to us for a certain period. All the faculties with which we are endowed, all the knowledge which we have acquired, all the opportunities of doing good which are given to us, all the time and influence which are at our command, all the affection which we exercise or of which we are the objects, all the means of grace which we enjoy, are alike the property of God, entrusted to our care, and an accurate account of which is kept by him, to whom all hearts are open and all desires known, and from whom no secrets are hid.

When we take this view of ourselves, we cannot but feel, that we have been, and daily are, most dishonest and unfaithful stewards. We consider the sacred property of God as entirely our own;—and forget that the day will come, when both capital and interest will be required of us. On that day, if we have no better hope than our own righteousness, we shall be accused unto him as having wasted his goods; he will then call each one of us, and say to him: "How is it that I hear this of thee? Give an account of thy stewardship, for thou mayest no longer be steward."

Oh my friends, have you all thought of this? Do you recollect, that all which God has entrusted you with, is accurately marked down in his book of remembrance, and that you will have to give an account of every thing? Have you ever considered how immense your debt will be on that day? Have you ever thought of the thousands of opportunities which you have lost, or of the thousands of hours which you have wasted?

2. The steward foresaw his danger, and endeavored to avoid it. He said within himself: "What shall I do? for my Lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do." How much wisdom did he show in

this! He anticipated the temporal perplexities that were coming upon him; he reflected upon them, and endeavored to find some means of meeting the difficulty: nor did he rest till he had found a way of escape. Have you, my beloved hearers, all shown as much wisdom with regard to your soul and your immortal existence? How many there are, who put off all serious consideration till the last moment, who yet would not act half so foolishly, if their temporal interests were at stake. Have you at all reflected upon the course which you will pursue when your debts will be arrayed before you by your almighty Judge? Will you wait till he rejects you from his presence for ever? O cease not, cease not, until you also can any: "*I am resolved what to do.*" Do not blind your eyes, and fancy, that your debts are few: allow the full reality to appear clearly and distinctly to your mental eye; let your conscience remind you of your numerous offences, and of your manifold omissions, infinitely more numerous still. Pass sentence upon yourselves, and acknowledge in deep humility, that your debts far exceed your powers of conception, and that it is impossible for you ever to repay them. When you feel this with a truly contrite heart, then go to the cross of Christ, and behold him there, blotting out the handwriting that is against you, taking it out of the way, and nailing it to his cross.

3. But the main scope of the parable is to show that the steward *knew how to make use of his master's property for promoting his own safety, and for procuring to himself a place of retreat after the loss of his situation.* It is hardly necessary to say, that it is not the dishonesty of the steward, which is commended, but his cleverness and invention. He is declared to be one of the children of this world, wise in their generation; which sufficiently indicates that his conduct cannot possibly be held out as a pattern in all respects. He had few resources left; he evidently possessed nothing of his own: yet, impelled by the consciousness of his wants, he succeeded in finding out a method which could not fail to supply his need. Now, although true christians have no other ground of hope, than the atoning sacrifice of Jesus Christ, yet eternity is so awful, that it becomes us to work out

our salvation with fear and trembling, and to give all possible diligence to make our calling and election sure. No means which can in any way be brought to bear upon our salvation, ought to be neglected;—and in this parable we are admonished to consider our worldly property as one of the means to be employed. Worldly property is here called the unrighteous mammon, or—as it might be more literally translated—the mammon of unrighteousness. It well deserves to be called so, on many accounts. First of all we are constantly dishonest in calling it our own, and using it as our own, whilst it is God's property, and a sacred trust committed to our care. It is moreover easy to perceive, that as in heaven there will be no distinct personal property, so likewise there would be none here on earth, if it were not for sin. Personal property is a necessary evil, much like the confusion of languages and many similar characteristics of our existence here below. As long as sin remains upon earth, so long distinct personal property will and must remain; it is God's own ordinance, which cannot be broken; but yet it is one, which was only rendered necessary by sin. It may also be called the mammon of unrighteousness, in reference to the means frequently employed for obtaining it. Who is there among us that can assert, that all his property was acquired in an honest and upright manner, both by himself and his ancestors from whom he may have received it? And even if we could not personally be charged with having used any measure of dishonesty or violence in acquiring property; yet, when we consider such widely spread systems of cruelty, as for instance slavery is, we shall soon find, that all property is more or less polluted with the stains of sin, of avarice, deceit, and oppression. It would lead much too far away from our purpose, to dwell on the passions constantly called into exercise by the desire of accumulating, enjoying, or displaying riches: we only wish to show that our Lord gave a just name to wealth, when he called it the *mammon of unrighteousness*.

As all other things, not in themselves sinful, can be sanctified, so likewise property may be employed for holy purposes. This consideration alone would be sufficient to prove the

error of those enthusiasts, who in various times have pretended, that all personal property ought at once to be abolished. Their opinion is so evidently impracticable and so manifestly absurd, that it is a matter of astonishment, how it ever could be adopted by any persons in their right senses.

4. We shall afterwards see that the use to be made of our property consists in securing the affection and gratitude of our fellow-creatures: but before we enter upon the examination of that point, let us observe, that the dishonest steward was *utterly unable to better the state of his accounts*. His debts were not in the least diminished by the course he adopted; he obtained no money of his own by which to satisfy the claims of his lord;—and in his liberality towards the debtors of his master he even disposed of what did not belong to him. All these things are so forcibly stated by our Lord, not in order to commend dishonesty, (to think so, would be an insult to the holy character of the Son of God,) but in order that we might learn to take a right view of the liberality, which we are able to exercise towards our needy fellow-creatures. However largely we may contribute to their comfort and welfare, we can at best be liberal with another's property. What we spend for benevolent purposes, all belongs to God: it is not our own to give; and even if our charity were greater than has ever been displayed yet, it could not possibly be meritorious in the sight of God; for what we thus employ for the welfare of our fellow-creatures and for the glory of our heavenly Father, has by him been entrusted to our care for just such purposes, and must still be considered as his. Far, therefore, from blotting out by acts of benevolence any of the debts which we have previously contracted, we are by the very nature of the case compelled, like the steward, to be liberal with our master's property. This consideration ought deeply to humble us, and instead of looking with self-complacency upon our benevolent actions, or imagining that they make up for any of our preceding short-comings and transgressions, we ought much rather to be lost in wonder and admiration, when God allows us to do good and to obtain a blessing, by liberally using that which belongs to him.

It is very essential to keep this in view, lest we should be led to imagine, that the parable does not altogether exclude all righteousness of our own. There is only one who is able to pay the debt we owe to our heavenly Father; and blessed be God, that Jesus did give himself as a ransom for our souls! There is likewise only one way of obtaining pardon and eternal life; and that way is the way of faith.

No new method of salvation is pointed out in the parable, but our attention is directed to a source of help and strength, from which we may derive new vigour in running the race which is set before us, and a prospect is opened which adds new lustre to the glories of eternal life.

5. *The unfaithful steward secured the affection and gratitude of his master's debtors.* And we, as the children of light, may imitate his foresight and wisdom, by so employing our property, as likewise to secure the affection and gratitude of our fellow-creatures.

How sweet must it be in itself to be able to say with Job: "When the ear heard me, then it blessed me, and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame; I was a father to the poor, and the cause which I knew not I searched out." But the consciousness of active benevolence does not constitute all the advantage which may be derived from a well directed charity. It is true that since we are daily so ungrateful towards God, we ought not to wonder if our kindness seldom meets with a grateful return. But rare as gratitude confessedly is, it is not quite extinct; it has not deserted this world altogether. There are still those to be found, who love their benefactors, who remember their kindness, who take a warm interest in the welfare of their friends, and who daily commend them to God in prayer. There can hardly be any doubt about it, that when our Saviour recommends us to make to ourselves friends of the mammon of unrighteousness, he meant praying friends, interceding friends, active friends. It may perhaps scarcely be-

long to our purpose to mention, that even with regard to earthly comfort, the richest and most powerful man may frequently derive considerable advantage from the esteem and affection of the poor and needy. But it certainly does belong to it, that we should frequently contemplate the spiritual comfort and assistance which may be administered to us by the love and the prayers of our poorer brethren. It is very cheering, when we are oppressed by the weight of affliction, to think that others are interceding on our behalf, and praying that we may be strengthened. Even our Saviour would have been glad of the intercession of his disciples, when in the garden of Gethsemane the bitter cup of anguish was presented to him : how much more reason have we at all times to value the sympathizing prayers even of our mortal friends ! When we are separated from those we love, when we are deprived of some of the means of grace, when we grow lukewarm, when we are assailed by various temptations, when we fall into security, when we are in danger of forsaking God, when we become negligent in our prayers : oh what a privilege is it then for us, if others remember us in their prayers ! The efficacy of intercession can never become manifest in its full extent, whilst we continue here below ; but there can be no doubt, that it is infinitely more powerful than we are aware of. We ought therefore all to be very anxious to secure an interest in the prayers of our fellow-Christians, even of the poorest and meanest of them ; for God is no acceptor of persons, and the cry of the poor and needy is, if any thing, rather more readily heard by him, than that of the rich and wealthy.

If this consideration urges us to active benevolence in general, whatever its object may be, it is a most powerful motive to induce us to promote the spiritual welfare of our fellow-creatures. It is altogether a privilege, that by means of the mammon of unrighteousness we are able to promote the interests of God's kingdom on earth ; but it is a still higher privilege that the blessing shall in a great measure return into our own bosom. "He that soweth sparingly, shall reap also sparingly, and he that soweth bountifully shall reap also bountifully. The liberal soul shall be made fat,

and he that watereth, shall be watered also himself."

This is the experience both of churches and individuals. God has established this rule in his kingdom ; and although we are not able to explain it fully, yet we can perceive something of its nature. Suppose you spend part of your property in promoting the diffusion of Christianity among the heathen, will not those, whose souls you have helped to enlighten, soon begin to pray that God may bestow his blessing upon you both in this life and in that which is to come ? By taking an active part in the spread of Christianity in any quarter of the globe, you will greatly promote your own prosperity. The children whom you help to instruct, will recommend you to your heavenly Father, and in the cottages of the poor, where through your efforts the light of life is shining, you will be remembered at the family altar ; and their intercessions will mount up before God as incense, and as an evening sacrifice offered up on your behalf. Who can calculate all the blessed effects which so many prayers must produce on your mind, your person, your family, your friends, your temporal and eternal interests !

But the expression, with which our text concludes : "that they may receive you into everlasting habitations," bids us look beyond this earthly scene, and take into view that solemn day, which will come for every one, the day, when his strength shall fail, and he shall enter eternity. It is generally considered as more than probable, that the blessed in heaven will recognise each other, and that the enjoyments of friendship and brotherly love, interrupted for a time by death, will there be resumed afresh. The text before us, I think, settles that question. If those, whose gratitude and affection we have secured by means of the mammon of unrighteousness, precede us to the heavenly mansions, love for us will not be extinguished in their hearts ;—and when, through the unspeakable mercy of our gracious God and Saviour, we ourselves shall reach the shores of heavenly bliss, then our former friends will rejoice in seeing their benefactors arrive in those celestial regions, and welcome us to the everlasting habitations. How delightful to look forward to such an affecting scene ! What sacred pleasure will

then fill our hearts, when those whose benefactors we once were, perhaps without even being distinctly conscious of it, shall press forward to give us an affectionate welcome and to receive us into the mansion which their love and gratitude will have fitted out for us, although they were first assigned to that purpose by Him, who went before to prepare a place for his disciples! What holy joy will then pervade our whole frame, when we shall see holy pleasure beaming in the countenance of a child, which we once helped to instruct—or of one who by our assistance was rescued from the power of Satan—or of an idolater, to whom we were enabled to make known the saving mercy and the dying love of our great God and Saviour Jesus Christ!

When we consider, that the mammon of unrighteousness may be made conducive to such glorious purposes, we shall view the acquisition of property in a new light, and bestow all honest diligence upon it, since it can be made such a rich blessing to ourselves as well as to others. We shall feel the truth of the apostle's saying: "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel;" whilst on the other hand we shall be made willing to obey his precept, addressed to all, "that we should labor, working with our own hands the thing which is good, that we may have to give to him that needeth." We shall then learn how to be at once "diligent in business, fervent in spirit, and serving the Lord." We shall be made willing "to honor the Lord with our substance, and with the firstfruits of all our increase." And our daily experience will then confirm the truth of those remarkable words of our Saviour: "It is more blessed to give than to receive." May he who spoke these words, grant us an abundant measure of his Holy Spirit, in order that they may become a vital principle of our hearts, and be exemplified in our lives, to the glory of Him, who "though he was rich, yet for our sakes became poor, that through his poverty we might be made rich." J. W.

CHRISTIAN DILIGENCE.

MEN said of Rutherford, "He is always praying, always preaching, always visiting

the sick, always catechising, always writing or studying." A Christian ought to be always at work. God claims all his time and all his energies, and no one will dispute the justice of his claim.

He is to be diligent in business, and fervent in spirit, whether he eats or drinks, or whatsoever he does. Some men seem to think that they are brought into the kingdom to be saved. They were brought in to work—to be laborers together with God.

There are many weighty reasons why they should work. The first is the example of God the Father. "My Father worketh hitherto and I work." He is even busy in carrying on the operations of nature, and accomplishing the designs of His providence. This constant, wise, efficient, benevolent working should act by way of stimulus and example on every professing Christian.

The example of Christ should lead us to work. He had but one object on earth and that was to do the will of His Father and accomplish His works. We are to follow in His footsteps. He was ever about His Father's business, and so must we be. He went about doing good and so must we. His strongest desire was to do the will of Him that sent and to finish His work: we must have the same mind that was in him. He shrunk not from weariness and opposition in his efforts to do good. Let us also endure hardness in laboring to carry on to completion the work which He began. No part of Christ's life was given to vain amusements and idle recreation. His life was one of labor. Surely we cannot object to a life of labor. It is enough that the disciple be as his master.

The Holy Spirit works in giving life to souls, and in carrying on that life towards perfection. Wherever we see the tear of repentance, or the smile of Christian hope, we see the work of the Spirit. We should be struck with wonder, were we to see a new world burst into being, in consequence of a creating fiat; but the new creation of a soul is a work of far greater magnitude. The command and example of God the Father, the Son, and the Holy Ghost, should be sufficient to make us diligent in business.

There is a great privilege connected with this obligation to labor. We are not sent into the vineyard to labor alone, and have sympathising fellow-servants, and more, we are "laborers together with God." This adds dignity to our labor. It secures us from laboring in vain. God's purposes will certainly be accomplished. If we are associated with Him in laboring to accomplish those purposes, we shall not labor in vain. Our labors will accomplish just what He designs they shall accomplish.

The rewards of diligence are great. A

glorious rest awaits the termination of our labors here. A glorious reward through grace awaits us. The slightest act performed for Christ, shall not be forgotten when

the distribution of the sublime rewards of eternity is made. Let us then be always at work in our Master's service.—*N. Y. Observer.*

Poetry.

FORGIVE AND FORGET.

WHEN streams of unkindness as bitter as gall,
Bubble up from the heart to the tongue,
And meekness is rising in torment and thrall,
By the hand of Ingratitude wrung,—
In the heart of injustice, unwept and unfair,
While the anguish is festering yet,
None, none but an angel of God can declare,
“I can forgive and forget.”

But if the bad spirit is chased from the heart,
And the lips are in penitence steeped,
With the wrong so repented the wrath will depart,
Though scorn on injustice were heaped;
For the best compensation is paid for all ill,
When the check with contrition is wet,
And every one feels it is possible still,
At once to forgive and forget.

To forget! It is heard for a man with a mind,
However his heart may forgive,
To blot out all perils and dangers behind,
And but for the future to live;
Then how shall it be? for at every turn,
Recollection the spirit will fret,
And the ashes of injury smoulder and burn,
Though we strive to forgive and forget.

Oh, hearken! my tongue shall the riddle unseal,
And mind shall be partner with heart,
While thee to thyself I bid conscience reveal,
And show thee how evil thou art;
Remember thy follies, thy sins, and thy crimes:—
How vast is that infinite debt!
Yet Mercy hath seven by seventy times
Been swift to forgive and forget.

Brood thou not on insults or injuries old,
For thou art injurious too;
Count not the sum till the total is told,
For thou art unkind and untrue;
And if thy own harms are forgotten, forgiven,
Now mercy with justice is met;
Oh, who wouldn't gladly take lessons of Heaven—
Nor learn to forgive and forget?—*The Church:*

Narratives and Anecdotes.

REMARKABLE SPECIAL PROVIDENCES.

THE Lord who takes care of every sparrow that chirps in the chimney, or hops in the thicket, has a heart so full of love for

each one of us, that He fills every moment of our life with special providences for our good. Not because we are of more value

than many sparrows, for God has the same infinite love toward all his creatures ; but because we are unwise, and our folly, if we were unguided by his hand, would lead us astray. He wishes our welfare in every moment of our being, and while we are continually, through ignorance, destroying it, he overrules our courses so as to secure it for our enjoyment. Sometimes his interposition is manifest, and we notice it clearly ; but more often He conceals his hand of kindness, while he holds out to us His gifts. Yet we need never be mistaken as to the giver ; let us, in every good that we receive, give thanks to our Heavenly Father, for we know that it comes only from Him. The ravens that fed Elijah were message-birds that plainly went at the bidding of the Lord ; while the providence which has furnished your daily bread to-day has perhaps been silent in its working, and obscure to sight. And yet you have as much occasion to be thankful as the prophet. The sailor whose voyage across the ocean is prosperous and pleasant, should find in this even greater cause for gratitude than one who in the wreck of his ship escapes narrowly from perishing.

It is an authentic fact that during the terrible massacre in Paris, in which many eminent Christians were cruelly killed, the celebrated preacher, Peter Moulin, was preserved for further usefulness to the cause of the Gospel in a most remarkable manner. He crept into a brick-oven to conceal himself, but had little hope of remaining undiscovered in the ferreting search for slaughter that was carried on. In the kind providence of God, a spider immediately crawled to the opening of the good man's retreat, and wove a web across it. The dust blew upon the airy screen, and made it dingy ; so that the place appeared to have been long unfrequented. The enemies of the Christians soon passed by, and one of them carelessly remarked, " No one could have been in that oven for several days !"

What a touching idea does this incident give of our Father's protecting love for His children !

An anecdote similar in character is related of Mr. Churchill, a native of England who had taken up his abode in India, about two miles from Vizagapatam. Soon after sunset, on one occasion, while he was sitting in his dwelling, of which the outer-door was thrown open, meditating with deep sorrow upon the recent loss of his wife, and the helplessness of his little children, who were lying asleep near him, he was suddenly thrilled with terror to observe a monstrous tiger cross the threshold of his house, and enter the room, with glaring eyes and a ferocious howl. But the animal caught sight of his full-sized image reflected in a large mirror opposite the door, and rush-

ing at it with all his fury, breaking it into a thousand fragments, he suddenly turned and fled from the spot. Thus providentially did God preserve two little children and their father from the jaws of a wild beast !

Less thrilling, but not less remarkable, is the incident related in the following epitaph, which is copied from a tomb near Port Royal in the isle of Jamaica.

" Here lieth the body of Louis Caldý, a native of Montpelier, in France, which country he left on account of the revocation. He was *swallowed up by the earthquake* which occurred in this place in 1692, but, by the great providence of God, was by a second shock *flung into the sea, where he continued swimming till rescued by a boat*, and lived forty years afterward."

It is said of John Knox, the great Scottish Reformer, who had many friends and many enemies, that it was his frequent custom, while in his own house, to sit at the head of a table, with his back to the window. On one evening, however, he would not take his usual seat, and gave a positive command that no one of his family should occupy it. He took another chair in a different part of the room ; and shortly afterward, a gun was fired, the bullet of which passed through the favorite window, grazed the top of his vacant seat, and shattered the candlestick that stood upon his table ! This was not the only wonderful escape he had from his malicious and determined foes.

In the Bartholomew massacre, which we have already mentioned, at the order of the King of France, the Admiral de Coligny was put to death in his own house. His chaplain, the pious Merlin, fled from the murderers, who designed also to take his life, and hid himself in a loft of hay. After the days of blood were over, and the Protestants were suffered to keep their lives and their religion, a Synod was convened of which he was Moderator. In this assembly, when it was stated that many who had taken refuge in similar retreats perished from starvation, he was asked how he contrived to keep himself alive. He replied—giving thanks to God while he said it—that a hen had laid an egg every day during his concealment, in a nest which he could reach with his hand !

The celebrated, Dr. Calamy, in his " Life and Times," relates that he knew a sea-captain named Stevens, of Harwich, England, who was once, by a wonderful providence, preserved from drowning, together with all his crew. While on a homeward passage from Holland, the vessel sprang a leak, and the water gained in the hold so rapidly that, in spite of the pumps, which were worked with the energy of despair, all on board soon gave themselves up for lost. Suddenly, however, and to the sur-

prise of all, the water ceased to gain in depth, and the pumps being again plied, the ship safely reached her harbor. After her arrival it was discovered, on examination, that the body of a fish had become so firmly wedged in the leak, that it could with difficulty be taken out whole! It is of but little consequence, though it is an established fact, that the fish was preserved in alcohol, and kept as a curiosity in the family of Capt. Stevens.

In view of these striking instances of divine providence, how can we think of our Father in heaven and not be touched with the thought of that tender love which leads him to take such wonderful care of his children. Truly, we may "cast all care upon him, for he careth for us."

THEODORUS.

"BE NOT WEARY IN WELL DOING."

For two years, regularly every month, a lady called at the door of a certain family in New-York, and offered a tract, and as regularly had the door shut in her face, with the gruff remark, "We want none of your tracts." After so long a time, in one of her rounds, she met on the steps of the same dwelling a bright-eyed boy, but deformed and of sickly appearance. She inquired whether he would not like to go to Sunday School, and being answered in the affirmative, she agreed to meet him there on the following Sabbath morning, and conduct him to the Sabbath School. Sabbath morning came, and, true to his word, he was there and ready when she called. He was put into a class of boys of his own age; and though every thing seemed strange to him, he soon became deeply interested. His lessons were well learned, and his answers to the questions, and the remarks which he made, evinced that the truth was taking deep hold of his heart. His interest deepened. His bright eye sparkled as the truth was appreciated, and his deep emotion showed that it was doing its work within. He continued for many months, the most regular, the most attentive, the most deeply interested scholar in the class, till he won his teacher's affection, and became the favorite of all.

But, at length, the bright-eyed boy was missed from his class. His teacher visited him, and found him sick with an incurable disease. But, though conscious of his situation, he was full of buoyancy and hope. He had found a treasure of higher value than anything which this world can afford. And yet, he desired to live, that he might be useful. His teacher, however, led him to see that his place for being useful was

just where his Heavenly Father had placed him, and from that moment, his anxiety, on that score, ceased. He determined to be useful where he was, and for every one who called, he had a "word in season." But his anxiety for the conversion of his parents was very great, yet, even here, he rested in God. He had prayed for it, and he believed that God would grant him his request. He desired his teacher to visit his father; but as the father was a philosophical infidel, well posted up in all the arguments of unbelief, his teacher shrunk from the encounter. However, on the repeated urgency of the boy, he consented; and when he came, he found his father ready for him, surrounded by his infidel books. The infidel champion, with bold confidence, sought to draw the teacher into the meshes of infidel sophistry; but with his "sling and stone," the teacher brought him to a very different issue. He first drew from him the concession that all men were sinners, and that he was a sinner, and that it was reasonable and right that sinners should repent, and then he brought home the personal inquiry, "*Have you repented?*" This was an unexpected thrust, which the man sought to parry, by diverting the conversation to some other topic. But no, the Christian soldier was firm—the question must be answered, and the man's conscience compelled him to say, "No."—"Well, then," replied his antagonist, "we can proceed no further in the argument, till you have first performed this duty, which you acknowledge you owe to God."

The next time his teacher came, he found the dying boy full of confidence that his father would be converted. And he related how that, for several days, he had come early into his room and read a chapter in the Bible; and once, after watching to see if the boy was asleep, he had knelt down and prayed! The boy lived to see both his father and mother hopefully converted to God; and having grown rapidly in grace, and shining brighter and brighter as he drew near the pearly gates, God took him.

And think you the courage and perseverance of that Christian lady was lost, when such results followed? How few there are, who would have gone a second time to that home, after being so rudely repulsed? But she remembered the sacred injunction, "Be not weary in well-doing, for in due time ye shall reap, if ye faint not." And she did reap—a blessed harvest it was, and the wheat has been gathered into the garner above.

Is military life contrary to the development of Christian Faith? Some intelligent and religious men think so. Generally, the first fathers of the church censured the profession of arms, and it is certain that the friends of the Gospel ought to turn their

best efforts towards doing away with that dreadful curse. But, while we wait to see our efforts crowned with success, it is our sacred duty to avail ourselves of every opportunity to evangelize those who are compelled by necessity to be the defenders of the country, and we must not lose all hope of their conversion. Sometimes even soldiers seem better disposed than others to receive the good tidings of salvation in Jesus Christ crucified, precisely because the dangers to which they are exposed, and the prospect of a sudden death, inspire them with more serious thoughts. At any rate, a military career is not inconsistent with the teachings and the life of faith. You will find in what follows, a striking illustration of this fact.

Nearly two years ago—in the month of June, 1853—a young woman of the village of B * * *, in Southern France, being engaged near a high road in gathering mulberry leaves, (used, as you know, to feed the silk-worm,) saw a troop of soldiers pass by, and while she was meditating in her heart on the fate that might be reserved for them, two young men of the battalion, who wearied by the heat of the sun and the journey, had remained behind, stopped near her, and asked at what distance they were from the next village.

—About a mile, answered the woman.

—Tell me, inquired one of the soldiers, Joseph M * * *, what is the religion of the people in that village ? (for there are many Protestants in that part of our country.)

—Alas ! replied the woman, they have all kinds of religions, some are Roman-Catholic, others Protestant ; there are some also who believe in nothing at all.

—I have never seen a Protestant, resumed the soldier, laying his gun on the ground. Are you yourself a Protestant ?

—Yes, and—better than that, I am a Christian.

—Oh ! we are all Christians after all. As for me, I had a very pious mother, she used to make me go to church ; I was baptized and confirmed.

—It is well, but the Bible teaches us that the baptism which doth now save us is the answer of a good conscience toward God. (1 Peter iii. 21.)

—You speak true, answered the soldier, who had become thoughtful, but we are yet very young to think of all that ;—when we shall be old

—And what assurance have you that you will live to be old ? exclaimed the woman with solemnity. You know that it is not our will that regulates the pulsations of our hearts,—that keeps us alive.

—Both struck by this thought, as if it occurred to them for the first time, the two soldiers looked at each other.

We have never heard, said Joseph M * * *, any one speak as you do.

—Do you know how to read ? asked the villager.

—Yes.

—Have you read the Bible ?

—No.

—No ! and yet it is God's own book, the book which teaches us to know the Lord, to know ourselves, and what we must do to be saved.

—I have never read that book, repeated the soldier with an air of carelessness and indifference.

—Wait, I have here two little books which are founded upon the Bible, and which may do you some good, said the young woman.

Saying this, she took from her pocket two religious tracts. The title of one was : *"There remaineth a rest for the people of God."* That of the other : *"The pleasures of the world."*

—Joseph M * * * hesitated to accept the pamphlets, and glanced at his companion with a gesture, the meaning of which was *What's the use ?* But the second soldier, Jaques N * * *, held out his hand to take them, saying : Well ! give us those books, they are not large, and we can soon read them.

—You then promise me to read them, do you not ? resumed the woman, or else I will keep them for others.

—Yes, yes, we will read them to the end, and we will take care of them, too.

—Very well, here they are then. May the Lord bless the reading of them to your souls.

The soldiers took leave of her, shouldered their muskets, and soon were lost in the distance. The villager followed them with her eyes until she could see them no longer, and then lifting up her soul to heaven she uttered an earnest prayer : "Almighty and merciful God," she said, "grant that they may read those tracts, and that the reading of them may conduce to their edification !"

Eighteen months had elapsed. The young woman had nearly forgotten her conversation with the two soldiers, when, one day last winter, she perceived a man in uniform entering the farm-yard. The villager was alone at that moment, her husband having gone to the city, to market. On seeing this stranger, she was frightened, and hesitated to open the door. Yet, an instinctive something told her that the candid expression she observed on the soldier's countenance was the reflection of an honest heart ; she therefore advanced, opened the door, and appeared on the threshold.

—Ah ! I am not mistaken, it is she. Come, come, cried the stranger to his companion who followed him at a distance. And behold the two friends, with arms and

baggage near the surprised young woman, whose confidence was far from being increased.

—You do not recognize us, then, said one of the two soldiers who had first presented himself. But I recognize *you* perfectly, added he in an altered voice, holding out his hand to her.

—No, indeed, I do not recognize you, answered the woman with hesitation, who are you?

—Here, said the soldier, leaning his musket against the wall, and looking for some thing in his pocket, you will at least recognize these two little books. It was evident that the pamphlets had done long and hard service.

At the sight of those tracts a thought flashed upon the mind of the pious woman; she distinctly recalled all that had passed, and pressed with emotion the hand of the soldier. Tears were in the eyes of all three. They were silent for a few moments, but their silence was more eloquent than many words. On the countenance of the two young men, there could be seen an indescribable expression of happiness, a mingling of gratitude, joy and respect. The face of the young woman expressed her inward adoration of the ways of the Lord who had thus deigned to fulfil her request.

—At length the young soldier who had the tracts in his hand, said, do you remember the words you spoke, as you gave me these books?

—Yes, very well.

—Since that moment, your exhortations have found an echo in my heart. I have read your books, and God has blessed the reading.

—May His name be praised, replied the woman in a soft but solemn voice.

She made them sit down near the fire and asked them to partake of the luncheon which she hastily prepared for them. "Oh! how much I regret," said she, "that my husband is not here; how much I desire that he could see and hear you!"

The soldiers related how they had been converted. They had read again and again the two tracts, then had lent them to others, and these again to others. They had afterwards bought New Testaments, in which they had found the way to Him who is "*the Way, and the Truth, and the Life.*" In the beginning their faith had been submitted to hard trials, raileries on the part of some of their comrades, and petty vexations on the part of others.

But they had also found in perseverance a great source of encouragement. Some of their fellow-soldiers had found, in their turn the value of the Gospel. In short, there were in the company eight of them who met together to pray and to read the Word of God. Their regiment was now about to

leave for the Crimea. They had earnestly desired to see and thank the pious woman before leaving the country, and having asked their captain's permission for a short absence, he had given it without hesitation.

During this interesting narrative the villager often raised her eyes to heaven with a feeling of deep gratitude, and repeated, "What a pity that my husband is not here!"

The hour of parting arrived at last. The three personages in this scene gradually became more thoughtful. To a deep and pure feeling of happiness succeeded a feeling of sadness. The Crimen, with its battles, its diseases, its deaths, its hospitals full of wounded, passed before their minds. But calling faith to their aid, they discovered farther and higher, more cheering prospect, —the joys of heaven which the Saviour has prepared for His children. They fell on their knees before the throne of grace and gave thanks. Then the soldiers continued their journey, and soon landed on the bloody fields of the Crimen.

Alas! both are dead!

A letter of Hippolyte T***, one of their companions, dated from the camp before Sebastopol in February last, gives some details which will close this interesting narrative.

There happened at Marseilles an incident which deserves to be mentioned. The regiment remained a few days in that city. At the moment they were embarking, a priest came to distribute among the soldiers medals on which was engraved the image of the Virgin, and which were intended for amulets or talismans against the dangers of the war. When the turn of Joseph M*** came, he refused to accept the miraculous medal. "Thank you," said he to the priest, "I have something better—something I can use in all circumstances of life," and he drew from his knapsack a New Testament. "Ah," exclaimed the priest, dissatisfied, "you are a heretic! With such men as you we should not have any success against the Russians." An officer having come near, asked what was the matter. "This soldier," replied the priest, "has with him a dangerous book." "Whether the Word of God is dangerous," replied Joseph, quickly, "I know not; but I know one thing: my eyes were shut, and that book opened them; in it I found peace." The priest went away, shrugging his shoulders. Then the officer said to Joseph, "Lend me that book which so much dissatisfied the priest." The soldier handed it to him, saying, "May God bless the reading of it to you as he has blessed it to me." Since then the officer read the Gospel attentively, and forbade his soldiers to molest those who profess piety.

A little while after their landing in the Crimea, Joseph M * * * was taken sick. He had to endure terrible sufferings, and the 3d of February last he died of dysentery. "I have always been edified," writes Hippolyte T * * *, "by his patience and resignation. He spoke with joy of the new heavens, and of the new earth wherein dwelleth righteousness. During the night before his death, he called me and said to me, 'I think I am going to die; let the will of God be done! You will write to my poor mother. How afflicted she will be! But the Lord will comfort her. Tell her that I died happy. Oh, how much I should like to see that dear sister—that pious woman who, for the first time, announced to me those good tidings in which I now find joy and happiness. . . . It seems to me that I see that sister. . . . You will write to her, will you not?' A few minutes afterwards his spirit had returned to God who gave it."

The other soldier, Jaques N * * *, having been compelled to pass the night—a

cold winter night—in the trenches before Sebastopol, had his feet frozen, and died on the 7th of February, four days after his friend. He was equally calm and resigned in his last moments, expressing the joy he felt on going to be with his Saviour, in a place where neither sin, nor suffering, nor death can find access.

After relating these affecting details, Hippolyte T * * * himself expresses sentiments of faith and hope. He says that several of his companions continue to read the Bible, to pray, and to meet together for that purpose in the midst of the horrors of war, and wait with impatience for the moment in which they shall be able to enjoy the privileges of regular worship.

I will add but one thought to what precedes. What admirable results ensued from a religious conversation with two young strangers! and what encouragement to distribute everywhere religious books and pamphlets! Let us accomplish our task faithfully; let us scatter the good seed, and God will give us a plentiful harvest.

Baptist Missionary Society.

DINAJPUR.

(Concluded from page 343.)

As Mr. Smylie was left alone without any European assistant, and some help was absolutely necessary, he engaged a young man of Bengali parentage, who had learned a little English, and was recommended to his notice by one who professed to take a deep interest in the mission. This man proved to be a greater villain even than the sarkar whose wickedness had just been brought to light. He immediately began to extort money from the unhappy rayats in a manner at once cunning and cruel, and was at length exposed by his accomplices when they had, between them, so beaten a poor rayat that they feared he would expire before he could be carried off from the factory premises. The people were so exasperated against this wicked fellow that they threatened to murder him, and as soon as Mr. Smylie discovered his character he dismissed him summarily. But much mischief had been done to the Mission by these enormities. The rayats became unwilling to cultivate for the factory any longer, and the evil practices of the Christians employed in the business made their religion to

stink in the nostrils of the heathen and Musalmáns all around. Mr. Smylie therefore urged that the factory should be given up by the Mission; and as the anxiety involved by the charge of it was evidently injurious to his health as well as destructive of his peace, the Serampore brethren at length consented to its abandonment.

The Indigo manufacture was therefore discontinued in the year 1834. The books showed a balance of about Rs. 7000 against the rayats, but as many of them were the descendants of those who had received the advances, and all professed utter inability to meet the demands made upon them, it was agreed, some time after giving up the factory, that all demands upon the cultivators should be remitted, and then, to avoid the chance of further oppression, Mr. Smylie directed his native preacher, Budhu, to burn all the factory books and acknowledgments, and rejoiced to think that every pretext for extorting money from the poor people around him would now be destroyed. He stood and watched as the documents were carried into the cook-room; and when the native preacher came out

and assured him that all had been reduced to ashes, he felt a heavy load taken from his mind.

Concerning this native preacher we must say a few words. He had been employed by Mr. Fernandez, and during his life time appears to have uniformly given satisfaction. But as we have seen, his family cherished expectations of succeeding to a portion of the estate, and the disappointment of these hopes led him, with the others, to bring an accusation against Mr. Smylie in the court. After this event he seems, however, to have regained the confidence which had been reposed in him, to a considerable extent. He was a man easily wrought upon, and often wept when admonished on account of any inconsistency of conduct; but the Missionary evidently stood in the way of his plans of self-aggrandisement, and he appears to have resolved to thwart and annoy him in every possible way, so that he might be induced to leave the station. Letters were secretly drawn up and sent to Serampore, containing statements injurious to Mr. Smylie's character, and evil reports were industriously spread in the neighborhood, all which things were often clearly traced to Budhu, and called forth many mild admonitions from the injured Missionary, who was more than once so distressed by the results of his malignity as to tell him, that he was convinced God would signally punish him, and that he would not die an ordinary death, except he repented and forsook his evil ways. We shall hereafter see that this forboding was lamentably fulfilled.

When the factory was given up, the servants and peons, many of them Christians, were of course discharged, and, sad to say, numbers fell away from the profession of Christianity. On one occasion, five or six who had obtained employment under a gentleman at Dinájpur, suddenly forsook their places and became Musalmáns. "They continued," writes Mr. Smylie, "to pray and read the word of God till the night they left their kind employer. The native servants about this gentleman were greatly astonished: they had looked upon these Christians with respect; now they regarded them with disgust. No cause could be assigned for their apostasy, except that they had been gently admonished for keeping some

idolatrous festival a little time before. They had received the kindly advice given to them as an insult. They were not to be controlled: they would do what they pleased." The reader may conceive how painful such occurrences were to the Missionary.

Mr. Smylie had now made Dinájpur his home, visiting Sádámahál occasionally. Budhu was stationed there, however, and there was reason to hope that some good was being done in both stations. There was a small Church in each place, and the word was faithfully preached by Mr. Smylie in the country round about, as well as in the bazárs near his residence. In the beginning of 1841, however, an event occurred which, because of the terrible interest belonging to it and the light it shed on the condition of the Sádámahál station, must be related here. We shall lay before the reader the narrative concerning it, given by Mr. Smylie in the MS. from which we have already so largely borrowed. He writes,

"On the morning of the 15th of January, though very weakly and unwell from continued fever, I left Dinájpur on a visit to the people of Sádámahál. I arrived about sun-down, and as I entered the Christian village I thought there was an air of quiet about it, such as I had never observed before. When I met the native preacher, too, there was a most pleasing composure in his manner. All the people appeared to partake of the same. The call for evening worship was given, and they came in good numbers, and here again I remarked the serenity which pervaded the company. They seemed more affectionate than I had ever seen them, especially when they took leave for the night. I then withdrew to my chamber, which was now something like the prophet's little room on the wall. There was 'a bed, and a table, and a stool, and a candlestick.' It was a little place; but a happy one. Here, in days long past, God heard and delivered. As I drew my chair close to the table and took hold of my Bible, I could not help pausing for a moment to think what could be the cause of this remarkable heavenly calm. Was it a token of some approaching good, or of trouble? Thus musing, I opened the Scriptures and read the sixty-second Psalm.

'Truly my soul waiteth upon God, from Him cometh my salvation. He only is my rock and my salvation, I shall not be greatly moved,' &c. As I continued to read, the words of the Psalm suggested many a pleasing thought, and I was about to read it a second time, when my attention was arrested by a confused noise in the village, which stood only one or two hundred yards from the house. I listened, and was about to rise, but the noise died away. The book was opened again, but before I had read a verse, the noise had increased so much that I listened again more attentively, and thought I heard some one saying, 'A tiger has got into the Christian village among the people!' I laid down my Bible and watch upon the table, and hastened to the next room, calling for the lad who had come with me from Dinajpur. He, however, was gone; and not one person could be found about the house. The noise continued to increase so much, that I ventured out in the dark. I tried to run; but my limbs failed in consequence of my great weakness, and it was with difficulty I could make my way along. Meanwhile what anxious thoughts crowded into my mind, concerning the poor people whom I supposed to be a prey to a ravenous beast. But evil of a far different kind had befallen them. When I came near the village, I stood still in amazement. There were guards standing at the head of every path-way leading into it, each of them holding a *mussal* or large torch in his hand. They sat chatting at their ease, as if nothing extraordinary was going on, and the glare of their torches was so great, as to prevent them from seeing that a stranger stood near. Indeed had it been otherwise, I should have been taken by them: but God was my refuge. Beyond at a little distance stood Budhi's house, with several doors opening to the road. Within it were twenty or thirty men. They stood in a circle, with their torches in one hand, and a long bamboo spear in the other. Their torches were all well soaked with oil, and blazed furiously as they were waved backwards and forwards in the air. The men were talking and laughing, as if they were guests at some merry-making. Three or four yards to the right stood two men guarding a little path-way. Those within the house were so

closely crowded that I could not see what they were doing; but the sound was as if they were smashing a box or chest. Heavy groans also could be distinctly heard, proceeding from within the circle formed by the men. The terrified native Christians were to be seen here and there, peeping out from behind the great trees which stood on each side of the avenue. Whilst I was gazing in wonder at this strange scene, I felt my two arms grasped firmly, and at the same time two men whispered in my ears: 'These are dacoits! fly quickly for your life; or you will be murdered!' So saying they wheeled me round and forcibly thrust me before them down the avenue towards the Mission-house. At the same time, however, one of the children, who had seen me, cried out, 'Sáhib is come! Sáhib is come!' thinking thus to terrify the ruffians. They turned and saw me, and immediately rushed out in pursuit, dragging some one along with them. The torches still blazed fiercely; and a man went before the gang burning incense, the smoke of which rose in thick clouds. The men still urged me on in my flight, or I might have turned and vainly attempted to defend myself. The house was soon reached; but the dacoits were immediately after at the door. The only way of escape now left open to me was on the eastern side of the premises, and to reach it the dacoits must be passed. This was done, and I was not perceived, but before I could get out of the house, I had to scale a wall about four feet high on the inner side, and ten or twelve deep outside. I was so exhausted that I fell twice before I could get upon this wall, a third attempt was made, however, and I succeeded, and dropped down on the other side, receiving in my fall a shock which well nigh stunned me. No time was to be lost, and I slipped into the jungle close by and concealed myself. Meanwhile the dacoits were breaking up all the few things they found in the house, and supposing I was concealed in one of the rooms were shouting, 'Bring out the Sáhib!' But soon all was quiet. The leader of the gang was seized by a strange panic, and called out to his confederates to flee. He said they had done wrong in coming to this house. 'Your luck is gone!' said he to his followers, as they threw

their torches in all directions about the floor and fled away in the darkness. I now cautiously returned to the house, and in the dead stillness heard the sobs and wailing of a woman. She was sitting over poor Budhu, who was dreadfully wounded and gasping for breath. A light was brought and it revealed a melancholy spectacle. The wounded man lay in his blood, fearfully injured by the cruel weapons of the dacoits. He faintly besought me to pray for him. We did all we could to restore him; but the wounds he had received were fatal, and after lingering on through the following day he expired. His wife and eight others of the native Christians were also wounded by the dacoits; but not severely. But now I must state the melancholy truth, that after Budhu's death, the factory-books and papers which I gave him to burn, and which he assured me he had reduced to ashes, were all found to have been retained in his possession. I confided in him, but he had deceived me, and had concealed the papers in the cook-house until he could find an opportunity to remove them. Then he had carried them off, and as I now discovered had used them to extort money from the poor defenceless rayats, having a sirkar employed for the purpose. This sirkar, a Hindu, suspended his operations on the death of his principal, and I seized the opportunity to recover all the documents. He brought them to me, no doubt supposing that he would be still employed in getting in money; but I at once secured them, so that no native was ever after able to lay his hands on them. From what has been said, the reader may judge what the native Christians about Sádámahál were engaged in during my absence at Dinájpur. There was much to retard the progress of the gospel; but little if any thing to help it forward. One poor man lost his reason in consequence of the continued persecution he received at Sádámahál. He was a good man and one who had been sent up from Serampore to teach the people."

The perpetrators of the outrage we have given this account of, were some of them apprehended and brought to punishment; and the Missionary was accustomed to regard this sad event as the termination of that series of disasters by which the Dinájpur station had

been reduced from the flourishing condition it maintained during the best days of Mr. Fenandez, to the ruin which succeeded his decease. "Since, 1841," wrote Mr. Smylie, "many enemies have died, others have been overcome, and more silenced. The Church here is still human, but the character of its members generally would bear a comparison with that of Christians born in the land of light. A very different spirit may now be seen amongst them. Now there are living souls here. They begin to think what they can do themselves to further the interests of Christ's Kingdom. May they continue to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Of the more recent history of the Dinájpur Church, and of Mr. Smylie's labors in the surrounding district, we need not write at any length. The readers of the *MISSIONARY HERALD* will remember many accounts from his own pen. We are persuaded that a more simple-minded, conscientious laborer than our late brother was, could hardly be found in any Mission-field, and we are sure that in all his struggles throughout the earlier years of his residence at Dinájpur, and to the end of his days, he might have confidently appealed to his people around him, in the words of Paul, "Ye are witnesses, and God also, how holily, and justly and unblameably we behaved ourselves among you that believe." Few Missionaries have undergone heavier trials, as we have seen, but the Lord has delivered him out of them all.

The Sádámahál station was abandoned in the year 1846, at which time the number of members left in communion under Mr. Smylie's care at Dinájpur was reduced to twelve. Since then it has slightly increased; but at the end of the last year there were only eighteen in the Church.

It is pleasing to know that the Baptist Missionary Society is not likely to abandon the Dinájpur station; and we may reasonably hope, that with perseverance and increased energy in the work there, a large harvest will be reaped. The population of the district is immense, and much has been done to make the truths of the gospel known. May the Lord prosper the efforts of his servants and answer the many prayers which have been offered for the salvation of the inhabitants of this

Zillah from the earliest periods in the history of our Mission until now.

We have unfolded to the reader a chapter in the annals of the Bengal Baptist Mission, full of calamities, and shall leave him to deduce his own conclusions from the facts of the

case. May the evils which sprang up in this once hopeful station be successfully avoided in others, and purity and peace preserved in the midst of all the communities of our native brethren.

C. B. L.

Essays and Extracts.

OLIVER CROMWELL'S DEATHBED.

DR. MERLE D'AUBIGNE, the historian of the Reformation in Germany and England, thus describes the last hours of this great Englishman:—

"Cromwell's sole hope, when thus brought low, was in Him who cannot deny Himself. These words of Scripture seemed continually resounding in his heart: 'By grace ye are saved through faith; and that not of yourselves: it is the gift of God.' (Eph. ii. 8.) The dying Protector heard this declaration of the Apostle, and confidently responded, Amen.

"Nothing could comfort him but that great truth of the Word of God: 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' (Isaiah i. 18.)

"As his wife and children stood weeping round his bed, he said to them: 'Children, live like Christians. Abide in Him, that when He shall appear we may have confidence, and not be ashamed before Him at His coming. If ye know that He is righteous, ye know that every one that doth righteously is born of Him. Little children, let no man deceive you: he that doth righteousness is righteous, even as He is righteous. Love not this world! I say unto you, it is not good that you should love this world! I leave you the covenant to feed upon!'

"What a legacy! he new its value—a value far above that of the Protectorship of England. What the dying Christian begged for his children was that inheritance 'incorruptible and undefiled,' of which Peter speaks, 'which faded not away, reserved for us in heaven.'

"'Lord,' he exclaimed, 'Thou knowest, if I desire to live, it is to show forth Thy praise and declare Thy works.' Another time he was heard moaning: 'Is there none that says, Who will deliver me from the peril?... Man can do nothing; God can do what he will.' Thus did he place himself in the Lord's hands, according to that saying of the Apostle: 'If I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For to me to live is Christ, and to die is gain.'

"Oliver's mind, however, for a time returned to earthly things; but only as regarded his own responsibility in the sight of God and His judgment. At this solemn hour, feeling, as it were, in the presence of eternity, he declared that all he had done had been for the welfare of the nation, to save it from anarchy and from another war. As a public man, he showed no regret for his actions. We have seen that, deceiving himself, no doubt, in some cases, he had acted with an honest and firm conviction that all his proceedings were in conformity with the Divine will.

"Yet he could not escape from those anxieties which so frequently disturb sincere minds in the hour of death. He knew that he was a sinner. He could say with the Psalmist: 'My sin is before me;' and cry with Job: 'The terrors of God set themselves in array against me.' Thrice over he repeated these words of Scripture: 'It is a fearful thing to fall into the hands of the living God.' But this trouble did not last long. Cromwell knew Him 'who died once unto sin,' and could exclaim with David: 'Blessed is he whose sin is covered.' He resumed: 'All the promises of God are in Him: Yes, and in Him, Amen; to the glory of God by us, by us in Jesus Christ The Lord hath filled me with as much assurance of His pardon, and His love, as my soul can hold I think I am the poorest wretch that lives: but I love God; or rather, am beloved of God I am a conqueror, through Christ that strengtheneth me!'

"Such were Cromwell's engrossing reflections in those solemn moments, when the soul, no longer master of itself, shows what it really is. All his thoughts were for the Saviour, for His covenant, for heaven. No projects of ambition, no designs of his adversaries then occupied his mind. He thought of God alone. This is a decisive proof.

"We have seen men who have played a distinguished part in the world, unbosom themselves entirely in the agitated dreams which precede death. A certain cardinal,

for instance, who had led a dissolute life, but who had been at the same time an influential statesman, was heard to give utterance in his last moments to the language of obscenity. The brilliant veil of his glory and power was rent, and disclosed nothing but infamy and corruption. In like manner the veil, if indeed there was a veil, of Cromwell was torn asunder; in these awful moments we may see to the bottom of his heart, and all that we can find there is the love of God and of His Gospel. May the Almighty give his accusers the power of sustaining, as well as he did, this terrible trial.

"On Monday, (August 30,) a dreadful hurricane burst over London. The wind howled and blew with such violence that travellers feared to set out on their journeys, and the chambers of Whitehall echoed with its hollow roar. This seemed an omen of disaster.

"That same night, in the midst of the tempest, several persons being in his chamber, and Major Butler among the rest, the dying Christian was heard offering up the solemn prayer.

"Lord, though I am a miserable and wretched creature, I am in covenant with Thee through grace. And I may, I will come to Thee for thy people. Thou hast made me, though very unworthy, a mean instrument to do them some good, and Thee service; and many of them have set too high a value upon me, though others wish and would be glad of my death; Lord, however Thou do dispose of me, continue and go on to do good for them. Pardon Thy foolish people! Forgive their sins, and do not forsake them, but love and bless them. Give them consistency of judgment, one heart, and mutual love; and go on to deliver them, and with the work of reformation; and make the name of Christ glorious in the world. Teach those who look too much on Thy instruments, to depend more upon Thyself. Pardon such as desire to trample upon the dust of a poor worm; for they are Thy people too. And pardon the folly of this short prayer. And give me rest for Jesus Christ's sake, to whom, with Thee and Thy Holy Spirit, be all honor and glory, now and for ever! Amen."

"In such words Cromwell pardoned his enemies, and prayed for the misguided republicans; in fact, he prayed even for Charles Stuart and his wretched satellites, who afterwards trampled upon the illustrious ashes of the Protector.

"On the Thursday following, Underwood, the Groom of the Bedchamber, who was in attendance on His Highness, heard him saying with an oppressed voice: 'Truly God is good; indeed He is; He will not' here his voice failed him; what he

would have added was undoubtedly. . . . 'leave me: He will not leave me.' He spoke again from time to time in the midst of all his sufferings with much cheerfulness and fervour of spirit. 'I would be willing to live,' he said, 'to be farther serviceable to God and His people; but my work is done. Yet God will be with his people.'

"Ere long he betrayed by his movements that agitation which often precedes death; and when something was offered him to drink, with the remark that it would make him sleep, he answered: 'It is not my design to drink or sleep; but my design is to make what haste I can to be gone.'

"Towards morning he showed much inward consolation and peace, and uttered many exceedingly self-abasing words, annihilating and judging himself before God. 'It were too hard a task for any,' says the Groom of the Bedchamber, who assisted him, 'especially for me, to reckon up all those graces which did shine forth in him.'

"It was the 3rd of September, 1658, the anniversary of his famous battles of Dunbar and Worcester; a day always celebrated by rejoicings in honor of these important victories. When the sun rose, Oliver was speechless, and between three and four o'clock in the afternoon he expired. God shattered all his strength on this festival of his glory and his triumphs.

"It was a violent fever, caught in the same palace where his favorite daughter had breathed her last, which carried off the greatest Englishman of the seventeenth century. Under one form or another there is always a worm that eats into all human power and glory, 'All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it.'

"The sorrow of the Protector's friends and of the majority of the nation cannot be described. 'The consternation and astonishment of all people,' wrote Fauconberg to Henry Cromwell, 'are inexpressible; their hearts seem as if sunk within them. And if it was thus abroad, Your Lordship may imagine what it was in the family of His Highness and other near relations. My poor wife (Mary, Oliver's third daughter), I know not what in the earth to do with her. When seemingly quieted, she bursts out again into passion, that tears her very heart in pieces; nor can I blame her, considering what she has lost. It fares little better with others. God, I trust, will sanctify this bitter cup to us all.'— 'I am not able to speak or write,' says Thurloe; 'this stroke is so sore, so unexpected, the Providence of God in it so stupendous, considering the person that has fallen, the time and the season wherein God took him away, with other circumstances, I

can do nothing but put my mouth in the dust and say, It is the Lord. . . . It is not to be said what affection the army and people show to his late Highness : his name is already precious. Never was there any man so prayed for.'

"We have said that a violent tempest burst over London shortly before Cromwell's death. Many of the large trees in St. James's Park were torn up by the roots. The poet Waller, in his celebrated lines, represents the Protector's dying groans shaking the island of Great Britain, and the ocean swelling with agitation at the loss of its master.

"Richard gave his father a magnificent funeral. For two months, the embalmed body of the Protector lay in state at Somerset House, in a hall hung with black, and illuminated by a thousand wax-lights. An inscription was placed over the coffin, on which these words might be read :—'He died with great assurance and serenity of soul.' This is a truth, and the fact that it establishes is more glorious to the Protector than all the parade of velvet pall and funeral torches, and even than victories and conquests.

"Most of the sovereigns of Europe went into mourning, and even Louis XIV. showed this outward sign of respect. The liberties of Europe, religious freedom, and the great cause of Protestantism, might with better reason have covered themselves with the funeral crape. But the death of their illustrious supporter was not destined to bring them down with him to the tomb. 'The grass withereth, the flower fadeth ; but THE WORD OF OUR GOD SHALL STAND FOR EVER.' "—*The Christian Pioneer*.

EVERY MAN'S OWN WORK.

EVERY Christian is a laborer,—a laborer together, together with God ; and every man has his own work. Christ does not direct his followers in a body to do a certain work ; he gives to every man his own work, and holds him accountable for the performance of the same.

Every man should be anxious to find out what his work is. Every man should be anxious to find out in what vocation he is to serve his Master. God would have one to be a merchant, another a lawyer, another a mechanic, and another a minister of the Gospel. In one sense a man has the right to choose his profession, but his choice must be in accordance with the will of God. "Lord, what wilt thou have me to do"—is to be asked by every Christian in regard to all the relations of life. He who asks this in a teachable and obedient spirit, who considers what are his capabilities and adaptations, and prays for Divine direction, will be led to a right decision.

Every man should attend to his own work and not to that of his neighbors. Many are more disposed to ask, "Lord, what shall this man do?" than to ask 'What wilt thou have me to do?' They like to see what other men do, and how they do it. They are often more interested in so doing than in their own work.

Such persons should call to mind the words of the Saviour,—“What is that to thee? Follow thou me?” It is of no consequence whether your neighbor has an easier or a heavier task than you. You have your own work.

Every man should pursue his work with all diligence. "Whatsoever thy hand findeth to do, do it with all thy might." Christianity has a tendency to form diligent and energetic laborers. The example of the Father and the Son are set before him. My Father worketh hitherto and I work. The fact that our time is short, is set before us to stimulate us to diligence and energy. The glorious rewards held out tend to the same end. All Christ's followers should be hard-working, time-redeeming men, looking upon the earth as not their rest.

Every one should be desirous of "finishing his work." As he has a certain task set him, he should not allow the coming on of the night in which no man can work, to find him with his work unfinished. How must the heart faint to have the Saviour come and find our appointed work unperformed? Alas ! it must remain undone for eternity.

To promote the salvation of souls is a part of every man's work, whatever may be his secular employment. It is a work more easily neglected than almost any other. It is very often neglected, and hence one cause why so few souls are saved. No part of our work should be neglected, least of all that relating to the salvation of immortal souls. —*New York Observer*.

A RULING PASSION.

The great English essayist has set forth the effects of a ruling passion in giving consistency and energy to the character. Now if religion be adapted to give perfection to the human character, it must make provision for a ruling passion. This is furnished in the love of Christ. It is required to be supreme and intense. "The love of Christ constraineth us"—exerts an influence modifying and controlling every other motive, and impelling the soul to devote its concentrated powers to the service of Christ. It is an ever-present, energizing power—like the law of gravitation in the physical world. Let us notice the way in which this passion gives its peculiar energy to the soul. In the first place, by the process in which this love is implanted in the soul, the sense of guilt is taken away. There is no feeling

of depression compared with guilt. Depression always impairs the energy of the soul. Guilt is attended with fear. Fear is also removed when love enters. Guilt and fear, which are great dampeners of the soul's energies, are taken away by the presence of love.

Love is the strongest active principle of our nature, and hence the soul, when under its guidance, must put forth its highest energies. This may at the first view be doubted by some, since so large a portion of human action is not the result of love, since the highest achievements in arts, policy and arms are not performed by those who act under its influence. But let it be remembered that these facts occur while the soul is acting in a disordered state. When the soul is in its normal state, we affirm that love is the strongest as it is the highest principle of action. The obedience of the child is much more perfectly secured through affection than by the fear of punishment and the hope of reward. The most striking examples of self-sacrifice among men have been prompted by love. The most sublime act that has been witnessed in the universe, was the result of love. The facts

which come within the range of our observation, the place that is assigned to love in the economy of Christianity, justify the assertion that love is the strongest active principle of our nature. It is thus peculiarly fitting that it should be the ruling passion.

Perfecting love we perfect obedience and every good work. We feed the well-spring of energetic and holy action. It should therefore be our daily study to increase our love to Christ.

We can do this by meditating on his love to us. We love him because he first loved us.

We can also meditate upon his character. Love is called forth and increased by the presence of suitable objects. The perfect character of Christ is perfectly fitted to awaken love. We should make it the subject of prayerful meditation every day.

We can act under the constraining influence of love to Christ. Every affection is strengthened by its appropriate expression. The more we do for any one from the promptings of love, the more we shall love him. The more we do out of love to Christ, the more we shall love him.—*Ibid.*

For the Young.

THE YOUNG HERO.

I SHALL never forget a lesson which I received, when quite a young lad, at the Academy in B——. Among my school-fellows were Hartley and Jemson. They were somewhat older than myself, and to the latter I looked up as a sort of leader in matters of opinion, as well as of sport. He was not, at heart, malicious, but he had a foolish ambition of being thought witty and sarcastic, and he made himself feared by a besetting habit of turning things into ridicule, so that he seemed continually on the look-out for matter of derision.

Hartley was a new scholar, and little was known of him among the boys. One morning as we were on our way to school, he was seen driving a cow along the road towards a neighboring field. A group of boys, among whom was Jemson, met him as he was passing. The opportunity was one not to be lost by Jemson. "Halloo!" he exclaimed, "what's the price of milk? I say, Jonathan, what do you fodder on? What will you take for all the gold on her horns? Boys, if you want to see the latest Paris style, look at those boots!"

Hartley, waving his hand to us with a pleasant smile, and driving the cow to the field, took down the bars of a rail-fence, saw her safely in the inclosure, and then, putting up the bars, came and entered school with the

rest of us. After school, in the afternoon he let out the cow and drove her off none of us knew where. And every day, for two or three weeks, he went through the same task.

The day after this conversation there was a public exhibition, at which a number of ladies and gentlemen from neighboring cities were present. Prizes were awarded by the Principal of our academy, and both Hartley and Jemson received a creditable number; for, in respect to scholarship, these two were about equal. After the ceremony of distribution, the Principal remarked that there was one prize, consisting of a gold medal, which was rarely awarded, not so much on account of its great cost, as because the instances were rare which rendered its bestowal proper. It was the prize for heroism. The last boy who received one was young Manners, who, three years ago, rescued the blind girl from drowning.

The Principal then said that, with the permission of the company, he would relate a short story:—"Not long since, some scholars were flying a kite in the street, just as a poor boy on horseback rode by on his way to the mill. The horse took fright and threw the boy, injuring him so badly that he was carried home, and confined some weeks to his bed. Of the scholars who had unintentionally caused the disaster, none

followed to learn the fate of the wounded boy. There was one scholar, however, who had witnessed the accident from a distance, who not only went to make inquiries, but stayed to render services.

"This scholar soon learned that the wounded boy was the grandson of a poor widow, whose sole support consisted in selling the milk of a fine cow of which she was the owner. Alas! what could she now do! She was old and lame, and her grandson, on whom she depended to drive the cow to pasture, was now on his back helpless. 'Never mind, good woman,' said the scholar, 'I can drive your cow!' with blessings and thanks the old woman accepted his offer.

"But his kindness did not stop here. Money was wanted to get articles from the apothecary. 'I have money that my mother sent me to buy boots with; but I can do without them for awhile.' 'Oh no,' said the old woman; 'I can't consent to that; but here is a pair of cowhide boots that I bought for Henry, who can't wear them. If you would only buy these, giving us what; they cost, we should get along nicely.' The scholar bought the boots, clumsy as they were, and has worn them up to this time.

"Well, when it was discovered by other boys of the academy that our scholar was in the habit of driving a cow, he was assailed every day with laughter and ridicule. His cowhide boots in particular were made matter of mirth. But he kept on cheerfully and bravely day after day, never shunning observation, and driving the widow's cow, and wearing his thick boots, contented in the thought that he was doing right; caring not for all the jeers and sneers that could be uttered. He never undertook to explain why he drove a cow; for he was not inclined

to make a vaunt of his charitable motives; and, furthermore, in his heart he had no sympathy with the false pride that could look down with ridicule on any useful employment. It was by mere accident that his course of kindness and self-denial was yesterday discovered by his teacher.

"And now, ladies and gentlemen, I appeal to you, Was there not true heroism in this boy's conduct? Nay, Master Hartley, do not slink out of sight behind the black-board. You are not afraid of ridicule,—you must not be afraid of praise. Come forth, come forth, Master Edward James Hartley, and let us see your honest face!"

As Hartley, with blushing cheeks, made his appearance, what a round of applause, in which the whole company joined, spoke the general approbation of his conduct! The ladies stood upon benches and waved their handkerchiefs. The old men wiped the gathering moisture from the corners of their eyes, and clapped their hands. These clumsy boots on Hartley's feet seemed a prouder ornament than a crown would have been on his head. The medal was bestowed on him amid general acclamation.

Let me tell you a good thing of Jemson before I conclude. He was heartily ashamed of his ill-natured railleiy, and after we were dismissed, he went, with tears of manly self-rebuke in his eyes, and tendered his hand to Hartley, making a handsome apology for his past ill-manners. "Think no more of it, old fellow," said Hartley, with delightful cordiality; "let us all go and have a ramble in the woods before we break up for vacation." The boys, one and all, followed Jemson's example, and we set forth with huzzas into the woods. What a happy day it was!—*The Church.*

Obituary Notice.

DEATH OF DR. CONE.

'A great man hath fallen this day in Israel.'

THE REV. Spencer H. Cone, D. D., the beloved pastor of the First Baptist Church in New York city, and the chief founder and president of the American Bible Union, ceased from his labors at eight o'clock, Tuesday morning. On Friday, the 10th inst., about the same hour, he was attacked with paralysis of the left side, and from that period had remained in an exceedingly enfeebled condition till the moment of his demise. At times, faint hopes were cherished of his recovery, but the symptoms were never decidedly favorable; and although his departure was sudden, almost instantaneous, his physicians and family

were not altogether unprepared for such an event.

During his sickness, Dr. Cone manifested his uniform confidence in the doctrines which he had for so many years proclaimed, and his perfect assurance of his interest in Him whom his soul loved with ardent affection.

Just before his late illness, he had two or three full and free conversations with the writer upon his firm convictions of salvation, and his unwavering anticipations of future glory. His feelings, especially since the decease of his wife, to whom he was ardently attached, were remarkably tender,

and often, when talking in private with him who sketches these lines, about the love of Christ and his own unworthiness, he wept like a child.

Brother Cone was born in Princeton, N. J., on the 30th of April, 1785, and therefore was in his seventy-first year at the period of his death. He enjoyed the advantages of a pious home education. His mother always entertained a belief that her boy was destined for the ministry, and bestowed great pains upon his culture. At the age of twelve years he was admitted into Princeton College, but was forced at fourteen to abandon his chosen course of study, and assist by teaching in the support of his widowed mother and family. He taught at Princeton, at Springfield, and at Bordentown in New Jersey, and for four or five years in the Philadelphia Academy, Pennsylvania, under the supervision of the Rev. Dr. Abercrombie. His favorite department was instruction in the Latin and Greek languages, of which he had charge in the Academy at Bordentown.

Seven years he spent upon the stage, and subsequently took charge of the books and funds of *The Baltimore American*.

On the 10th of May, 1813, he was married to Sallie Wallace Morrell, who made his home the seat of domestic bliss, until she was called home on the 15th of August, 1854, to their heavenly Father's home. They leave two sons, Edward W. and S. Wallace Cone, whose distinguishing characteristic has always been devoted attachment to their parents.

They are both able members of the New York Bar, and one of them holds an office of responsibility in this city, under the United States government.

The Rev. Dr. Cone held an appointment in the Treasury Department at Washington, D. C., at the period when he was summoned to the office of the gospel.

He was connected with *The Baltimore American* at the time of his conversion. The stories which have been extensively circulated that he was converted on the stage, and that he was acting in Richmond theatre at the moment when the fire burst out, are totally destitute of foundation. He has assured the writer that he never was in that theatre, and that he was not at all connected with the stage at the period of his conversion.

During the late war with England, Mr. Cone saw active service. He commanded a company of volunteers from the city of Baltimore, and was present at the contests of Baltimore, Bladensburg, and Fort Mifflin, but escaped without a wound in all.

He was the subject of deep and long-continued convictions before he was led to exercise faith in Jesus as the Saviour. But having once trusted his all to Him he never

swerved in his allegiance. Few men have been so decided in their views of duty, and have so uniformly adhered to them. His perceptions of truth were almost intuitive; his judgment clear and discriminating, and his decisions so surely formed, that he seldom had reason to change them. This gave a straightforwardness to his conduct which left no room for doubt or suspicion. No one who knew him could hesitate to ascribe to him the strictest integrity of purpose and of conduct. There was nothing mean or low in his character.

It is not surprising, then, that as soon as he embraced the principles of the Gospel, he became the determined advocate of pure religion, and pure versions of the word of God. The doctrine of worldly expediency was perfectly abhorrent to his nature. Trusting in God, he felt prepared to do what is right, *let the consequences be what they may*. And he threw his whole soul into his acts. From long habitual intimacy, the writer can testify that Dr. Cone was always whole-hearted in his conduct and conversation. You always knew where to find him. He never said *one* thing and did *another*.

With this character he entered the ministry, and many a converted soul can bear witness to the faithfulness of his preaching. His eloquence in the enforcement of truth is too well known to need description. His voice combined all the excellence of musical sweetness, great power and compass, and a most uncommon capability of modulation, and he knew how to use it to produce the greatest possible effect. But that which most deeply impressed all who heard him was his manifest sincerity. He believed, and therefore he spoke, and his hearers often believed, because they felt that he could not utter what his conscience did not approve.

He entered the cause of missions with his whole heart, and for nearly forty years occupied prominent positions in their support. It would be tedious to enumerate the offices which he held in connection with the Baptist denomination. For nine consecutive years he was President of their Triennial Convention—at that period embracing the whole of the United States. He was President of the American and Foreign Bible Society from its foundation in 1836, till the year 1850, when he became President of the American Bible Union, and continued in this office till his death.

Brother Cone was ordained Nov. 26, 1815, and a few weeks after chosen Chaplain to Congress. In 1816 he became pastor of the Baptist church in Alexandria, from which he was transferred to the charge of the Oliver-street Baptist church in this city, early in May, 1823. On the 1st of July, 1841, he was chosen pastor of the

First Baptist church, No. 350, Broome-street, where he officiated till he closed his labors on earth. His congregations were always large, and frequently crowded. Few persons have been for forty years together so uniformly popular in the pulpit. The fame of his eloquence attracted strangers, but the great body of his audience consisted of those who regularly attended his preaching, and preferred it to any other.

Brother Cone will be most known to posterity as the principal founder and President of the American Bible Union. All the great aims of his Christian life converged towards the objects contemplated by this Institution. During the last five years these objects largely engrossed his attention. Seldom a day passed that he did not spend a part at the Bible Rooms. He originated its valuable library, and contributed most large-

ly to its stock of recondite works. He aided in the counsels of the committees, and presided at the meetings of the Board. And he personally secured many liberal contributions to the treasury. His loss will be severely felt.

Under the circumstances, it behoves every lover of pure versions to abound in prayer and in effort for the cause. Let us humble ourselves under the mighty hand of God, and he will lift us up.

If each one will renewedly consecrate himself to the cause, there will be no reason for despondency. Brother Cone was human, and he has died. But God liveth, and the Bible is his revelation to man, and he has commanded us to make it plain. Let us strive to do our duty faithfully, and he will bless our efforts.—*New York Chronicle*.

Correspondence.

THE NATIVE BAPTIST MISSIONARY SOCIETY.

To the Editor of the Oriental Baptist.

DEAR SIR,—Absence from home has prevented my noticing, before this, J. H. B.'s reply to my remarks on the last report of the *Native Baptist Missionary Society*. For some reply I was quite prepared. The initials of the writer thereof show his connexion with the Society, and it was but meet that he should come forward and defend himself and his brethren. When however, he speaks of my "avowed love," and "professions of love," and therefore casts a reflexion on my motives, and questions the sincerity of my expressions of feeling,—he does what little becomes him, and greatly surprises me. I shall not follow his example, and imply that the spirit in which he writes is unworthy a Christian man; but I will, with your permission, point out that his case is not so good as he thinks, and his reasoning not quite so conclusive as he would make us believe.

J. H. B. starts up with objecting to the public notice which I have taken of the defects of the N. B. M. Society. These defects should have been "pointed out to the party concerned." But J. H. B. ought to know that Societies are public institutions, and have no right to screen themselves behind the plea of their being composed of private individuals. Their doings also are published to the world. In their

proceedings the public are interested, and expect, in one shape or another, to be consulted. And, hence, the public is "the party concerned." The "scriptural rule" which J. H. B. would recal to my memory unfortunately for him, does not apply here. He must read further on to find the authority upon which public offences are to be reprov'd publicly: 1 Tim. v. 20.

J. H. B. supposes that *Edwin* would not be "bold enough" to correct some of the faults which there may be in the Society with which he himself is connected; and then beggingly enough he "applies" this supposition. But really *Edwin* is not in the least afraid to hold up any Society which acts as the N. B. M. Society has done. He is not wont to be restrained by those prudential motives which J. H. B. thinks would operate on him. And, almost as much as this, this writer himself afterwards asserts, though he is even then laboring under a misapprehension of my meaning: "*Edwin* mentions Evangelical associations with apparent contempt. He would appear to hold them up as mere puppetshows." Is *Edwin* so afraid of the big Societies?

"But to proceed, our friend would persuade the Christian public that he lives at a distance." Does J. H. B. know the meaning of the word "per-

suaide?" Does he deny that I do live at a distance? Is it Christian-like in him to insinuate that I am endeavoring to make men believe that of myself which is not true?

J. H. B. is unable to see how I came to understand that the N. B. M. Society is, from the professed nature of its constitution, bound to carry out its objects "solely and literally by native agency." Neither reports nor rules warrant such a deduction. But surely the *name* does! What does a Native Baptist Missionary Society mean, but a Baptist Missionary Society composed of natives? Otherwise, there is no meaning in terms; and the sooner this Society changes its distinctive appellation the better. And, then, what is a Society? Not the preaching agents for "this Society has had three agents;" and what a man *has* is not what he *is*. Rather, a Society is considered to be embodied in its Committee, and other officers. If Europeans, by becoming contributors, become members of this Society, and may be received into the Committee, all I can say is, Do away with the misnomer. Yours is not a "Native" Society. And, then, the question arises: Where was the need of a separate and public existence, seeing that there is such an Association as the Calcutta Auxiliary Baptist Missionary Society? Unless it be for the sake of "continuing class distinctions among Christians?" But I am content to let J. H. B. answer himself on this head. He says: "It is the intention of the native (mark what the word "native" means here) brethren, so soon as the native churches are sufficiently advanced to supply the Committee with men who may be considered fit to take the direction of the affairs of the Society into their own hands,—to relieve the brethren who are not of "their class." What does this mean? Why, that the native brethren would, if they could, have the Society to themselves; and that they who are not of "their class" are in the Committee from necessity, not of choice, right, or consistency. For this intention I commend them; and when I believe that they can, even now, carry it out, I express a better opinion respecting them than my opponent does. And, then, according to him, "European brethren" are to "bear with them" till this change can be effected.

What does this mean, but that there is some error or extravagance in the present constitution of things, which ought to be tolerated, not always, but for a time? Is *Edwin* after all so far wrong in his deductions?

J. H. B. has a long paragraph about *Edwin* not "knowing his mind," when he recommends the publication of details, and would yet confine the report to a single sheet. Now really I do know my mind; but I am not quite sure that J. H. B. knows how to write reports. I believe that it is quite practicable to write a concise, good report in Bengali, add thereto an abstract of accounts, and print all in small type on a single sheet quarto. And, if this be still questioned, and J. H. B. will condescend to learn but one thing of me, I can show him how to do it.

Further on, J. H. B. says: "*Edwin* mentions Evangelical associations with contempt," &c. J. H. B. seems particularly fond of the word "evangelical," and thrusts it in where it has no right to appear. I have nowhere expressed my "contempt of evangelical associations." Any one who understands English will allow that my remarks imply simply this much: that there exist innumerable Societies, good, bad and indifferent, religious, anti-religious, benevolent, malevolent, spiritual, secular, &c. &c. that if I object to any thing it is to the formation and formality of Societies *GENERALLY*; and that, when I venture to cry down the proceedings of the N. B. M. Society, I preface my remarks, my expressing my fear that doing so may look like a sin. Alas! the truth of my prophecy! But, seriously, do I refer to "evangelical" societies *generally* when I say "*particularly* if they be of a religious character?"

J. H. B. does not look on "efforts of individual members of a Christian church as secondary to other efforts," that is, those made by religious Societies. Herein, in my opinion, he is right; still, he is inconsistent with himself. I do not approve, generally, of so many Societies, for I believe they tend to destroy the sense of individual responsibility, and render undistinguishable the fruits of individual labour. Their existence appears necessary in some cases, not in all. And, while it must be gratefully acknowledged that their efforts have been on the whole

successful, the question arises whether for this reason they should be allowed to multiply as they are doing? Mere success is no evidence of the best mode of carrying out an object, but comparatively the greatest success proves comparatively the best means. Will J. H. B. tell me what ought to prevent the ninety-seven members of the native Baptist churches, whence sprung this Society, doing as much as the "three agents" do, and that without all the complexed machinery of a Society, and without all its beggings, reports, and lengthened advocacy? J. H. B. "holds such efforts to be essential," and in no wise "secondary to efforts of other kinds." Carry them on then, my dear friend. Encourage them. Never mind societies and secretariats!

But there is a strange sentence in the communication I am reviewing: "In a word I hold every description of agency," &c. J. H. B. I suppose, means that if it be essentially necessary, it ought to be necessarily employed, now, and to the world's end. Will he be good enough to tell me if he believes that the "ordaining and employing" of Judas was essentially necessary? Will he thence argue that others like the betrayer should exist? If he say no,—he must be more careful in what he writes.

"Edwin now ventures a prediction." J. H. B. knows, of course, that predictions imply fulfilment *in time*. Let him wait a little. Perhaps he has something yet to learn of native character, and the general tendencies of action.

"The Society should be an exclusive one," &c. Mark what discernment this writer possesses. Because I would have a Native Society consist of a committee of natives, get money from natives, and work among natives, this is called "exclusiveness" in its conventional sense! Does J. H. B. understand the meaning of terms? The charge of exclusiveness, I believe, generally refers to exclusive enjoyment of privilege, not to exclusive endurance of labor. Still, I should never have said what I did, if this Society did not bear an "exclusive" name, *Native Baptist Missionary Society*. Is J. H. B. a Baptist? Alas! for his exclusiveness. Is he a member of an English church? Did he ever, and if ever, how often, partake

of the Lord's Supper with a Bengali church? Edwin is heart and soul for his Bengali brother. And this J. H. B. is to teach him what the breaking down of "the wall of partition" means! Will J. H. B., after all his display of pious indignation on behalf of his Bengali Society, tell us how much he has communed with the Bengali Christian, how much he has borne his burden, how much wept for him or rejoiced with him, how much befriended him, how much endured enmity, opposition, obloquy for his sake,—how much, in respect of this life, condescended to him? When he answers these questions satisfactorily I shall acknowledge his right to use the language he does. Why does not J. H. B. who regards no "distinction of persons" enrol his name in the list of members of a native church?

J. H. B. if he be wanting in humility, certainly has his portion of ambition. He reprobates the thought that the operations of the N. B. M. Society should be limited. They are according to his logic, likely to be limited if undertaken by "solely native agency." And yet this sole native agency is just what the Society desires and intends to resolve itself into! Its operations now are, from its mixed character, unlimited. But it waits, only so long as it must wait, to be of a pure character, and then to limit its operations! And, in the mean while, its champion J. H. B. evidently thinks that, if he and other Mr.'s stand connected with the natives, the success of their united labors will be unlimited: I must leave all these brethren to reconcile their expressed sentiments and future intentions, a little more consistently.

"The native churches should not be aided with a view to their becoming self-supporting," &c. Surely not, I would repeat, when they so loudly proclaim their perfect independence; and most particularly not, when the 1st object of this Society is "to preach the gospel to every creature;" and its 2nd object (see Report II) "as far as possible to make the native churches in India independent of foreign aid." J. H. B.'s reasoning has the charm of novelty about it, if nothing else. He would teach the native churches independence, and the habit of helping themselves, by forming Societies whose chief members and best collectors shall

not be "of their class." These societies shall collect money almost entirely from "English friends." With this money, occasionally, the hearers of the chapels where the churches meet shall be paid; therewith, also "a slight degree of assistance" shall be "rendered to the churches;" and also "donations be made to the poor of these churches." Loans, assistance, donations, make people independent and self-supporting! The public must remember that these two churches contribute some 20 or 25 Rs. to, and receive for their poor alone, 50 Rs. from this Society. And I think it will then determine that instead of giving to a Society to take from that Society, it would be a shorter road to help themselves if they gave to themselves and their own poor, and saved the world the knowledge of the existence of another "evangelical association."

J. H. B. prominently intimates that the Baptist Missionary Society was in the habit of giving some 200 Rs. a year to the poor of the two Baptist Churches of Colingah and Intally. *Can he give me proof of this?* And even if he can, will this help him in his argument?

Edwin said that "the old cold weather trip up the Jhellingee, &c. should be abandoned for novelty's sake alone." J. H. B.; disregarding what had been written above, wrests these words to mean that the only reason why I recommend the travelling evangelist to go across the country in untrodden directions, is to be found in the word "novelty." An impartial reader would suppose that I would abandon an old track for a new one,—and nothing more.

J. H. B. cannot understand why I object to "three Rs. for an enquirer" being paid by the Society. Perhaps it was undesirable to lodge a stranger in a Christian brother's house. But was it impossible, or unreasonable to expect, that some two-score families should show their interest in such a man by unitedly giving him 3 Rs. worth of food? I could tell J. H. B. and the public of scores of enquirers being fed by native Christians, and not by native missionary societies.

J. H. B. does not know whether

Edwin is acquainted with the fact that street-gatherings in Calcutta are not allowed. Now *Edwin* has had more experience of street-gatherings even in Calcutta, than J. H. B. has had, and may be allowed to speak from experience. He is aware that the under police interfered, in a few instances lately, with a number of people collected to listen to some native preachers, and dispersed them; but he really does not know that there is any law in operation in Calcutta which could justify such interference, and he thinks it the duty of all who are, like J. H. B., interested so deeply in such matters, to press this question a little further, and not be frightened off the public roads by a few officious chowkedars.

But *Edwin* is acquainted with one fact, however, and it is this, that neither of the chapels in Boithakkhanah and Balyaghata is in Calcutta. Himself a Mofussilite he begs to assure J. H. B. that no law in the 24-Pergunnahs warrants the dispersing of a congregation of peaceful hearers. Hence J. H. B.'s sage reason for putting up these chapels is good for nothing; though doubtless other and better reasons could be specified.

If J. H. B.'s Durwan has other duties to perform, this much should be stated in the report. Perhaps the entry in the account should have been some thing of this kind; "Durwan for taking charge of a chapel, and collecting bills, and delivering letters, and collecting subscriptions, and circulating of notices to the members of the Committee," &c.,—so much. And then we should not begrudge 3 Rs. a month to a man of such multifarious work.

In conclusion, J. H. B. offers a word of advice to *Edwin*. *Edwin* is grateful to J. H. B., whose motives, and intentions, and wishes are all good. But he would be more obligated to him if he did not see in him, what has been already alluded to, a sad inclination to judge of motives, and question professions. For himself he is not afraid of being misunderstood by the readers of the *Oriental Baptist*. He leaves his actions to attest, if nothing more, at least his sincerity.

EDWIN.

THE ORIENTAL BAPTIST.

VOL. IX.]

JANUARY, 1855.

[No. 97.]

CONTENTS.

Theology.

The Beauties of Holiness,	Page	1
On Mutual Christian Love,		5
How the first Christians acted,		7

Original Poetry.

Homeward Bound,	8
-----------------------	---

Narratives and Anecdotes.

Prayer Answered,	9
Too big to Pray,	<i>ib.</i>
Indestructible Treasure,	10
An Incident in the War,	<i>ib.</i>

Christian Missions.

The Grande Ligne Mission in Canada,	11
---	----

Notices of Books.

Missions in South India,	15
--------------------------------	----

Essays and Extracts.

The Justification of Infant Baptism,	19
The Waldensian Churches,	24

Religious Intelligence.

<i>Home Record.</i> —Recent Baptisms,	28
Recent Deaths,	<i>ib.</i>
MISSIONARY HERALD FOR JANUARY, 1855,	29

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Vol. IX.]

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[No. 98.]

CONTENTS.

Theology.

Notes of Sermons by John Foster, No. VII.,	Page 33
God revealed in Christ,	37

Original Poetry.

Father of Lights,	41
-------------------------	----

Narratives and Anecdotes.

Firmness of Religious Principle,	ib.
Work to-day,	43
Exemplifications of Instinct,	ib.

Essays and Extracts.

The Last Hours of "Old Humphrey,"	44
---	----

Correspondence.

The New Birth, a privilege peculiar to the Dispensation introduced by our Lord Jesus Christ,	49
--	----

Religious Intelligence.

<i>Home Record.</i> —Memorial of the Baptists of Colombo, against State interference with religion; presented to the Legislative Council of Ceylon,	53
MISSIONARY HERALD FOR FEBRUARY, 1855,	57

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MARCH, 1855.

[No. 99.]

CONTENTS.

Theology.

Notes of Sermons by John Foster, No. VIII.	Page 65
A Discourse to Children about the Good Old Way,	69

Original Poetry.

The Protestant's "Kyrie Eleeson,"	71
---	----

Narratives and Anecdotes.

The Cobbler of Hamburg,	72
Help one Another,	73
How much owest Thou?	71
An Idiot's Faith,	ib.

Baptist Missionary Society.

A Brief History of some of the Stations formed by the Baptist Missionaries at Serampore.—Nagpore,	75
--	----

Correspondence.

Baptist Anglo-Indian Mission of Southern India,	82
An Animadversion,	83

Notices of Books.

New Bengali Books,	84
--------------------------	----

Religious Intelligence.

<i>Home Record.</i> —Recent Baptisms, ..	85
Java,	86
<i>Foreign Record.</i> —Mariolatry in France,	87
MISSIONARY HERALD FOR MARCH, 1855,	89

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VOL. IX.]

APRIL, 1855.

[No. 100.]

CONTENTS.

Theology.

The Gospel Invitation,	Page 97
Defects and Privileges of Believers,	99
The Shining Path,	103

Poetry.

" Lovest thou me ?"	104
---------------------------	-----

Narratives and Anecdotes.

The Glow Worm,	104
A Half Destroyed Bible,	107
A Soft Answer turneth away Wrath,	<i>ib.</i>
Providence,	<i>ib.</i>

Baptist Missionary Society.

Memoir of Mr. W. Buckingham,	107
------------------------------------	-----

Essays and Extracts.

Oliver Cromwell,	112
Remarkable Discovery, .	118

Religious Intelligence.

<i>Home Record.</i> —Recent Baptisms,	119
<i>Foreign Record.</i> —Schools on Mount Lebanon,	<i>ib.</i>
The Samaritans of Nablous, Palestine,	120
MISSIONARY HERALD FOR APRIL, 1855,	121

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MAY, 1855.

[No. 101.]

CONTENTS.

Theology.

The Intercession of Christ,	Page 129
The Praise of Men and the Praise of God,	132

Poetry.

The Hours,	137
------------------	-----

Narratives and Anecdotes.

How the Chandál can die,	138
Adventures of a Tract,	141
The Tract-distributor encouraged,	ib.
One Visit with one Tract,	142

Christian Missions.

Maulmain Baptist Missionary Society,	142
--	-----

Baptist Missionary Society.

A Brief History of some of the Stations formed by the Baptist Missionaries at Serampore.—Gowhati,	146
--	-----

Essays and Extracts.

Capital Punishment for Murder, a Law of the Scriptures,	150
---	-----

Religious Intelligence.

Home Record.—Recent Baptisms,	152
MISSIONARY HERALD FOR MAY, 1855,	153

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Dr.

To Balance due to the Treasurer from the Chitaura Mission as per last Report,	Ra.	527	0	4
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Agra Mission.

To 2 Native Agents,	293	0	0
1 Ditto Agent for 5 months,	55	0	0
Repairs to Chapel and Agents' Houses,	46	5	6
Travelling Expenses to the Buteshwar melá,	9	0	0
Pay of Sweeper,	12	0	0
	<hr/>	415	5 6

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Ditto a Munshi, a Pundit and a Monitor,	246	0	0
Scholarships,	121	10	0
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Pay of Chaukidar, Bishti and Sweeper,	78	0	0
Ground Rent,	80	0	0
Repairs to School and Out-offices,	6	5	6
	<hr/>	763	10 6

Chitaura Mission.

To 4 Native Agents,	496	0	0
Repairs to Chapel, and Thatching it,	69	12	6
Ditto Agents' Houses,	11	4	0
Travelling Expenses of Native Agents to melás,	32	8	0
Contingent Charges, Exchange Account and Postage, ..	6	11	6
	<hr/>	616	4 0

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	<hr/>	404	5 0

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	<hr/>	64	2 0
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	<hr/>	60	8 0
		<hr/>	2,851 3 4

Balance.

In the hands of the Treasurer,	203	4	3
Due from the Chitaura Weaving Factory, ..	430	0	0
Lent to ditto during the year 1854,	125	0	0
	<hr/>	555	0 0
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	<hr/>	792	12 6

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				2,542 14 2
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Ditto Native Female School,	16	4	0	
				165 4 0
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Ground Rent of part of land of Benevolent Institution (Sub-let,)	40	0	0	
Ditto Interest on Account,	23	4	8	
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VOL. IX.]

JUNE, 1855.

[No. 102.]

CONTENTS.

Theology.

Notes of Sermons by John Foster.—No. IX.,	Page 161
Why would you like to go to Heaven?	164
What is Prayer?	166

Poetry.

"Only Waiting,"	167
-----------------------	-----

Narratives and Anecdotes.

A Sketch from a Soldier's Knapsack,	168
The Boy at the Dyke,	170
Shall I pray to Chance?	<i>ib.</i>
Forgiveness,	171
How God saved a Praying Merchant from Bankruptcy,	<i>ib.</i>

Baptist Missionary Society.

A Brief History of some of the Stations formed by the Baptist Missionaries at Serampore.—Cherrapunji,	172
---	-----

Essays and Extracts.

On the Study of Nature,	176
Russian Punishments,	177

Correspondence.

Capital Punishment,	179
---------------------------	-----

Religious Intelligence.

<i>Home Record.</i> —Recent Baptisms,	183
Missionary Movements,	<i>ib.</i>
<i>Foreign Record.</i> —Prussia,	<i>ib.</i>
MISSIONARY HERALD FOR JUNE, 1855,	185

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VOL. IX.]

JULY, 1855.

[No. 103.]

CONTENTS.

Theology.

Salvation, the Work of God,	Page 193
The Mysteries of the Divine Government,	195

Poetry.

"There is Hope for Thee,"	198
---------------------------------	-----

Narratives and Anecdotes.

Tom Fowler, the Boatman,	198
A Mother's Prayer,	200
The Hand that saves us,	201
A Quarter of an Hour with a bad Book,	<i>ib.</i>

Essays and Extracts.

The History and Peculiarities of Satya Guruism,	201
The Bengali has no Feeling !	205

Christian Missions.

Orissa Baptist Mission,	208
-------------------------------	-----

Correspondence.

Capital Punishment,	213
---------------------------	-----

Religious Intelligence.

<i>Home Record.</i> —Recent Baptisms, ..	217
General Conference of Missionaries, ..	<i>ib.</i>
MISSIONARY HERALD FOR JULY, 1855,	219

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VOL. IX.]

AUGUST, 1855.

[No. 104.]

CONTENTS.

Theology.

Notes of Sermons by John Foster.—No. X.,	Page 225
The Conflict between Faith and Unbelief,	227

Poetry.

The Meeting Place,	231
--------------------------	-----

Narratives and Anecdotes.

Protestant Superstition,	231
The Influence of Kindness,	232
Do you call that Prayer?	233

Christian Missions.

American Free Baptist Mission in Northern Orissa,	234
---	-----

Baptist Missionary Society.

A Brief History of some of the Stations Formed by the Baptist Missionaries at Serampore.—Conclusion,	237
---	-----

Essays and Extracts.

The Bengal Native Baptist Missionary Society,	238
---	-----

Correspondence.

Capital Punishment,	240
Missions in the Malayan Archipelago,	245

Religious Intelligence.

Home Record.—Recent Baptisms,	247
Foreign Record.—France,	ib.
MISSIONARY HERALD FOR AUGUST, 1855,	249

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VOL. IX.]

SEPTEMBER, 1855.

[No. 105.]

CONTENTS.

Theology.

The Worth of a Soul,.....	Page 257
Rules for Church-Members,	259
Be Reconciled,	260
Would you like such Company ?	261

Poetry.

The Voice of Home to the Prodigal,.....	262
---	-----

Narratives and Anecdotes.

The Bishop and the Birds,.....	263
Popery Illustrated,.....	<i>ib.</i>
The Prodigal's Return : or a Mother's Prayers answered,.....	264

Essays and Extracts.

The Karens,	266
Brief Sketch of the Muhammadan Sect of Ferazís,	270
Christian Villagers of Bengal,	273

Religious Intelligence.

<i>Home Record.</i> —Recent Baptisms,	279
Native Christian Pension Fund,	<i>ib.</i>
<i>Foreign Record.</i> —Sweden,	280
MISSIONARY HERALD FOR SEPTEMBER, 1855,	281

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THE ORIENTAL BAPTIST.

VOL. IX.]

OCTOBER, 1855.

[No. 106.

CONTENTS.

Theology.

On Prayer,	Page 289
The Good Part,	292

Poetry.

Jesus passed by,	295
------------------------	-----

Narratives and Anecdotes.

The Mission of a Tear,	295
Log-Cabin Memories,	296
Simple Faith,	297
Atraid of the Wages,	<i>ib.</i>

Essays and Extracts.

Individualism: the Baptist Element in History,	298
--	-----

Correspondence.

Native Baptist Missionary Society,	304
Capital Punishment,	308
The Malayan Archipelago,	311

Religious Intelligence.

<i>Home Record.</i> —Recent Baptisms,	312
MISSIONARY HERALD FOR OCTOBER, 1855,	313

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Miss Gonsalves, ditto,	3	L. Mendes, Esq. ditto,	3
Dr. Maxton, ditto,	3	Lieut. G. C. Robinson, 1854-55-56, ..	9
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VOL. IX.]

NOVEMBER, 1855.

[No. 107.

CONTENTS.

Theology.

Notes of Sermons by John Foster, No. xi.,.....	Page 321
The Earth filled with the Glory of the Lord,	324
I wish I was a Christian,	326
Will you become a Christian?	327

Poetry.

"Acquaint now thyself with Him, and be at Peace,"	328
---	-----

Narratives and Anecdotes.

Old Sally, the Negro Scholar,	328
A Lender will be there,	330
A good Deed is rewarded in this Life,	331

Essays and Extracts.

Sketch of the Sahaj Sect of Comillah,	332
Howling and Dancing Dervishes,	334

Baptist Missionary Society.

Dinájpur,	335
-----------------	-----

For the Young.

Who is the Happiest Girl,	344
Little Emma and the Letter she had from her Father,	ib.
The Sense of Justice,	346

Correspondence.

The Unitarian Mission,	346
------------------------------	-----

Religious Intelligence.

Foreign Record.—Death of the Rev. Eustace Carey,	347
Germany,	348
Denmark,	349
MISSIONARY HERALD FOR NOVEMBER, 1855,	351

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VOL. IX.]

DECEMBER, 1855.

[No. 108.]

CONTENTS.

Theology.

The Yoke of Christ,	Page 353
The Unjust Steward,	356
Christian Diligence,	361

Poetry.

Forgive and Forget,	362
---------------------------	-----

Narratives and Anecdotes.

Remarkable Special Providences,	362
"Be not Weary in well Doing,"	364

Baptist Missionary Society.

Dinájpur,	367
-----------------	-----

Essays and Extracts.

Oliver Cromwell's Death-bed,	371
Every Man's own Work,	373
A Ruling Passion,	id.

For the Young.

The Young Hero,	374
-----------------------	-----

Obituary Notice.

Death of Dr. Cone,	375
--------------------------	-----

Correspondence.

The Native Baptist Missionary Society,	377
--	-----

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